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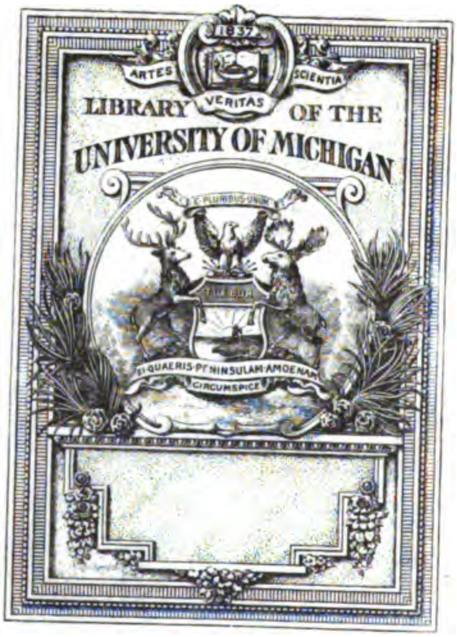
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7.

Christian Missions
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Social Progress

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REPRESENTATIVE MISSIONARIES WHO HAVE SERVED BOTH CHURCH AND STATE.

Christian Missions
and
Social Progress

A Sociological Study of Foreign Missions

By the

Rev. James Shepar Dennis, D. D.

Students' Lecturer on Missions, Princeton, 1893 and 1896; Author of
"Foreign Missions After a Century"; Member of the American
Presbyterian Mission, Beirut, Syria

> "God works in all things, all obey
> His first propulsion from the night;
> Wake thou and watch! the world is gray
> With morning light."
>
> "Aid the dawning, tongue and pen;
> Aid it, hopes of honest men;
> Aid it paper, aid it type;
> Aid it, for the hour is ripe."

In Three Volumes

Vol. III.

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PREFACE

The present volume—the third of the series, which includes also the statistical supplement, "Centennial Survey of Foreign Missions"—completes a work the norm of which originally consisted of six lectures of an hour each. The first four lectures, rewritten and much amplified, were included in Volume First, while lecture fifth extends for about one hundred pages into the Second Volume. The sixth lecture begins on page 100 of Volume Second, and occupies the remainder of that, and the whole of the final volume, now issued. The form in which the matter was first used—as lectures—will serve to explain why the author has been led to retain it here, in spite of its cumbersomeness and unsuitability in so extended a treatise. The subjects dealt with in the lengthy concluding lecture were hardly more than briefly stated in outline at the time of delivery, but upon subsequent study and research they were found to be so suggestive and varied in their scope, and so important and serviceable as a demonstration of the main argument of the book, that detailed and extended treatment seemed not only allowable but essential, in the interest of a thorough and comprehensive study of important aspects of the theme.

If any reader is inclined to think that the author has trespassed upon his patience, or given undue attention to detail upon a subject which it is desired to commend to popular attention, it would be well for him to recall that very large and significant claims on behalf of missions have been advanced in the previous lectures which ought to be made good by ample and sufficing evidence. It has been asserted, for example, that missions are a forceful dynamic power in social progress, a molding influence upon national life, and a factor of importance in commercial expansion, as well as a stimulus to the religious reformation not only of individual lives but of society as a whole, through many and varied channels of influence.

The author has felt bound to substantiate such explicit statements by authentic facts and tangible evidence of sufficient weight and his-

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toric import to justify his assertions. He has, therefore, ventured to invite his readers, especially the serious and thoughtful students of missions, to a close inspection of an immense field of research, where this mighty instrument of social transformation is discoverable, working out, in so many and interesting ways, its beneficent function. This is an age of specialization in all departments of learning, and there seems to be no good reason why those who are interested in the theme should not look this subject of missions through and through, to discover, if possible, the full scope and suggestive significance to the world of these Christianizing agencies, or at least to take a patient survey of those powerful constructive forces which are effectively, though quietly, working through them for the universal uplift of the human race.

The book is not a history of missions, though historical facts are abundantly marshalled in support of the manifold aspects of the argument. The topical form of the treatment has given a somewhat encyclopedic variety to the contents, while it has justified here and there a repetition of facts to illustrate different phases of the outcome of mission influence, since certain personalities or incidents have served equally well as evidence in differentiated lines of social helpfulness. A temperance reformer like Khama, for example, may command attention as an excellent specimen of a Christian ruler, a friend of education, a foe to polygamy, and also furnish an example of other commendable virtues as exhibited in private life and in the service of the State. The same may be said now and then of certain historic incidents, or important facts, which may be interpreted as of varied significance when regarded from different points of view. This will explain the introduction of what might occasionally seem to be repetitional subject-matter. The author has had in mind the probable use of the book by students, who might turn to it to investigate some special phase of mission influence, or some distinct theme, topically treated therein, and he has, therefore, aimed at a reasonable fullness of exposition, and a grouping together of the illustrative evidence bearing upon each topic as it occurs. It should not be forgotten, moreover, that one specialty of the book is an attempt to give a world-wide summary of facts relating to the subjects under consideration, while it has usually been the case, when surveys of this kind have been presented, that they have been limited in their range to a denominational outlook.

It seems eminently fitting in this age of diminishing exclusiveness in ecclesiastical circles, that the one Church of Christ, as related to her one Lord, should have a broader, more discerning, more penetrating vision of the great work which, independently of all denominational lines, she is accomplishing towards the redemption of the world. There is no nobler and more inspiring rallying-point for the universal Church than her stupendous task of discipling all nations. Is it not well, therefore, that the Church as a whole should have at her command a comprehensive survey of universal missions, which, barring its imperfections—of which no one can be more conscious than the author—will serve as a present-day basis of judgment as to the modern aspects of the progress and prospects of our Lord's work in His own great mission field of the world?

The newer, or rather the broader, views of the missionary enterprise, of which we are all more or less conscious, are not due so much to any radical change in the conception of its essential purpose and ultimate significance, as to the impressive revelation it is making of the great range of its influence upon mankind, its subtle power to transform social conditions, to create a new religious atmosphere in society, and to refashion the life of backward races along the lines of permanent regeneration. We are beginning to discover with our own eyes the microcosm of an uplifted society already formed within the bounds of successful missionary enterprise, slowly growing into preparedness for its coming world enthronement, and eventually its happy occupation of a redeemed earth.

The author took up his task nearly twelve years ago, with a cheerful unconsciousness of its magnitude, though fully aware that the subject was one in which mere general or abstract statements would count for little. He has since been continuously engaged in a systematic and careful search for facts of evidential value, which have accumulated to a surprising—even bewildering—extent. He has endeavored to arrange and classify this mass of material in a condensed and orderly form, so that it may be easily available for those of his readers who wish to enter with him into this fascinating field of study. To all such fellow-students of this wondrous theme, and to the Christian public who may desire to be informed upon the progress and outlook of missions in our modern era, these volumes are submitted, in the hope that their perusal will encourage further research, and at the same time serve to quicken a strong and unwavering optimism in the hearts of all those who long for the triumphs and blessings of the kingly rule of Christ over the world He came to save.

J. S. D.

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THE author is grateful for the sympathetic interest and helpful coöperation of many friends of missions who have in various ways aided him in the accomplishment of his purpose. In his efforts to secure information and verify facts he has been brought into communication with earnest souls in nearly all the fields of world-wide service for the Master's kingdom. His work has been much facilitated by the kind attention given to his inquiries, and by the valuable material which has been forwarded for his use. The secretaries of the leading missionary organizations in the United States, Canada, Great Britain, and the European Continent have been frequently consulted, as have also many missionaries in various parts of the world, whose prompt responses to his sometimes burdensome requests, and manifest appreciation of the theme he was endeavoring to treat, have alike lightened his toil and afforded substantial aid.

The assistance which he has received through the loan of photographs by the officers of missionary societies has been of great help in illustrating various aspects of mission work. The acknowledgments already made in the introductory paragraph at the head of the List of Illustrations in Volume II. (page xxi) might be largely repeated here. In addition, however, for use in Volume III., many photographs, through the kindness of missionary friends, have been secured direct from the foreign field. In some instances they have been taken specially for the author by local artists, or by the friendly camera of a resident missionary.

Special thanks are due, in recognition of these kind courtesies in the matter of photographs, to Mr. Eugene Stock and the Rev. George Furness Smith, M.A., of the Church Missionary Society; to the Rev. R. Wardlaw Thompson and the Rev. Lewis H. Gaunt, M.A., of the London Missionary Society; to the Rev. Charles H. Robinson, M.A., of the Society for the Propagation of the Gospel; to Mr. Alfred Henry Baynes and Mr. Charles Edwin Smith, of the English

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The De Vinne Press has added to the author's indebtedness by the proficiency of its typographical and proof-reading service in this, as in the previous volumes; while to the Walker Engraving Company should be credited the excellence of the illustrations throughout.

As this final volume is issued, the author desires to express his many obligations to his publishers, the Fleming H. Revell Company, of New York, and Messrs. Oliphant, Anderson & Ferrier, of Edinburgh, for the consideration and patience which they have shown during the many disappointments and delays incidental to the completion of so extended a work. The date of issue has been repeatedly deferred, much to the author's regret, but for reasons which seemed quite beyond his control. To these friends, and to readers of his previous volumes who have anticipated this closing issue of the series, he offers apologies for its tardy appearance, and bespeaks their friendly and charitable estimate of his now completed task.

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(The statistical appendix which it was intended originally to insert at the conclusion of this volume has been published in a supplemental issue, under the title of "Centennial Survey of Foreign Missions." The author's work as Chairman of the Committee on Statistics, in connection with the Ecumenical Conference on Foreign Missions, held in New York in 1900, turned his attention in advance to that special feature of his plan, and having once undertaken to deal with the subject he was obliged to delay the preparation of Volume III. until after the completion of the statistical volume, which thus appeared in the form of a supplement, issued in 1902, out of its proper chronological order. The Directory of Protestant Foreign Missionary Societies in all lands also appeared in the statistical volume.)

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ABBREVIATIONS OF MISSIONARY SOCIETIES USED IN VOLUME III

A. B. C. F. M.	American Board of Commissioners for Foreign Missions.
A. B. M. U.	American Baptist Missionary Union.
A. B. S.	American Bible Society.
A. C. C.	American Christian Convention. (U. S. A.)
A. F. B. F. M.	American Friends' Board of Foreign Missions.
A. W. M. S.	Australasian Wesleyan Methodist Missionary Society.
Ba. M. S.	Basel Missionary Society.
Ber. M. S.	Berlin Missionary Society [Berlin I.]. (Germany.)
B. F. B. S.	British and Foreign Bible Society.
B. S. M.	British Syrian Mission.
C. E. Z. M. S.	Church of England Zenana Missionary Society.
C. I. M.	China Inland Mission.
C. M. D.	Cambridge Mission to Delhi.
C. M. M. S.	Canadian Methodist Missionary Society.
C. M. S.	Church Missionary Society. (Eng.)
C. P. M.	Canadian Presbyterian Mission.
C. S. M.	Church of Scotland Mission.
C. W. B. M.	Christian Woman's Board of Missions [Disciples]. (U. S A.)
E. B. M. S.	English Baptist Missionary Society.
E. M. M. S.	Edinburgh Medical Missionary Society. (Scot.)
E. P. C. M.	English Presbyterian Church Mission.
F. C. M. S.	Foreign Christian Missionary Society [Disciples]. (U. S. A.)
F. C. S.	Free Church of Scotland. (See U. F. C. S.)
F. F. M. A.	Friends' Foreign Missionary Association. (Eng.)
G. M. S.	Gossner Missionary Society [Berlin II.].
H. E. A.	Hawaiian Evangelical Association.
Ind.	Independent.
L. E. L. M.	Leipzig Evangelical Lutheran Mission. (Germany.)
L. M. S.	London Missionary Society.
Luth. G. C.	Lutheran General Council. (U. S. A.)
Luth. G. S.	Lutheran General Synod. (U. S. A.)
M. E. M. S.	Methodist Episcopal Missionary Society. (U. S. A.)
M. E. S.	Methodist Episcopal Church, South. (U. S. A.)
M. L.	Mission to Lepers in India and the East. (Scot.)
M. M.	Melanesian Mission.
M. M. S.	Moravian Missionary Society.
N. A. M.	North Africa Mission. (Eng.)
N. B. C.	National Baptist Convention. (U. S. A.)

Neth. M. S.	Netherlands Missionary Society. (Netherlands.)
P. B. F. M. N.	Presbyterian Board of Foreign Missions, North. (U. S. A.)
P. B. F. M. S.	Presbyterian Board of Foreign Missions, South. (U. S. A.)
P. C. I. M. S.	Presbyterian Church of Ireland Missionary Society.
P. E. M. S.	Protestant Episcopal Missionary Society. (U. S. A.)
P. M. M. S.	Primitive Methodist Missionary Society. (Eng.)
R. B. M. U.	Regions Beyond Missionary Union. (Eng.)
Ref. C. A.	Reformed Church in America. [Dutch.] (U. S. A.)
Ref. C. U. S.	Reformed Church in the United States. [German.]
Ref. P. N. A.	Reformed Presbyterian Church of North America.
R. M. S.	Rhenish Missionary Society.
S. A. M. S.	South American Missionary Society. (Eng.)
S. B. C.	Southern Baptist Convention. (U. S. A.)
S. D. B.	Seventh-Day Baptist Missionary Society. (U. S. A.)
S. D. C. K.	Society for the Diffusion of Christian, and General Knowledge among the Chinese. (China.)
S. E. N. S.	Swedish Evangelical National Society.
S. F. N. E.	Society for Promoting Female Education in the East. (Work now transferred to other societies.)
S. M. E.	Société des Missions Évangéliques de Paris. (France.)
S. P. G.	Society for the Propagation of the Gospel. (Eng.)
U. B. C.	United Brethren in Christ. (U. S. A.)
U. F. C. S.	United Free Church of Scotland.
U. M. C. A.	Universities' Mission to Central Africa. (Eng.)
U. M. F. M. S.	United Methodist Free Churches Missionary Society. (Eng.)
U. P. C. N. A.	United Presbyterian Church of North America, Board of Foreign Missions.
U. P. C. S. M.	United Presbyterian Church of Scotland. (See U. F. C. S.)
W. C. M. M. S.	Welsh Calvinistic Methodist Foreign Missionary Society. (Eng.)
W. M. S.	Wesleyan Missionary Society. (Eng.)
W. U. M. S.	Woman's Union Missionary Society. (U. S. A.)
Y. M. C. A.	Young Men's Christian Association.
Y. W. C. A.	Young Women's Christian Association.
Z. B. M. M.	Zenana Bible and Medical Mission.

LECTURE VI

(Continued from Volume II)

SYNOPSIS OF LECTURE VI.

(*Continued*)

The first three of the classified groups of Lecture VI., dealing with the social results of missions, are treated in Volume II. (pp. 100-486) as follows :

I. RESULTS MANIFEST IN THE INDIVIDUAL CHARACTER.
II. RESULTS AFFECTING FAMILY LIFE.
III. RESULTS OF A HUMANE AND PHILANTHROPIC TENDENCY.

The remaining four groups make up the contents of the present Volume.

IV. RESULTS TENDING TO DEVELOP THE HIGHER LIFE OF SOCIETY. (1) The Introduction of Educational Facilities; (2) The Development of Industrial Training; (3) Modern Methods of University Extension; (4) Christian Associations for Young Men and Young Women; (5) The Production of Wholesome and Instructive Literature; (6) The Quickening of General Intelligence; (7) The Abolishment of Objectionable Social Customs; (8) The Disintegration of Caste.

V. RESULTS TOUCHING NATIONAL LIFE AND CHARACTER. (1) Cultivating the Spirit of Freedom and True Patriotism; (2) Promoting the Reconstruction of Laws and the Reform of Judicial Procedure; (3) Aiding in the Renovation and Amelioration of Administrative Methods; (4) Elevating the Standard of Government Service; (5) Furthering Proper International Relations; (6) Contributing to the Intellectual and Scientific Progress of the World.

VI. RESULTS AFFECTING THE COMMERCIAL AND INDUSTRIAL STATUS. (1) Commending New Standards of Commercial Integrity; (2) Promoting Better Methods of Transacting Business; (3) Seeking to Introduce a Better System of Finance; (4) Developing Trade and Commerce with the Outer World; (5) Introducing Material Civilization and Modern Facilities.

VII. RESULTS OF SOCIAL VALUE TRACEABLE TO REFORMED STANDARDS OF RELIGIOUS FAITH AND PRACTICE. (1) The Social Advantages of a more Spiritual Conception of Religion; (2) The Salutary Influence of the Decline of Idolatry; (3) The Gain to Society from the Overthrow of Superstition; (4) The Wholesome Social Effects of Associating Morality with Religion; (5) The Public Benefits of Exemplary Religious Leadership; (6) The Ennobling Social Results of Religious Liberty; (7) The Social Uplift of Sabbath Observance.

LECTURE VI

*

THE CONTRIBUTION OF CHRISTIAN MISSIONS TO SOCIAL PROGRESS

(*Continued*)

"St Paul felt, as he gathered into the Church the weak and foolish things of this world, runaway slaves, and even men of despicable character (for 'such,' he says, 'were some of you,') that every one of these contributed something to the efficiency of the whole Church.

"Well, what is thus true of units is true also of the races and nations of mankind. Each has its own genius and characterization. The point is that each nation has its peculiar gift, and all are needed; that if there are seven lamps, each Church carries its own into the darkness; and each hears a message evoked by its own character and its needs; and yet that message is for all—'He that hath an ear, let him hear what the Spirit saith unto the Churches'—unto all the seven. And do you think that this, written of the Churches in Asia, is no longer true except of Europe? That Japan, when she is won, will turn for us no new page of theology? And India none? Why, Bishop Westcott said that the adequate commentary upon St. John would never be written until India is converted. Surely, the dreaming, patient, subtle soul of Asia must have something deep and strange to tell us about the wisdom of Proverbs and about the Logos of St. John. It may well be that Missions—the inbringing of those new races, of the fulness of the Gentiles—are much like those explorations of Egyptian sepulchres and Syrian monasteries, destined to show us wonderful, mysterious, new aspects of the truth we love—new to us because we have not found them, but existent all along, and patiently awaiting recognition.

"And we who preach to individuals that they cannot expect miracles to avert the penalties of their own thriftless extravagance or sloth, shall we not preach it to ourselves? Is there no waste in our leaving these fields untilled, these gold mines unworked? So, then, the bringing-in of the fulness of the Gentiles will be to them salvation and blessedness, and to unbelievers at home the most overpowering evidence, and to the Church new joy and strength and wisdom.

"And lastly, and above all, what shall it be to the Master? I think of that most Divine, most human heart of all—most human because most Divine—and of the day when He shall see of the travail of His soul, and shall be satisfied. How great, how world-wide must that redemption be which shall quite content His large and absolute love."

THE RIGHT REV. G. A. CHADWICK, D.D.,
Bishop of Derry and Raphoe.

"What we need in the Christian Church to-day is a revival of the patriotism of the Kingdom of Heaven. The commonwealth of love for which Christ lived and died is world-wide. We cannot love any part of it rightly unless our thoughts and our desires reach out through that part to the greater whole to which it belongs. Indifference to missions is the worst kind of treason. Enthusiasm for missions is the measure both of our faith in Christ and of our love for man."

THE REV. HENRY VAN DYKE, D.D., LL.D.
In Baptist Missionary Magazine.

LECTURE VI

THE CONTRIBUTION OF CHRISTIAN MISSIONS TO SOCIAL PROGRESS

(*Continued*)

Scope of the present volume.

THE impress of missions upon individual character, upon family life, and upon humanitarian progress, has been found to be at once potent and salutary. As these themes have been treated in the previous volume, we turn now to study the impact of the same forceful instrumentality along other lines of social progress—upon the higher life of humanity in its varied forms of culture, upon the development of national character and the elevation of administrative standards, upon the enlargement of commerce and the refinement of religious ideals. We shall find abundant evidence that the making of better men and women awakens in society as a whole loftier aspirations, and stimulates to wiser and nobler effort—the new man becoming the embryonic norm of a new society and a new national life. It will be discovered that the influence of missions upon the nascent desires and eager searchings of this quickened life is marked by directness, adaptation, and wholesome incentive. In the spheres of education, literary activity, general culture, social refinement, and caste problems, their ministry brings a manifest and distinct gain. They furnish invigorating stimulus, suggest useful discriminations, cultivate finer tastes, and establish wiser standards of judgment. In tracing further the molding power of missions upon national life and character, we shall find that at many points a process of reconstruction is discoverable which has in it ennobling visions of freedom, truer views of patriotism, the revision of laws, the repression of official corruption, the elevation of the public service, the increase of concord and international amenities among separate races, and the general promotion of civilization. In the sphere of commercial and industrial interests, also, we shall discover that missions are by no means an indifferent factor, since they commend the principles of fair and honest dealing, and have a useful though indirect part to play in developing trade and commerce, and in introducing the characteristic facilities of modern progress. Furthermore, in the religious development of communities which have been quickened and illumined by the fuller light of divine revelation, they implant new convictions, awaken fresh aspirations, respond to earnest questionings, supply moral guidance, develop personal leadership based upon character rather than upon hierarchic position, cultivate a spirit of tolerance, give the consciousness of freedom, and inspire an ardent longing for higher spiritual ideals. Through these various channels of influence missions are pouring vitalizing forces into the social, national, commercial, and religious life of foreign peoples. It remains for us to examine in detail the present status of missionary effort as manifested along these lines of transformation and progress. We shall consider first the realm of the higher intellectual and social life of mission lands. Dealing with this theme, we are introduced to the fourth main division of the present lecture.

IV.—RESULTS TENDING TO DEVELOP THE HIGHER LIFE OF SOCIETY

This is a sphere in which we may expect to find missions at their best as a social force, ministering directly to the higher nature of man, providing facilities for increased culture, awakening dormant powers of development, quickening the aptitude for progress, giving a finer tone to life, and elevating the ideals of intellectual and social aspiration, so that a new atmosphere is produced and a more beneficent environment is created, to which society as a whole readily and quickly responds, and that with an upward, aspiring trend. First under this general caption comes the educational work of missions as a quickening ministry to the intellectual powers of man.

Christianity an ally of intellectual progress.

1. The Introduction of Educational Facilities.—The noble service which missions have rendered in the education of the modern world has become part of the intellectual history of mankind. Christianity itself is a message to the mind as well as to the heart, and has brought light from the eternal source of wisdom to illumine the pathway of knowledge. It has also stimulated and aided the intellect of man in its search after truth in all departments of investigation and discovery. The Church has sometimes, no doubt, mistaken its function, presumed upon the extent of its wisdom, and assumed authority in realms of knowledge which were outside its ken, yet, when true to its historic mission, it has ever been the advocate and supporter of verified truth, in whatever sphere it has been discovered, and has shown itself to be a zealous ally of true enlightenment and culture. Where this statement does not hold, it will be found that the failure on the part of the Church has resulted from false conceptions of its sphere of service, from the corruption of its aims, and the prostitution of its sacred functions to ignoble uses. Despite some of the melancholy aspects of medieval church history, the intellectual development of Europe, and in fact the whole course of learning in the world, are deeply indebted to the zeal of the Church in establishing and nourishing seats of learning, and in laying the foundations of those great universities which have been for centuries the agencies and centres of culture. The educational quickening which touched the Continent of Europe as early as the seventh and the beginning of the eighth century was traceable to the influence of the Irish-Scottish missionaries, who, wherever they went, founded centres of learning. Mr. Reginald Lane-Poole, in his "Illustrations of the History of Mediæval Thought," writes of them: "Wherever they went they founded schools."[1]

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[1] The following paragraph gives us the conclusions of this accomplished writer upon this point: "Malmesbury, the house of which Saint Ealdhelm was a scholar and ultimately abbat, took its origin from the company of disciples that gathered about a poor Scottish teacher, Maildúf, as he sat in his hut beside the walls of the old castle of Ingelborne. The foundations of Saint Columban, Luxeuil, and Bobbio, long remained centres of learned activity amid Burgundian or Lombard barbarism; the settlement of his comrade, Saint Gall, rose into the proud abbey which yet retains his name, and which was for centuries the beacon-tower of learning in western Europe; the sister-abbey of Reichenau, its rival both in power and in cultivation, also owed probably its establishment on its island in the lake of Constance to the teaching of a Scot. Under the shelter of these great houses, and of such as these, learning was planted in a multitude of lesser societies scattered over

The Church the patron of medieval learning.

One of the striking historical features of the reign of Charlemagne is his coöperation with Scottish missionaries in the promotion of education. The Emperor made them the masters and guides of the intellectual training of a company of young men, some of them the noblest of his realm, and their influence was thus extended to the affairs of State, and to all ranks of society.[1] The story of Bede and his follower, Alcuin, who was deeply imbued with his spirit, is identified, in the case of the former, with English learning, and of the latter, with educational foundations upon the Continent, and is familiar to students of that period. Later on in the course of medieval development, we come to the intellectual revival of the eleventh and twelfth centuries, during which ecclesiastical orders appear as the friends and supporters of learning. The parish and cathedral schools, and subsequently the "Studium," from which issued the university, represented the educational forces of the Continent of Europe.[2] Rashdall, whose work upon the history of European Universities in the Middle Ages is regarded as a model of research and learning, is most emphatic in according to Christianity the credit of extending and cherishing education amidst the darkness which followed the dominance of barbarism, and which has given the distinctive title of the "Dark Ages" to a section of medieval history. "It is at least certain," he writes, "that so much of the culture of the old Roman world as survived into medieval Europe survived by virtue of its association with Christianity." Again, he writes: "Narrow as may have been the Churchman's educational ideal, it was only among Churchmen that an educational ideal maintained itself at all. . . . The improvement of education formed a prominent object with every zealous Churchman and every ecclesiastical reformer from the days of Gregory the Great to the days when the darkness passed away under the influence of the ecclesiastical revival of the eleventh and twelfth centuries. If the monastic system of Cassian retained something of the ascetic and obscurantist traditions of the Egyptian desert, the Benedictine Monasticism which superseded

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the tracts of German colonisation; and almost uniformly the impulse which led to their formation as schools as well as monasteries, if not their actual foundation, is directly due to the energetic devotion of the Scottish travellers."—Lane-Poole, "Illustrations of the History of Mediæval Thought," pp. 14, 15.

[1] *Ibid.*, pp. 16, 17.

[2] Rashdall, "The Universities of Europe in the Middle Ages," vol. i., pp. 4–10. A mine of suggestive comment and bibliographical information on the whole subject of education will be found in Cubberley's "Syllabus of Lectures on the History of Education" (The Macmillan Company, New York, 1904).

it created almost the only homes of learning and education, and constituted by far the most powerful civilising agency in Europe until it was superseded as an educational instrument by the growth of the Universities."[1] In fact, pre-university education was almost exclusively ecclesiastical.

Modern missions have everywhere heralded an educational revival.

If we turn our attention to the development of modern missions, we shall find undoubted evidence that education has been especially prized and fostered, and has proved itself also one of the most effective instrumentalities, for accomplishing the full, rounded purpose of the Gospel to mankind. Missions have had to face ignorance in its darkest and most desolating forms, but they have accepted with courage and patience the serious task of intellectual training which this situation imposed. In fact, the pioneers of the educational revival of nations outside of Christendom have been the missionary teachers, who have always striven to have this mental awakening identified with Christian enlightenment, and thus be in coöperation with the supreme aim of Gospel evangelism. In this they have succeeded to an extent which is not surpassed in the educational provisions of the most favored communities of Christendom. While intellectual culture no doubt brings its peculiar temptations, this is no reason why it should be ignored in the missionary programme. The Gospel itself often involves startling and fierce trials to the soul; yet we are bound to propagate it as the only assured way of spiritual victory. The experience of missions, moreover, has brought abundant evidence to demonstrate the benefits of education and its power as a coöperating agency in preparing a people for the acceptance and enjoyment of Christianity.

This subject has been treated in some of its general aspects in the previous volumes of this work. In Volume I. (pp. 357–361) will be found a discussion of the futility of merely secular education, with neither a Christian basis nor an ethical aim, as an instrument for the moral regeneration of society. In Volume II. (pp. 33–35) will be found a brief survey of the fundamental value of education in the promotion of social progress. Again, in the same volume (pp. 177–209) will be found special references to the educational work of missions in improving the condition of woman, and a brief review of the educational facilities provided in different fields for her higher training and culture. Detailed lists of missionary institutions, with much information concerning their special lines of service, will be found in the author's "Centennial Survey of Foreign Missions."[1] We shall not attempt, therefore, to discuss further these general aspects of the subject, but shall proceed at once to summarize briefly the decisive influence and historical progress of missionary education in different lands, and to outline in a cursory way its present status in some of the more prominent fields, presenting, as opportunity may offer, some fresh manifestations of its power to uplift, and some concrete illustrations of its influence in the promotion of social progress.

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[1] Rashdall, "The Universities of Europe in the Middle Ages," pp. 26, 27.

Early indigenous education in India.

The country which of all others, with the possible exception of Japan, is distinguished for educational progress, both under governmental and missionary auspices, is India, and the influence of missions in fostering this advance is indisputable. Indigenous education under native patronage, and in harmony with Hindu, Buddhist, and Moslem ideals, has been in operation there for centuries, but it was much limited in extent and scope, being chiefly in the interest of the Brahman caste, and thus fruitless in practical incentive to the masses. The East India Company had established, through Warren Hastings, a government college known as the Calcutta Medrassa, in 1782; the Sanscrit College at Benares was opened in 1791; the Hindu College in 1817; and the College at Poona (now known as the Deccan College) was founded in 1821. There followed the Agra College, in 1823; the Calcutta Sanscrit College, in 1824; the Delhi College, in 1825; and the Elphinstone College at Bombay, in 1827.[2] These institutions, however, were dominated by native traditional conceptions of education, and in purpose and spirit, as well as in their curricula, were wholly Oriental, besides being exclusively for the higher classes of Hindus. The British Government, as early as 1822, began a series of official inquiries into the state of education. Sir Thomas Munro, in 1822, ordered an investigation in the Madras Presidency; while Lord Elphinstone in Bombay, and Lord Bentinck in Bengal, in 1823 and 1835 respectively, were also instrumental in instituting a similar inquiry. The incentive which prompted these researches was the pitiful ignorance of the masses, and a sense of responsibility as to the promotion of their moral and intellectual welfare. The higher education

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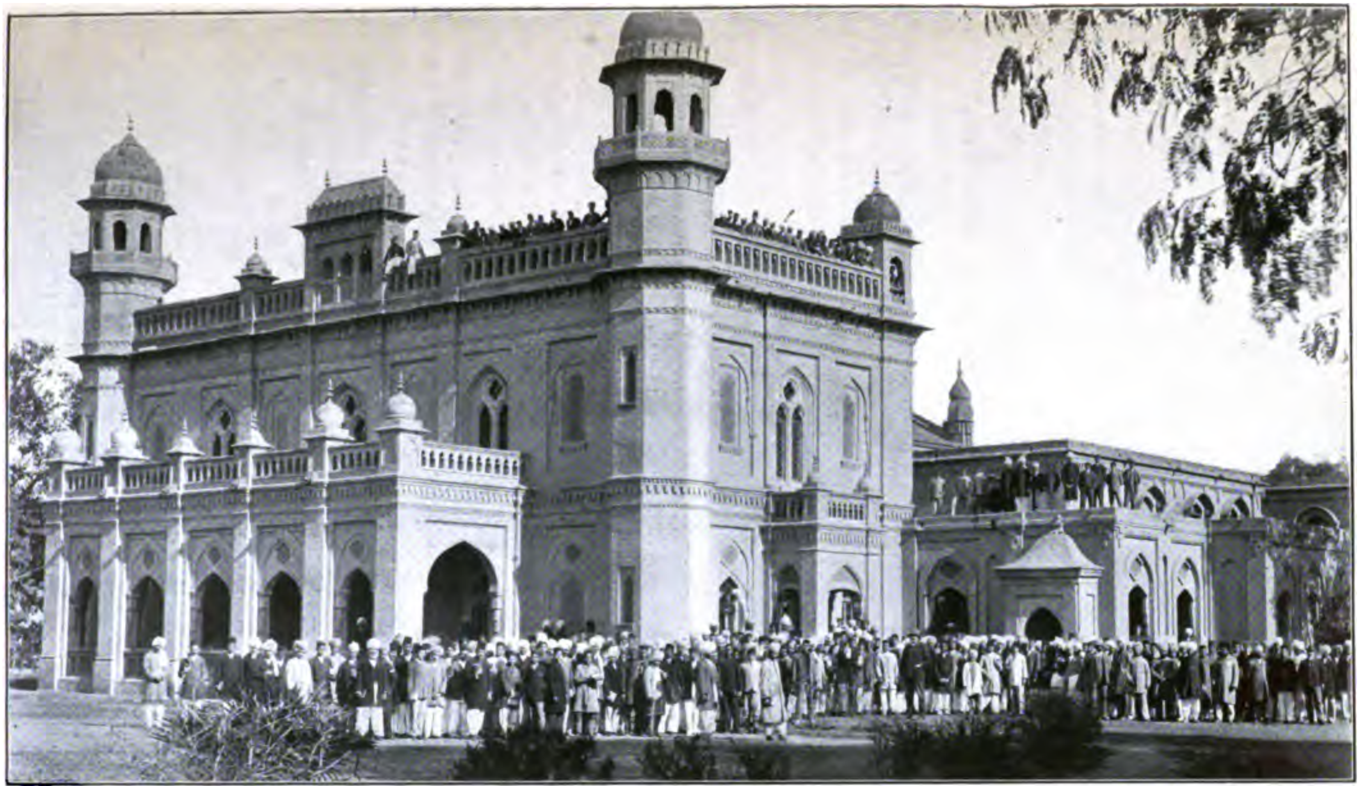
[1] Dennis, "Centennial Survey of Foreign Missions: A Statistical Supplement to 'Christian Missions and Social Progress,' Being a Conspectus of the Achievements and Results of Evangelical Missions in All Lands at the Close of the Nineteenth Century," pp. 69–120.

[2] Consult "Report of the Indian Universities Commission, 1902," and also Chamberlain, "Education in India," pp. 13–18.



Forman Christian College, and Group of Students, Lahore, India.
(P.B.F.M.N.)

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found to exist was entirely in the hands of Brahman teachers,[1] and confined to pupils of the same caste; village schools were crude in method, and gave only the most elementary instruction, and, moreover, were exclusively for boys. The curriculum in the higher schools was narrow and intensely scholastic, formed altogether in the Brahmanical mold, fostering caste exclusiveness, and failing in practical incentive and useful stimulus.[2] These preliminary researches, however, initiated a movement which has developed during the past century into the present elaborate system of government education in India.

Pioneer educators of the eighteenth century.

The earliest efforts at foreign education began in the seventeenth century, when the Dutch opened numerous schools in Ceylon. These schools were under governmental, rather than strictly missionary, auspices, and yet the movement was a religious one, prompted largely by the Dutch clergy, and having in view the moral and spiritual good of the native community. A distinctively missionary effort appears, however, with the establishment of the Danish Halle Mission at Tranquebar, in 1706. Ziegenbalg, Plütschau, Schultze, Fabricius, and Schwartz were the leading spirits in this movement during the larger part of the eighteenth century. Their educational work cannot be considered as extensive, but it became an important part of their programme. The British Society for the Propagation of the Gospel, and the Society for Promoting Christian Knowledge, coöperated financially with the Danish-Halle missionaries in their early educational efforts, and in 1728 the Christian Knowledge Society assumed the support of the Madras Branch of the Tranquebar Mission, chiefly under the direction of Schultze, who opened schools in that section of India. The Christian Knowledge Society eventually transferred the practical management of its work to the Propagation of the Gospel Society, while it continued to give financial aid in support of education. The London and the Wesleyan Missions began educational work in Madras in 1805 and 1819 respectively; the Wesleyans, however, had previously opened several schools in Ceylon. The Scotch Mission commenced its notable educational efforts in the Madras Presidency in 1837, with the coming of the Rev. John Anderson, whose name occupies an honorable place in the history of education in India. As early as 1758, John Daniel Kiernander, one of the Danish missionaries supported by the Society for Promoting Christian Knowledge, being driven out of Cuddalore by the warlike aggressions of the French, proceeded to Calcutta and began mission work there, establishing a school with two hundred pupils, and inaugurating a missionary and educational campaign, which was still going on when Carey arrived there in a Danish vessel in 1793.

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[1] A curious indication of the reverence due to the Brahmanical teacher in early Vedic times is found in the following passage from the Laws of Manu: "By censuring his preceptor, though quietly, he [the pupil] will be born an ass; by falsely detaining him, a dog; by using his goods without leave, a worm; by envying his merit, a larger insect or reptile."

[2] Satthianadhan, "History of Education in the Madras Presidency," pp. 1-6.

The marshalling of forces for a great campaign.

The last decade of the eighteenth century, and the opening years of the nineteenth, found Baptist representatives in Carey and his associates, and also Anglican missionaries, aided by the alliance of some distinguished Christian officials—notably Charles Grant and several British chaplains—with representatives also of the London Missionary Society, all engaged in securing a missionary foothold in Calcutta and its vicinity. Educational efforts were identified with each of these agencies. The Baptists, who were known as the Serampore missionaries, owing to their enforced residence at that place under Danish rule, the London Society agents, and the Church of England missionaries, were all active in promoting school work. In 1816 the Serampore Mission reported 10,000 children as having been under its instruction in schools. The London Missionary Society in the same year reported thirty schools in operation, with 2600 children in attendance, under the supervision of their missionary, Mr. Robert May,[1] while the Church of England missions were also active in promoting elementary education in the first quarter of the century. The earliest college in India under missionary auspices was founded in Serampore by Carey, in 1818, followed, in 1820, by the Bishop's College at Calcutta, or rather at Howrah, directly opposite Calcutta,[2] representing an elaborate scheme of higher education devised by Bishop Middleton—the first Anglican Bishop of India—and placed under the direction of the Society for the Propagation of the Gospel.

First efforts for the education of girls.

We find these three representative agencies of the Baptists, Anglicans, and English Independents fully committed in 1820 to education in India as a component part of their missionary effort; but, as yet, the benefits accrued almost exclusively to boys, although, in some instances, a few girls had been received in certain of the boys' schools of the London Mission. The formal effort in behalf of education for girls was ere long to be inaugurated. Mrs. Hannah Marshman, of Serampore, as early as 1800, was the first woman actually to attempt female education in India. It should be noted, however, that her school enterprise was intended primarily for Eurasians, with a view to securing financial returns for the support of the Serampore Mission. Subsequently, in 1807, she began to include native girls within the scope of her school work. Her efforts, however, through the initiative of some young ladies, probably Eurasians, who had been under the instruction of Mrs. Lawson and Mrs. Pearce, of the Baptist Mission in Calcutta, resulted in April, 1819, in the formation of the Calcutta "Female Juvenile Society for the Education of Native Females," which set itself heroically to overcome the prevailing prejudice of the natives against female education. The Society could report only eight scholars during the first year of its existence, and not more than thirty-two during the second year; but at the end of another three years the schools had increased to six, and the scholars to one hundred and sixty.[1]

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[1] Lovett, "The History of the London Missionary Society," vol. ii., p. 16.

[2] Bishop's College is sometimes spoken of as located at Sibpur, a section of Howrah, four miles below Calcutta.

In September of the same year (1819), the "Calcutta School Society" was founded, with a view to uniting under combined European and native control a movement in the interest of education. The Society soon enlisted itself especially in behalf of female education, and was aided therein by missionary coöperation, and by gifts from various sources in England.[2] It shortly afterwards applied to the British and Foreign School Society in England, begging that a competent lady be sent out to undertake this branch of service. This appeal resulted in the sending of Miss M. A. Cooke to Calcutta in 1821, and in 1822 that lady opened a school for girls in the city. This school is regarded by the missionary historians of India as the first formal effort under the auspices of an organized missionary society to establish schools exclusively for girls in that country. Miss Cooke had ten schools in operation in a few months, with two hundred and seventy-seven pupils. In 1823 the schools had increased to twenty-two, with nearly four hundred pupils. Owing to an irreconcilable prejudice among the native members of the mixed committee of Europeans and Hindus representing the Calcutta School Society, Miss Cooke found it expedient to transfer her work almost immediately to the charge of the Church Missionary Society. An auxiliary organization, originated by Mrs. Marshman herself, called the "Ladies' Society for Native

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[1] Lovett, "The History of the London Missionary Society," vol. ii., p. 244.

[2] *Ibid.*, p. 245.

Female Education in Calcutta and the Vicinity," was formed, in 1824, to coöperate with and aid in supporting the entire movement. Thus the work of female education in India gained headway, and before long, through the various missionary societies at home—especially the Society for the Promotion of Female Education in the East (1834), the Church of Scotland Women's Association (1837), and the Indian Female Normal School and Instruction Society (1852)—a decided impetus was given to the movement, which has steadily grown to the present status. The important feature of zenana work might properly be mentioned here, but in Volume II. (pp. 251–258) will be found a sufficiently full statement concerning it.

The reign of the Indian classics.

The progress of education under both governmental and missionary auspices advanced along two distinct lines until 1835, when a memorable change took place. The Government had confined its attention to the fostering of a system of education exclusively in harmony with Oriental ideals; the missionaries, on the other hand, had availed themselves of the common vernaculars, and had given prominence to religious instruction. The curriculum adopted by the Government was, therefore, restricted to the Indian classics, through the medium of Sanscrit, Arabic, and Persian, since the promotion of Oriental learning, and the exploiting of classical literature as embodied especially in the sacred Sanscrit, was the main object in view. As early as 1793, when the Royal Charter of the East India Company was to be renewed—a necessity recurring every twenty years—Wilberforce and others of like views as to the moral responsibility of England for the well-being of the natives of India endeavored to introduce into the renewed Charter a clause which would prove serviceable in initiating more definite efforts to further the moral and intellectual welfare of India. The attempt failed, although it was hopefully and strenuously advocated.

In 1813, however, when another term for the renewal of the Charter came round, a more successful effort was made, and provision was secured for the inauguration of an educational programme, together with the founding of a religious establishment in India. The appropriation, amounting to one hundred thousand rupees annually, was used in rather a lukewarm fashion by the "Court of Directors" in supporting the existing institutions, and in promoting the study of the Indian classics, until finally, in 1823, a "Committee of Public Instruction" was appointed, charged with the expenditure of the government appropriation. It was devoted partly to education, and in part to the

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Alexandra School, Amritsar.
(C.M.S.)

Pupils in Alexandra School, Amritsar, India.

publication of Oriental classics. Matters thus drifted, as it were, until about 1833, when, on the further renewal of the Charter, the appropriation was increased to one million rupees, and in connection with the proper use of this enlarged grant arose the famous controversy which resulted in the memorable educational minute of Macaulay, dated February 2, 1835.

Dr. Duff and his plea for a broader curriculum.

Missionary education, heretofore, though giving due attention to secular branches, had proceeded along religious lines, but was confined almost exclusively to the use of vernacular languages as media of instruction. The arrival, in 1830, of Dr. Alexander Duff, sent out as a missionary of the Established Church of Scotland (Dr. Duff became a Free Churchman in 1843), and his subsequent advocacy of the use of the English language and the introduction of Western learning into Indian educational work, brought about a crisis in a controversy of far-reaching importance. On the one hand, it was advocated that the proper sphere of Indian education was the Indian classics as embodied in Oriental sources—an exploitation of Orientalism was in fact conceived to be its proper scope. Dr. Duff, on the other hand, argued that this ignoring of Western knowledge and the neglect of the English language, with the rich sources to which it gave access, was narrowing and unfair to the intellectual needs and prospects of India. Raja Rammohun Roy had already (in 1823) advocated the use of the English language, in a letter to Lord Amherst, the Governor-General, but Dr. Duff took the practical step and founded an institution in Calcutta, in harmony with his ideals, and the Duff College proved an immediate success.[1] This was, in fact, the significant contribution of Dr. Duff to the educational progress of India, since to him the country is indebted for having established a Christian college, with Western learning as its distinctive basis. He made a modern curriculum to be an accredited feature of mission policy, and incidentally his influence was also strong and decisive in securing and implanting the essentials of European culture as a part of State education. Dr. Duff's proposal, in his own language, was as follows: "to lay the foundation of a system of education which might ultimately embrace all the branches ordinarily taught in the higher schools and colleges of Christian Europe, but in inseparable combination with the Christian faith and its doctrines, precepts, and evidences, with a view to the practical regulation of life and conduct. Religion was thus intended to be, not merely the foundation upon which the superstructure of all useful knowledge was to be reared, but the animating spirit which was to pervade and hallow all."[1]

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[1] Dr. Duff's record as an educator is remarkable in the value and efficiency of its results. Dr. J. P. Jones speaks of it as follows: "It is said that, of the forty-eight educated men who were won to Christ through his mission, in 1871, nine were ministers, ten were catechists, seventeen were professors and high-grade teachers, eight, Government servants of the higher grade, and four, assistant surgeons and doctors."—Jones, "India's Problem, Krishna or Christ," p. 176.

Lord Macaulay's minute on educational reform.

The controversy waxed, and reached its crisis in the minute of Lord Macaulay, issued in 1835, sustaining Dr. Duff's position.[2] The minute was approved immediately by Lord Bentinck, then Governor-General of Bengal, who issued a proclamation in which it was declared "that the chief aim of the educational policy of Government should be to promote a knowledge of European literature and science." The result of this new move was apparent at once, and consequently a great impulse was given to the study of the English language in all the government schools and colleges. The printing of Oriental books was largely supplanted in the interests of European literature, and Orientalism, henceforward, occupied a subordinate place in the government curriculum. Dr. Duff had followed closely a scheme outlined by Dr. Inglis, of Scotland, in 1824, and this adoption of the English language and literature as instruments of higher education in India has abundantly justified itself as a master-stroke of missionary statesmanship. Although criticized and deprecated at the time by admirers of Indian literature, it has proved of the highest benefit to the intellectual development of India. It has broadened and enriched the whole scope of knowledge, and opened to the native mind the door to the noblest realms of modern scientific and religious attainment. The personal influence of Dr. Duff may justly be said to have been a very forceful factor in shaping the policy of the Government, and in establishing in its educational curriculum the English language and its literary treasures, rather than Sanscrit and the other sacred languages of India, as the media of high educational training. Throughout India to-day government universities, colleges, and schools bear witness to the momentous import of this wise and far-reaching programme, which has become incorporated into the intellectual growth of India largely, as we have seen, through missionary initiative. Two other Church of Scotland missionaries, Dr. John Wilson at Bombay (1829), and the Rev. John Anderson at Madras (1837), followed in the path marked out by Dr. Duff, and were the leaders in founding institutions which have developed into large plants, and are to-day among the most useful educational agencies in India. Both the Wilson College at Bombay and the Madras Christian College at Madras are monuments to the wisdom and energy of their founders, as well as to those who have aided in bringing them to their present standard of efficiency.

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[1] Smith, "Life of Alexander Duff, D.D.," vol. i., p. 110.

[2] The minute is given in full in "Sketches of Some Distinguished Anglo-Indians" (Second Series), by Colonel W. F. B. Laurie, pp. 170–184 (W. H. Allen & Co., London), and in Appendix A in "History of Education in the Madras Presidency," by Dr. S. Satthianadhan (Srinivasa, Varadachari & Co., Madras).

The purport of the Despatch of Sir Charles Wood.

Another pivotal point in the history of Indian education under government auspices is the Despatch, dated July 19, 1854, of Sir Charles Wood (afterwards Lord Halifax), which inaugurated the present scheme of government education in India, and established what is known as the system of "Grants-in-Aid." As a matter of missionary history it may be noted that this document was drawn up by Mr. T. G. Baring (later known as Lord Northbrook), after prolonged conferences with Dr. Duff and Mr. John Clark Marshman, who was the son of Carey's associate, and also a distinguished official of the Government of India.[1] Both of these men happened to be in London at the time Sir Charles Wood was Chief of the India Office. Mr. Baring, who drafted the document, was, as Lord Northbrook, subsequently Governor-General and Viceroy of India. The system of Grants-in-Aid to educational institutions, both missionary and non-missionary, inaugurated by the Government in 1854, and put into operation by Lord Dalhousie, secured a measure of financial aid to educational work not directly under government control. The Grant-in-Aid scheme was in reality a compromise between the absolute prohibition of all religious instruction in any school under government supervision, and the proposal urged by Dr. Duff and Mr. Strachan that the Bible should be a class-book in government schools, attendance on the class being optional.[2] The provisions of the Despatch were, in their original form, not onerous or hampering to missionary education, and the proposal was received by the friends of missions with gratitude and satisfaction. Missionary schools in which religious instruction was given could thus benefit by the financial aid of government. It has come to pass, however, that in connection with its administration certain supplementary requirements instituted by local officials have sought to impose undue exactions and limitations which have been unwelcome to missionaries in India. The result has been that a few missionaries in certain sections of India have found these conditions and limitations neutralizing, in a greater or less degree, the benefits of the system. It should be noted, however, in all fairness, that the original provision placed no restrictions upon the giving of Christian instruction in mission schools accepting the grants from the Government, and that the Grant-in-Aid system has, with some minor and local exceptions, worked satisfactorily.

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[1] Stock, "The History of the Church Missionary Society," vol. ii., p. 240; Smith, "Twelve Indian Statesmen," p. 237.

[2] Stock, "The History of the Church Missionary Society," vol. ii., p. 241.

The work of the Education Commission of 1882.

Again, in 1882—another historic date in the educational progress of India—when the Education Commission was appointed, we have further evidence of the helpful coöperation of missionaries. We have noted this already as having occurred in 1835 and in 1854, and once more, in 1882, we find that friends of missions in England, acting as an organization entitled a "Council on Education in India," worked in harmony with missionary educators in the field, and that this combined influence in the interest of missions did much towards securing the appointment of this important Commission.[1] Two of its leading members were the Rev. Principal Miller of the Madras Christian College, and the Rev. W. R. Blackett of the Church Mission Divinity College at Calcutta. A third missionary member was the Rev. Dr. Jean, Rector of St. Joseph's Jesuit College at Trichinopoly. Sir William W. Hunter was the President, and it consisted of twenty-one members, chosen from among British officials, educated natives, and missionaries. Its object was to examine into the workings of the Despatch of 1854, which had then been over a quarter of a century in operation, to correct abuses, and to suggest measures looking to the improvement and larger efficiency of the educational system. Its voluminous report gave special attention to the Grant-in-Aid system, and secured its more effective application and usefulness. It laid out an advanced programme in the interests of primary education, which had hitherto been too much neglected, in favor of higher schools and colleges. It secured also advantageous measures in behalf of indigenous secondary, collegiate, and special education. Among its recommendations, under the head of collegiate education, we note the following specifications: "That an attempt be made to prepare a moral text book based upon the fundamental principles of natural religion such

[1] "Education in India," by William I. Chamberlain, Ph.D., p. 67; "History of Education in the Madras Presidency," by Dr. S. Satthianadhan, p. 151.

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The above photograph represents the scene at the unveiling. The Memorial is a **gigantic** Iona Cross of granite, with a bronze medallion portrait on its base.

THE ALEXANDER DUFF MEMORIAL AT PITLOCHRY, NEAR MOULIN, SCOTLAND.

Duff was born near Moulin, April 25, 1806.

as may be taught in all Government and non-Government colleges," and further, "that the Principal, or one of the professors, in each Government or Aided college deliver to each of the college classes in every session a series of lectures on the duties of a man and a citizen." These recommendations, although adopted unanimously, and favored by a large majority of experienced educators who gave testimony before the Commission, were, strange to say, rejected by the British Government.[1]

The University Commission of 1902.

In a very elaborate review of the Report of this Education Commission of 1882, it is stated that the document refers "to the important part taken by missionary societies in originating and carrying on modern culture in India. In going over the different provinces it is shown that in almost every instance the missionary had preceded the Government in setting up schools of every kind; and the great service rendered by them in female education is frankly and gracefully acknowledged." In the University Commission of 1902, appointed to examine and report upon the condition and prospects of the universities established in British India, and suggest plans for promoting their efficiency, we find a missionary among its seven members, in the person of the Rev. Dr. Mackichan, of Bombay; while among the witnesses who were asked to give evidence before the Commission were twenty-four missionary educators. This is a still further indication of the active part which missionary coöperation has taken in the shaping of the present system of State education in British India. The work of the University Commission promises to result in practical benefits to elementary and secondary education, quite as much as in advantageous changes in the university system.

An appraisement of Indian State education.

The government system sketched in the preceding paragraphs may be described as an elaborately graded scheme, reaching from the village school to the university. While it is not faultless, lacking as it does teaching power, and encouraging unduly a process of superficial cramming on the part of the student, besides needing more practical and utilitarian adaptation in its curriculum to the special requirements of India, it nevertheless stands as a striking testimony to the wisdom and liberality of the British Government in its efforts to promote the intellectual welfare of those vast populations. Its sweeping condemnation as a complete failure is an extreme undervaluation. It should be remembered that education in India is not in the least compulsory, and that seven eighths of the children of school-going age are not sent by their parents. The fact that the outcome in high-grade institutions has not been wholly satisfactory in every respect, and that the Indian *Babu*—using the term in its disparaging sense—seems to be a perversion of the true educational ideal, is no doubt disappointing, yet this is, perhaps, to be expected to some extent, in an era of intellectual transition in a land of caste spirit like India, where, moreover, the government appointment has, unfortunately, become both the incentive and the aim of a student career. It is evident also that the Brahman and his congeners in all classes of Indian society, either through natural incapacity or overweening self-complacency, do not seem in numerous instances to assimilate modern knowledge with wholesome psychological results, failing often to avail themselves of its benefits in a way which is either creditable to themselves or useful in their environment. The absence of all religious instruction, which is carried to the extent of absolute neutrality, is, moreover, a grave defect when the higher welfare of society is considered, and goes far to account for much that is disappointing in the outcome of Indian State education. This is freely acknowledged even by many who regard religious neutrality as the only proper attitude for the Government to take in an educational system for India.[1] Under these circumstances, mission schools where religious instruction is imparted become all the more essential as moral factors in the progress of Indian civilization. It is recognized, however, by acute observers in that imperial dependency of Britain that "the Government educational policy, though technically neutral, 'and in its administration strictly non-religious, has proved to be more powerfully destructive to Brahman and Moslem orthodoxy than any form of missionary agency." If this be true, it is obviously the more important that missionary education should teach Christianity, in positive terms, as the religion to which unsettled minds may turn with comfort and assurance.

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[1] Satthianadhan, "History of Education in the Madras Presidency," pp. 165–168.

The gradations of the government system may be enumerated under five heads:

(1) Universities. There are five of these, located at Calcutta,

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[1] Valuable articles, judicial and suggestive in conception, on this perplexing theme are found in *The Imperial and Asiatic Quarterly Review* for October, 1900, p. 225, by Mr. R. Maconachie, late of the Indian Civil Service, and by D. Duncan, LL.D., late Director of Public Instruction, Madras, in the same Review for January, 1902, p. 1.

Bombay, Madras, Lahore, and Allahabad. The first three were established in 1857, that at Lahore in 1882, and the one at Allahabad in 1887. These are not teaching institutions, but simply for the examination of candidates for degrees in the arts, sciences, and professions.

The gradations of the government system.

(2) Colleges. These are teaching institutions in which candidates are prepared for the university examination. They have also special courses in law, medicine, engineering, art, and other technical branches.

(3) Higher Schools. These educate for the matriculation examination at the universities, but do not undertake to prepare candidates for anything beyond their entrance enrolment.

(4) Middle Schools. These occupy a medium grade between the higher and the primary, and provide a good general education.

(5) Primary Schools. These are ordinary village schools where the teaching is usually in the different vernaculars of the country.

The total number of male pupils is 4,083,393, and of females 446,098, making, as reported in "The Statesman's Year-Book for 1904," an aggregate total of 4,529,491.[1]

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[1] "The Statesman's Year-Book for 1904," p. 144, gives the following statistical summary of Indian education, compiled up to March 31, 1902. The two grades of schools named above as higher and middle are grouped in this table under the one head of secondary. Under the head of special education are included technical and industrial schools.

	INSTITUTIONS FOR		SCHOLARS.	
	Males.	Females.	Males.	Females.
Colleges	180	12	23,027	264
General Education:				
Secondary	5,045	462	519,004	41,638
Primary	92,902	5,686	2,922,522	348,857
Special Education:				
Training and other special schools	1,003	75	32,368	2,812
Private Institutions	41,805	1,355	586,472	52,527
Total	140,935	7,590	4,083,393	446,098
Grand total	148,525		4,529,491	

Although, all things considered, this is a magnificent provision, yet it is entirely inadequate for India, as is only too apparent when we note that, according to a recent estimate, only 23.10 per cent. of the boys of a school-going age attend school, and only 2.60 per cent. of the girls.[1] The school-going age is estimated to represent about fifteen per cent. of the total population of India. There are about 17,000,000 girls who are suitable candidates for educational privileges, and out of that number only about 400,000 are under instruction. Less than six per cent. of the entire population can read or write, and only one in 330 of the women. The Census of 1901 reveals the depressing fact that 277,728,485 persons are illiterate.

The emancipating power of education in India.

Thus, in its origin and in its subsequent development, the whole imposing system of popular education in India, where the caste spirit of ostracism and exclusiveness has reigned for centuries amidst the darkness of ignorance, is, to a very considerable and gratifying extent, the product of missionary faith and wisdom, coöperating with British statesmanship. The British Blue Book on the "Progress of Education in India," issued in 1904, has the following statement: "From a very early date missionary societies have played a prominent part in the development of Indian education."[2] It is impossible to forecast the results of general education, not only in promoting intellectual progress, but also in cultivating a spirit of democracy and social brotherhood, in a country which has long been a veritable stronghold of privileged exclusiveness. We cannot expect that educational movements under Hindu auspices will work any change in the dominant spirit of Indian society, since they are almost entirely designed for the higher castes, and are expressly arranged in deference to the exactions of the caste system. The Serampore missionaries, however, as long ago as 1802, issued a circular containing a "Plan for the Education of the Children of Converted Natives, or of those who have lost Caste,"[3] and the missionary programme has never lost sight of this educational attitude in regard to the caste system. Sooner or later, ancient social wrongs, however proud and defiant, will crumble at the touch of the missionary educator and those who happily adopt his principles. Recent educational reports of the Government of India show that the prejudice against the admission of low-caste chil-

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[1] "The Statesman's Year-Book for 1904," p. 144.

[2] Blue Book on the "Progress of Education in India" (Fourth Quinquennial Review, 1898–1902), vol. i., p. 3.

[3] *The Mission World*, October 16, 1899, p. 442.

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In this group of "Old Batala Boys" are doctors, bankers, civil servants, and others in various public positions.

GRADUATES OF THE BATALA HIGH SCHOOL, BATALA, PUNJAB.
(C.M.S.)

dren to the State elementary schools is much less operative than formerly, and there is reason to expect that it will gradually pass.[1] The entrance of an untrammelled educational force into the intellectually stagnant communities of the Orient creates everywhere an irrepressible movement in the direction of a higher social evolution. The educated soon forge ahead; the uneducated become restless and anxious; the advantages of educational training are made apparent, and thus a demand is created. Men, and especially young men, begin to see visions, and the whole mass of society is stirred by new desires. The old unchallenged conservatism loses its influence; it cannot face the facts and live. Where different races are concerned, as in India, the movement may be still further stimulated by a jealous zeal on the part of competitors who are unwilling to be left behind. "English education," wisely observes Dr. Samuel Satthianadhan, "is the great emancipator of the Indian races." It is worthy of note that, speaking generally, missions now control fully one third of the collegiate education of India, one tenth of the secondary grade, and about one fourth of the total number of all pupils, of all grades and both sexes, so that one person in every 120 comes under the influence of missionary education; while of the girls receiving instruction one third at least are under missionary training.[2]

The supreme aim of missionary education.

There are weighty and perplexing problems arising in connection with the whole question of missionary education, but it is obviously impossible to discuss them here. Nor is it within our present purpose to attempt any vindication of the missionary function of education, where it is properly conducted and regulated. All that it is necessary to say on this point has been said many times over in missionary literature.[3] One principle, however, is of supreme moment; it is that missionary education should be Christian in its spirit, and should be so conducted as to unfold and commend the essential truths of Christianity to the minds of the pupils, and produce as its final results a basis of Christian culture. Education, emphatically, must be the handmaid of religion. Christ must be the master-spirit of intellectual progress if India or any other mission field is to receive the highest benefits from the establishment of educational facilities. In the light of present results it may be safely asserted that the educational, quite as much as the evangelistic, campaign is already a priceless contribution to the welfare of the native Christian Church.

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[1] Blue Book on the "Progress of Education in India" (Fourth Quinquennial Review, 1898–1902), vol. i., pp. 391–394.

[2] The Rev. J. Morrison, M.A., in a Paper on "Educational Work in India during the Queen's Reign," read at the Calcutta Missionary Conference.

[3] A very complete résumé of the evidence in favor of education as a missionary agency will be found in "Educational Missions in India," the revised special Report to the General Assembly of the Church of Scotland, May, 1890. See also for a full discussion *The Church Missionary Intelligencer*, April and May, 1872, and *The Missionary Review of the World*, July, 1901. Cf., also, Volume I. of this work, pp. 357–361.

Immediate conversion not the sole test of success.

After this clear statement we shall not be misunderstood if we express the conviction that the test of immediate conversion should not be established as the one essential mark of success in missionary education. However desirable this may be, and however commendable as the aim of a missionary teacher, it seems a mistake to regard it as the only test, or the final one, of success. In the spiritual and intellectual soil of India, and in fact of the entire Oriental world, the seed which springs up quickly does not necessarily issue in the most healthy and permanent growth. It is likely to be without the deep roots which are necessary to nourish and support it, and so may soon wither and die. Spiritual impressions, in some cases, may result speedily in sound conversion, but, among others, the ripening processes are apt to be slow; yet the final outcome, in the latter case, is not unlikely to be quite as permanent as, and perhaps even richer and sounder in essentials than, the first.[1] The missionary must be a man of faith, and must serve in love and patience, if he aims to be the educator of Orientals. He must wait in humility and prayer upon the workings of the Divine Spirit. However ardently he may desire to record results, he must be content to refrain until they have been written first in the book of Providence, where time alone will make them legible.

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[1] Evidence in favor of the ultimate converting power of missionary education seems decisive. "It is simply matter of historical fact," writes a careful student of missions, "that more converts from Hinduism have been gathered into the Christian Church through the influence, direct or indirect, of schools, than by any other one instrumentality."—Stock, "The History of the Church Missionary Society," vol. i., p. 195.

The above statement, although made originally with reference to the influence of missionary education early in the nineteenth century, may still be regarded as not out of date, even at the beginning of the twentieth century. Bishop Caldwell as recently as 1876, after an earnest effort to reach the higher castes by evangelistic methods, states his conviction as follows: "I found I was obliged to look, as before, almost entirely to teaching in mission schools for direct fruit." The verdict of missionaries in Egypt is that the mission school is "the cheapest and most effective method of reaching the life of the non-Christian community for the purpose of evangelizing it."

Meanwhile, we may all hope for the time when distinctively Christian universities and colleges will crown the educational development of India, and when the religion of Christ will become the dominant influence in such higher centres of learning. It is true that Christian education has always been an essential feature of missionary policy, yet, in the judgment of some eminent missionaries, the hour has now come when there is a call for a decisive advance in the direction of a more thorough Christianization of all missionary institutions, and the establishment of Christian universities with their affiliated colleges.[1]

The mighty uplift of Christian education.

The inestimable value of Christian education as a factor in the higher progress of India is apparent. The guidance of its modern development will be chiefly in the hands of its educated leaders. Shall they represent the agnostic and materialistic, or the Christian, view of life and destiny? The ultimate conversion of India, so far as human instrumentalities are concerned, must be the work of Christian natives, so that a preaching and teaching corps drawn from the varied ranks of Indian society becomes essential for this gigantic task. Education, moreover, is an aggressive and creative force in the making of manhood. It is an accredited method of storing away in the individual personality an endowment of power which God's guidance and blessing may render of priceless value to those nascent races in their formative and unifying era, just as they are entering upon the responsibilities and perils of modern culture.[2] It is already manifest that the Christian community of India, under the stimulus of missionary education, is gaining a vantage-ground which insures it a place of influence and efficiency altogether outranking its social standing. Taking into consideration its recent origin, with no historic prestige and no caste lineage, its present position and prospects indicate that Christian education holds the key to social destiny in India, despite the protest of traditional exclusiveness. It opens a door which even the dominance of caste sentiment cannot effectively close. It is fast becoming an illustration of the Gospel paradox that "the last shall be first, and the first last," when we find the small Christian community of India fairly in competition with the Brahman for the leadership of twentieth-century progress. In university examinations the successful Christian candidates for degrees are already far above the proportion which one would expect from the size of the Christian community. This is especially true of lady graduates.

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[1] Cf. *The Church Missionary Intelligencer*, March, 1899, p. 175, April, 1899, p. 273, June, 1899, pp. 469–472; also *The Chinese Recorder*, April, 1897, pp. 153–160.

[2] A Report of the Secretary of State for India, presented to the House of Commons in 1892, contains a paragraph referring to the work of missionaries, as follows: "The various lessons which they inculcate have given to the people at large new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young, which has been set before them not merely by public teaching, but by the millions of printed books and tracts which are scattered widely through the country. This view of the general influence of their teaching, and of the greatness of the revolution which it is silently producing, is not taken by missionaries only. It has been accepted by many distinguished residents in India, and by experienced officers of the Government."—Quoted in Thompson's "British Foreign Missions," p. 39.

A cursory survey of missionary education.

In a cursory survey of missionary education in India we cannot expect to do justice to its many noble institutions.[1] In the principal cities, as Calcutta, Bombay, and Madras, are large and flourishing colleges, having in several instances over a thousand pupils in all departments. Other cities not so prominent are not less important as centres of education. In fact, it is now true that almost every strategic point in India is occupied by Christian educational forces. We may name Trichinopoly, Nagpur, Rawal Pindi, Vellore, and Tanjore, each with institutions containing over a thousand pupils, while Masulipatam and Sialkot have slightly under that number. Guntur, Delhi, Agra, Almora, Nagercoil, and Cottayam have each five hundred and over in their colleges.[2] The higher institutions are not for boys alone. The Sarah Tucker College at Palamcotta, with 277 pupils, the Isabella Thoburn College at Lucknow, with 164, and the Sigra Normal School at Benares, with 188 on its roll, all show that a promising beginning has been made in the higher education of girls.

Next in order are theological and training schools, established for the raising up and adequate preparation of competent Christian natives to aid in the spiritual and educational conquest of India. Their im-

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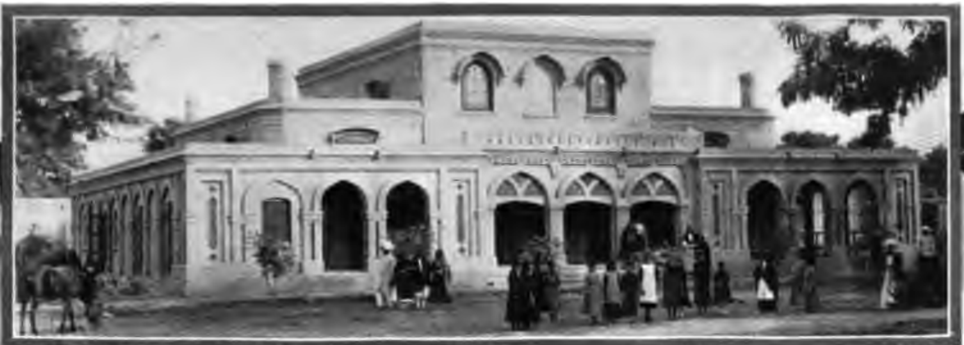
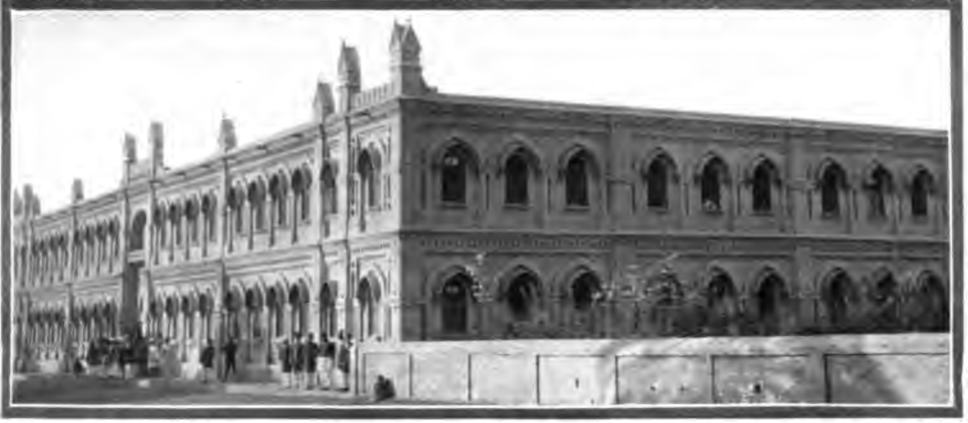
[1] More extended sources of information concerning educational work in India may be found in Mott's "Strategic Points in the World's Conquest," Smith's "The Conversion of India," Stock's "History of the Church Missionary Society," Lovett's "History of the London Missionary Society," Sherring's "History of Protestant Missions in India," and Chamberlain's "Education in India."

[2] The following list of Indian missionary colleges is confined to those reporting over 250 students, the enrolment of their preparatory as well as academic departments being included in most instances. For fuller details, and a more complete list of institutions, consult the statistical tables in the author's "Centennial Survey of Foreign Missions," pp. 70, 71.





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Lady Dufferin Native Christian Girls' High School, Lahore, India.
(Z.B.M.M.)

"Newton Hall," Students' Hostel of Forman Christian College, Lahore, India.
(P.B.F.M.N.)

portance is increasingly manifest as an essential factor in the Christian progress of Indian races, and it is interesting to note that this class of institutions is represented by 110 schools, with 2905 male pupils and 1433 female, making a total of 4338. Twenty-five of these report over fifty pupils in attendance, while fourteen others report over one hundred.

Medical training schools, including those for nurses, number sixteen,

(Continued from p. 24.)

		Society.	Males.	Females.	Total.
Madras	Christian College	U. F. C. S.	1793		1793
Trichinopoly	College	S. P. G.	1458		1458
Rawal Pindi	Gordon Mission College	U. P. C. N. A.	1272		1272
Tanjore	St. Peter's College	S. P. G.	1210		1210
Nagpur	Hislop College	U. F. C. S.	1169		1169
Calcutta	Gen. Assembly's Inst.	C. S. M.	1148		1148
Madras	Mission College	C. S. M.	1013		1013
Vellore	Elizabeth R. Voorhees College	Ref. C. A.	1004		1004
Calcutta	Duff College and Institution	U. F. C. S.	995		995
Masulipatam	Noble College	C. M. S.	961		961
Sialkot	Scotch Mission College	C. S. M.	909		909
Guntur	Arthur G. Watts Memorial College	Luth. G. S.	882		882
Delhi	St. Stephen's College	C. M. D.	759		759
Bombay	Wilson College	U. F. C. S.	699		699
Almora	Ramsay College	L. M. S.	600		600
Calcutta	Bhowanipur College	L. M. S.	572		572
Agra	St. John's College	C. M. S.	534		534
Cottayam	Cottayam College	C. M. S.	518		518
Pasumalai	Pasumalai College and Training Institution	A. B. C. F. M.	512		512
Nagercoil	Christian College	L. M. S.	500		500
Madras	Royapettah College	W. M. S.	482		482
Ongole	American Baptist Mission College	A. B. M. U.	457		457
Bellary	Wardlaw College	L. M. S.	455		455
Calcutta	American Methodist Institution for Native Christians	M. E. M. S.	400		400
Tinnevelly	College	C. M. S.	368		368
Lahore	Forman Christian College	P. B. F. M. N.	354		354
Lucknow	Reid Christian College	M. E. M. S.	340		340
Palamcotta	Sarah Tucker College	C. M. S. & C. E. Z. M. S.		277	277
Mannargudi	Findlay College	W. M. S.	252		252

with a total of 191 students. Of this number it may be noted that 134 are females and 57 males. Institutions such as the North India School of Medicine for Christian Women at Lodiana, the Medical Missionary Training Institute at Agra, and the training class for nurses in connection with St. Catherine's Hospital at Amritsar, where maternity cases are made a specialty, are all centres of beneficent service to India. Industrial training institutions and classes are increasing rapidly, and already number about 170, with several thousand pupils.

Institutions not yet graded as colleges, but designated as boarding schools, high schools, and seminaries, are numerous in India, filling a large place in the educational resources and equipment of the country. They number 337, with 29,321 male pupils and 12,092 female, making a total of 41,413. Few of them have less than one hundred pupils, and the majority enrol between two and three hundred each. In several instances the list goes beyond four and even five hundred, and in two cases the record exceeds eight hundred. The table given below enumerates some of the more important schools of this grade, being limited to those reporting an attendance of 250 or over.[1] Details concerning schools reporting less than 250 pupils will be

An educational equipment excellent in quality and large in volume.

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[1]

		Society.	Males.	Females.	Total.
Srinagar	High School	C. M. S.	989		989
Lahore	Rang Mahal School	P. B. F. M. N.	807		807
Bangalore	Petta High School	L. M. S.	737		737
Mysore City	High School	W. M. S.	654		654
Benares	Jay Narayan's School	C. M. S.	569		569
Bangalore	High School	W. M. S.	549		549
Jalandhar	High School	P. B. F. M. N.	510		510
Ambala	High School	P. B. F. M. N.	507		507
Sialkot	City High School	U. P. C. N. A.	500		500
Chinsurah	Boarding and High School	U. F. C. S.	494		494
Vizigapatam	High School	L. M. S.	490		490
Amritsar	City High School	C. M. S.	467		467
Belgaum	High School	L. M. S.	458		458
Gujrat	High School	C. M. S.	450		450
Calicut	High School	Ba. M. S.	428		428
Ahmednagar	High School	A. B. C. F. M.	400		400
Peshawar	Edwardes High School	C. M. S.	377		377
Ahmednagar	Girls' Boarding School	A. B. C. F. M.		370	370
Ebenezer	High and Training School	I. H. M. S.	157	200	357
Ahmedabad	High School	P. C. I. M. S.	353		353

found in the "Centennial Survey of Foreign Missions." A number of these schools, it will be noticed, are for girls. Among the more important may be mentioned that of the American Board at Ahmednagar, with 370 pupils; of the United Free Church at Madras, with 302 pupils; of the Methodists at Calcutta, with 250 pupils; of the Baptists at Ongole, with 246 pupils; of the Methodists at Aligarh, with 234 pupils, and at Jabalpur, with an enrolment of 215. There are besides thirty-two schools for girls reporting between one and two hundred scholars, and fifty-five others reporting fifty or over, but with less than one hundred. These statistics, bare as they are, afford a basis for estimating the volume of work which is being conducted along this line. Mention might further be made of thirty kindergartens, with 815 pupils, and of the elementary or village day schools, numbering, ac-

(Continued from p. 26.)

		Society.	Males.	Females.	Total.
Dera Ismail Khan	Boarding and High School	C. M. S.	342		342
Madras	Vepery High School	S. P. G.	338		338
Dehra	High School	P. B. F. M. N.	336		336
Lodiana	City High School	P. B. F. M. N.	334		334
Ellore	High School	C. M. S.	333		333
Beawar	Anglo-Vernacular High School	U. F. C. S.	332		332
Wazirabad	High School	C. S. M.	332		332
Bombay	Boarding and Station School	A. B. C. F. M.	128	180	308
Gorakhpur	High School	C. M. S.	307		307
Madras	High School	U. F. C. S.		302	302
Nellore	High School	U. F. C. S.	300		300
Berhampur	Khagra High School	L. M. S.	300		300
Nasirabad	Anglo-Vernacular High School	U. F. C. S.	300		300
Surat	High School	P. C. I. M. S.	295		295
Moradabad	Boarding and High School	M. E. M. S.	285		285
Ramnad	High School	S. P. G.	284		284
Madura	High School	A. B. C. F. M.	280		280
Benares	High School and Boarding Home	L. M. S.	278		278
Calcutta	Garden Reach High School	C. M. S.	275		275
Ajmere	Anglo-Vernacular High School	U. F. C. S.	270		270
Mirzapur	High School	L. M. S.	267		267
Salem	High School	L. M. S.	250		250
Calcutta	High School	M. E. M. S.		250	250

cording to the recent estimate of Mr. Harlan P. Beach, in his statistical Atlas, 8285, with 342,114 pupils.

A general summary of the educational forces of Indian missions.

The total educational force of Protestant missions in India may therefore be summarized as follows: 34 colleges, with 22,084 students; 110 theological and training schools, with 4338 students; 16 medical schools, with 191 students; 170 industrial schools and classes, with about 10,000 pupils; 337 boarding schools, high schools, and seminaries, with 41,413 pupils; and 8285 elementary day schools, with 342,114 pupils. As some allowance should be made for a few industrial departments or classes in connection with various institutions which probably have been reported both under the head of industrial work and also in the enrolment of schools, it will be safe to say that a total of 8900 schools and about 418,000 pupils is well within the limits which the reports justify.

Educational success in Burma.

Higher institutions of learning have been established in Burma by the American Baptist Missionary Union and by the Society for the Propagation of the Gospel. The Rangoon Baptist College, with 567 pupils, is the leading institution of the first of these, while St. John's College at Rangoon, with 650 pupils, is the most important institution of the Society for the Propagation of the Gospel. Theological and normal training schools, and also flourishing boarding and high schools of excellent character, are conducted by the American Baptists and Methodists, the English Wesleyans, and the Anglicans, representing, all told, 26 schools of this grade, with 2801 pupils. The great majority of these are connected with the American Baptist Mission, which, moreover, conducts an extensive work of a primary grade, as does also the Society for the Propagation of the Gospel. The Welsh Calvinistic Methodists have a large normal coeducational training school at Shillong, in Assam, with 336 boys and 104 girls on its roll, and a high school for boys at Shella, with 150 pupils, besides over 200 schools of primary grade. An interesting result of missionary education in Burma is the remarkable appreciation of the Karens, and their readiness to enter into educational work voluntarily, even at great sacrifice. "Illiteracy among Karen Christians of the second generation is very rare indeed," writes the Rev. W. I. Price, of Henzada. This interesting race seems to have broken the record for enthusiastic coöperation in the educational campaign, and in their readiness to contribute a large and gratifying share towards the expense of providing these advanced facilities.

Karen Theological Seminary,
Insein, Burma.

Burmese Women's Bible School,
Insein, Burma.

RUGGLES HALL, BAPTIST COLLEGE, RANGOON, BURMA.
(A.B.M.U.)

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In Ceylon, educational work under Dutch auspices dates back to the seventeenth century, but the distinctively missionary beginning was early in the eighteenth. During the nineteenth century the Wesleyan Methodist Missionary Society of England gave much attention to general education, and established some fine institutions of the higher grade. Wesley College at Colombo, with 540 pupils, Jaffna Central College, with 500 pupils, Trinity College at Kandy, with 430 pupils, Jaffna College at Batticotta, with 160, and Richmond College at Galle, are leading examples. Next in magnitude comes the work of the Church Missionary Society, including St. John's College at Chundicully (Jaffna), with 271 pupils, and four theological and training schools, besides a number of higher schools, some of which are for boarding pupils. In addition to the above, the American Board of Foreign Missions has 141 schools of various grades. Several other British societies are also engaged in educational work in Ceylon. It is a striking feature of the good work in that island that the majority of schools of the higher grade are for girls. This is true of 30 out of a total of 56 higher educational institutions, including high schools.

Excellent institutions in Ceylon.

Educational work in such volume and variety as we find under mission auspices in India and Ceylon should reveal itself as a social influence of transforming efficacy, with facile power to create a new and stimulating intellectual environment. Evidence demonstrating that this is true can be brought forward. Not to burden our pages with too tedious details, it will be sufficient to note some of the channels of social influence opened up by education, and present some concrete examples of results noticeable in Indian progress.

The transforming leaven of education in Indian society.

The valuable opportunity which educational work gives for special efforts among students, and among the educated classes in general, is apparent. Such campaigns as have been successfully conducted by the Young Men's Christian Association, especially in its collegiate department, with the personal aid of Mr. John R. Mott, and the immediate practical oversight of the able corps of foreign secretaries residing in India, are efficient factors in this sphere. The Intercollegiate Young Men's Christian Association of India has forty-one branches in different institutions in India, with over 2340 members. In addition, there are at least some twenty-two general Associations, the membership of which is drawn in part from the student body, making in all a student constituency of over 3000. The total

An open door of opportunity among Indian students.

of all the Associations in India (1904) is 147, with a membership of 6957. Conventions and enthusiastic assemblies with a view to directly influencing the whole student body of India, including also the student constituency of the Young Women's Christian Association, are incidental to these efforts. The services of such men as the members of the Oxford and Cambridge Missions, and of Messrs. Wilder, Moorhead, Wright Hay, Larsen, Campbell White, Wilbert White, McConaughy, Anderson, Eddy, Smith, Barber, Williamson, Steinthal, Carter, Gilbert, Murray, Grace, Patton, Golden, and Farquhar, who, with many others, have been specially active among the student body, suggest the aggressive influence of this department of work.[1] A further opportunity presents itself in the numerous hostels under Christian auspices, which have been opened for the occupancy of students while in attendance upon the colleges. St. John's College at Agra, for example, has two of these, and likewise the Hislop College at Nagpur and the Madras Christian College at Madras. They have also been established in connection with Duff, Cottayam, and Trichinopoly Colleges, and the Church Missionary Society High School at Jabalpur. The Lady Jane Dundas Hostel of the Church of Scotland and the Hostel of the Oxford Mission, both at Calcutta, are further examples. The hospitality of such special homes for students includes watch and ward, and kindly moral influence, amidst the temptations of student days.

Its power to reach all grades of Indian society.

The distributive and penetrative social influence of education is also noticeable. It domesticates itself in the humblest villages; it has welcome access to obscure and isolated communities, otherwise difficult to reach because of suspicion and fanaticism. It lays hold of the most forsaken and stranded lives; it gathers the young of both sexes from communities where life has remained stagnant for generations, and trains them for a future which brings a wondrous change of environment and opens a door to signal achievement. The progress of the native Christian community in enlightenment and social betterment is already so marked as to attract the formal notice of the Government and awaken a note of dissatisfaction and protest among the more exclusive caste communities of the country. The Government Report, even as long ago as 1890, comments as follows, in speaking of the Christian community: "There can be no question, if this community pursues with steadiness the present policy of its teachers, that, with the immense advantages it possesses in the way of educational institutions, in the course of a generation it will have secured a preponderating position in all the great professions."[1]

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[1] Mott, "Strategic Points in the World's Conquest," pp. 75–108; Wilder, "Among India's Students," pp. 9–78; "Year-Book of the Young Men's Christian Association of North America, 1904," pp. 86, 330.

Its development of moral character.

The contribution of moral character which education makes to Indian society is another of the striking evidences of its social value. A statement from official documents is here in place. We learn that whereas there is one criminal Hindu in 447 of the population, in the Christian community there is found only one in 2500. The estimate has been made that "if all the people in the Madras Presidency were Christians, there would be 12,000 criminals fewer every year, and most of the jails might be shut."[2] The Christian community has a reputation for truthfulness, honesty, morality, and general excellence in behavior, which reflects the influence of its education and Christian training. Native converts are already conspicuous for those habits of orderly living and self-regulated discipline which give symmetry and direction to life, and make their personal influence of value to society as an example and a dynamic power. Sir Alexander Mackenzie, formerly Lieutenant-Governor of Bengal, not long ago remarked concerning the graduates of the Free Church of Scotland Institution at Calcutta, that he had in the course of his long service met many pupils of that Institution, Christian pupils, whom he had always found "good men—men on whom one could always place absolute reliance, and who served Government as honestly and zealously as any Government could wish."[3] A retired Indian civilian writes: "The system of education pursued in mission schools has had a far-reaching effect on the standard of popular morality, even among those who have not professed themselves Christians."[4] Nearly all of the four hundred students in Cottayam College were Christians in 1898, and the graduates of the institution bear a high moral character everywhere.[5] From the College of the Church Missionary Society in Tinnevelly was sent, in 1898, to the Society's Office in England an address from the past students of the College, men holding, for the most part, positions of usefulness and high standing in the community. "You may have the gratification to know," they write, "that this College has expanded the minds and elevated the morals of numerous young men"; and a little further on in the address they make the discerning comment: "The only return for such great and beneficent kindness is the use made of it."[1]

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[1] Report of Mr. H. B. Grigg, Director of Public Instruction, Madras Presidency, 1890.

[2] Quoted in *Work and Workers in the Mission Field*, June, 1898, p. 234.

[3] *The Church of Scotland Home and Foreign Mission Record*, May, 1897, p. 135.

[4] *Work and Workers in the Mission Field*, June, 1901, p. 224.

[5] *The Church Missionary Intelligencer*, July, 1898, p. 542.

Its helpfulness in promoting general intelligence.

The infusion of general intelligence into the life of the country is a further tribute to the social value of education. There are many men and women in India, graduates of missionary institutions, of distinguished academic and professional attainment. A single fact, stated in a British Blue Book, of 1897-98, is indicative of the intellectual stimulus which education has imparted to the literate classes in India. "The number of postal articles, excluding money-orders, issued per head of population for the whole of India was 1.63, against 1.54 in 1896-97. Per head of *literate* population the percentage was 38.58, against 36.39 in the preceding year."[2] Then in what has been called the "Science of Common Life," in the realm of every-day wisdom and in the varied round of duty, the value of the knowledge and discriminating intelligence which education gives is a wholesome gain to the social system. In the more intelligent comprehension of history, geography, natural science, political economy, and sanitary hygiene, the fruits of instruction appear in a thousand instances. An improved domestic economy both sweetens and brightens the home, and sows the seeds of a better economic and moral life for succeeding generations.

Its contribution of gifted personalities.

Moreover, there is that volume of missionary and philanthropic energy to be considered and appraised which goes forth from educational institutions to do its work in the realm of social life. We take a single illustration from the record of the Isabella Thoburn College at Lucknow, founded in 1886, which has sent forth a group of educated Indian women, such as Miss Lilavati Singh, M.A., Miss Zoe Bose, and others, who would bring honor to any institution. Of the girls who were graduated from the school in a single year, it is stated that one is teaching, one is engaged in evangelistic work, one became an army schoolmistress, one enlisted in the work of the Church of England, one went to Cawnpore School as first assistant, one entered upon government educational labor, two are under-teachers in the academic department of the College, and still another continued

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[1] *The Church Missionary Gleaner*, September, 1898, p. 130.

[2] "Statement Exhibiting the Moral and Material Progress and Condition of India during the Year 1897-98," p. 165.

Boarding School for Boys,
Coimbatore, India.
(L.M.S.)

High School, Coimbatore, India.
(L.M.S.)

CHRISTIAN STUDENTS' HOSTEL, TRIVANDRUM, TRAVANCORE, INDIA.
(L.M.S.)

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her studies in a post-graduate course. They are all earnest Christians.[1] Examine also the record of the Pasumalai College, at Pasumalai, Madura. President G. T. Washburn, who for nearly forty years has been connected with the institution, states that since 1886 over 350 schoolmasters have been trained there, and that the College and Theological Seminary have sent out nearly two hundred preachers, evangelists, and pastors. Its graduates, moreover, are found on the faculties of twelve colleges in various parts of India. Of the 24 pastors, 139 preachers, and 124 teachers connected with the Madura Mission, nearly all of them look on Pasumalai as their foster-mother.[2] St. John's Girls' School with its affiliated schools also for girls, at Nazareth, in connection with the Society for the Propagation of the Gospel, have furnished 225 teachers for work in the Madras Presidency.[3] Similar illustrations might be presented by the score.

Its stimulus to literary and artistic culture.

It is education that creates in the Indian mind a taste for the literature of the modern world, and breaks the spell of the ancient Indian classics, which, however worthy of admiration as examples of philosophic acumen and speculative genius, are of little value for all purposes of practical instruction in this age of the world. The demand for fresh and informing literature in all branches of knowledge is stimulated; journalistic enterprise is promoted; mission and native presses and publishing-houses are multiplied and kept busy; while an era of wholesome, instructive, and timely literary activity is being rapidly developed. The founding and enriching of museums of science for the cultivation and encouragement of learning are additional features of this intellectual renaissance. An intelligent and increasing appreciation of nature and all her varied riches, of the treasures of art and the interesting relics of archæology, demands an organized *esprit de corps* devoted to their development and proper preservation. Learned societies, literary institutes, and courses of popular lectures soon command a growing constituency, while cultured tastes and intellectual cravings search for useful and congenial expression, and give a refined tone to the higher life of society.

The educational revival among Indian peoples themselves, and the stimulus thus given to public and individual effort on their part for the increase of facilities, are further to be noted as, in themselves, benign and helpful contributions to the progress of India. It

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[1] *World-Wide Missions*, April, 1897, p. 2.

[2] *The Missionary Herald*, February, 1899, p. 57, and February, 1903, p. 77.

[3] *The Mission Field* (S. P. G.), December, 1903, p. 378.

Its promotion of educational zeal in native circles.

is undeniable that this desire and purpose in native circles, now beginning to be discernible, to extend to all classes the benefits of education, are in large part the result of the missionary invasion of India. The educated upper classes, who have been trained in the atmosphere of non-religious and non-missionary institutions, are, confessedly, not zealous in desiring or working for the education of the masses. The educational enthusiasm which plans large things for the benefit of all classes of the Indian populations has pertained almost wholly to the programme of missions; even in the case of non-Christian progressives, where we find an approach to this enthusiasm, it can, in large measure, be traced to the example and influence of missions. This, it may be said in passing, is also true of philanthropic work in general. It is the Ramabais among the natives who gather in the famine waifs, befriend the ostracized widows, and establish orphan homes, and, we may add, incite to the initiation of similar efforts under other than Christian patronage. Bright signs of this awakening interest in educational and philanthropic progress are already in evidence. "Village Education Societies" are forming. Prominent Indian Christians, like Sir Harnam Singh, K.C.I.E., Professor Samuel Satthianadhan, LL.D., of Madras, and many others, are revealing this deepening interest in the educational movement. The former has lately given fifty thousand rupees, the interest of which will be used to create a number of scholarships to be tenable by poor Indian Christian students. The Fergusson College of Poona is a Marathi institution pure and simple—an outgrowth of native interest in education, and the sign of a spirit of liberality and sacrifice in native hearts which is destined to prove a powerful factor in Indian progress. The same may be said of similar colleges at Madras, Lahore, Calcutta, and elsewhere. The education of Indian women has been and is still enlisting the services of many women of culture. The late Mrs. Anna Satthianadhan, of Madras, who founded schools and zenana classes some forty years ago in that presidency, Mrs. Sorabji, of Poona, whose educational work is well known, and Miss Bose, formerly Principal of the Bethune College, with others, are examples of this helpful class of workers.

The non-Christian communities and the native rulers are feeling also the benign force of this quickened enthusiasm for education. The Native State of Baroda, in 1875, had but two small schools for girls; in 1900, however, it reported 108 schools, with 9151 pupils.[1]

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[1] *The Church Missionary Intelligencer*, December, 1900, p. 940.

Not less significant is the fact that the Raja of Punganur has invited the Arcot Mission of the Reformed Church in America to take charge of the educational work in his capital, where it is now conducting several flourishing schools.[1] Lady Mukarram-ud-Dowlah, daughter of the late Sir Salar Jung, has, moreover, paid honor to her deceased father by establishing a memorial zenana school at Hyderabad. Other instances might be mentioned to show the general interest in education which is being awakened throughout India even outside the Christian community. A noteworthy example among the Parsis is the project of the late Mr. J. N. Tata, of Bombay, for establishing a university for all India, modelled after the Johns Hopkins University of Baltimore. To this end he devoted an endowment of a million dollars in 1898. The final form which the scheme appears to have taken is the founding of an Indian Institute of Science. Government coöperation has been secured, with that of the Native State of Mysore, and in the near future the project is likely to be realized.[2] A notable Mohammedan Educational Conference, it may also be mentioned, was held in 1902, at Delhi, in which the intellectual needs of the Moslem community were earnestly discussed, and the necessity of strenuous efforts in that line was insisted upon, lest the Mohammedans should be left behind in the general advance of Indian races.[3]

The development of educational plans among native rulers.

Another noticeable result which seems largely due to the educational campaign of missions, and is of great social value to India, is the awakened interest of the Government in the education of the Pariahs, now designated in some official documents, especially those of the Madras Presidency, as the Panchamas. Missions have always sought to reach in some measure these outcast classes, but hitherto they had been almost ignored or forgotten in the great educational scheme of the Government. Missionary appeals to the authorities on their behalf have been numerous and urgent, and a favorable disposition, due no doubt in part to these solicitations, is now observable in official circles. This has been attested of late years by the efforts put forth by the authorities in their behalf, and by the opening of schools under official patronage in Pariah villages, at the

New government projects for the education of the Pariahs.

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[1] *The Mission Field* (Ref. C. A.), June, 1901, p. 64.

[2] *The Educational Review* (Madras), February, 1903, p. 57, and May, 1903, p. 213.

[3] Cf. a remarkable speech by Aga Khan at this Delhi Conference, published in *The East and the West* (London), April, 1903, pp. 148–155.

expense of the local fund boards. An explicit statement may be quoted, made in 1887 by Sir Charles Aitchison, then Lieutenant-Governor of the Punjab, who wrote: "Missionaries have been the pioneers of education, both vernacular and English, and they are still the only body which maintains schools for the low castes." Lord Elgin was probably the first Viceroy to receive an "Address" from a Pariah community; it was presented in 1895 by the Pariah society known as the Mahajana Sabha, and to it the Viceroy made a kindly and courteous reply.[1] A forward movement began in the Madras Presidency about the year 1892, during the administration of Dr. Duncan, who was then Director of Public Instruction in that presidency. In the Report of Public Instruction in the Madras Presidency for the official year 1890–91, Dr. Duncan dismissed the education of the Pariahs in seven brief lines. In 1892 he devoted a whole chapter to it! In 1893 we find that Panchama children to the number of 31,659 were attending schools. In 1897 the attendance was 57,894, an increase of over eighty-three per cent.! Dr. Duncan's order of the 1st of February, 1893, granting special privileges to Panchama schools, is regarded as the "Magna Charta of Panchama education."[2] Exceptional progress has been made in this respect in the Madras Presidency. In other parts of India low-caste education is still in a backward state, although the barriers of prejudice are slowly crumbling. There are signs of increasing interest in this new departure in some of the native sections of India, especially in the Native State of Baroda, where the Maharaja is devoting himself to the enlightenment of the backward classes.[3] His recent address (1904), at the annual distribution of prizes to the pupils of the Alexandra Native Girls' Institution, Bombay, was a vigorous plea for female education in India.[4] These efforts of the Government represent an encouraging step in the right direction. The stronghold of hope, however, for Indian outcasts is in the Christian sympathy and devotion of the missionary. "As in the past," says *The Christian Patriot* of Madras, "so in the future, we firmly believe that the salvation of the Panchamas will rest with the missionary bodies." Here is surely the prophecy of a momentous social change in India.

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[1] *The Baptist Missionary Review* (Madras), January, 1896, p. 34.

[2] *The Christian Patriot* (Madras), August 6, 1898.

[3] In Burma, also, the labors of the American Baptist Mission have developed a large and flourishing educational work among the Karens, whose caste position is an inferior one in the eyes of the Burmans. *The Educational Review* (Madras), October, 1902, p. 529, and April, 1903, p. 186.

[4] *The Educational Review* (Madras), May, 1904, p. 309.

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STUDENTS OF THE NORTH CHINA UNION COLLEGE.

THE NORTH CHINA UNION COLLEGE, TUNGCHOU, NEAR PEKING.

(Unitedly supported by A.B.C.F.M., L.M.S. and P.B.F.M.N.)

The educational contribution to government service.

A further helpful outcome of education, which has both a social and a political value, is the supply of native candidates for government positions, possessing the intelligence, training, and discipline, combined with such standards of fidelity, as will make them suitable for the service of the State. The Rev. E. A. Hensley, of the Church Missionary Society, stationed at Jabalpur, writes that the "majority of all the men in government offices have passed through our [mission] classes." He referred, of course, to that immediate section of India. In a recent speech, Sir Andrew H. L. Fraser, K.C.S.I., Lieutenant-Governor of Bengal, remarks: "It has been my policy to find out the school from which boys who are candidates for government service come, and I find that the best boys we have come from missionary schools and colleges."[1] Nor must we overlook another gratifying fact, namely, that Christian education is already a propagator of trustworthy political loyalty, as well as a maker of native men-of-affairs who have caught, in some measure, the spirit of Anglo-Saxon integrity and justice, and display an encouraging *esprit de corps*.

Another result of the deepest social significance may be mentioned, touching the welfare especially of the domestic life of India; this is the service of education in training those who will become wives and mothers of intelligence, character, and refinement for spheres of influence in the homes of present and future generations. Female education, now so successfully established, becomes in this aspect of vital and cumulative import. Indian wives and mothers of the nobler and finer type have been, and will continue to be, the gift of Christian education to the country.

The above summary of results applicable to other fields than India.

We have dwelt thus at length upon the educational function and influence of missions in India as a typical illustration of what missions may accomplish through their educational forces in almost every foreign field. It will be impossible to review in like detail the history, status, and outcome of education in other countries. Brief outline references to developments of special interest in the educational annals of other lands will be all that can be here attempted, in view of the exigencies of space and the immense range and scope of the topic. We have found in India a sufficiently suggestive illustration of the historic import of missionary participation in educational progress, and this has afforded also a favorable opportunity for a study of the social value of the educational enterprise, now well established in all mission lands. It will not be necessary, therefore, to repeat the statements made in the course of this exposition, to which all other fields can furnish a more or less perfect analogue.

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[1] Speech at Simla, reported in *The Missionary Herald of the Baptist Missionary Society* (London), October, 1903, p. 508.

The beginnings of missionary education in China.

The aspects of education in China and Japan have been admirably and instructively discussed in a recent volume by Robert E. Lewis, M.A., entitled "The Educational Conquest of the Far East." The historic facts and the present-day environment of the subject are therein presented in luminous and, we believe, in authentic detail. Certainly no one can peruse the book without discovering the significance of the educational renaissance in these mighty nations, whose swiftly unfolding destiny promises to fill a large place in the history of the twentieth century. Missionary education entered the Empire of China when the "open door" gave it access towards the middle of the nineteenth century. Dr. Samuel R. Brown went out in 1838 to take charge of the work proposed by the then recently established "Morrison Educational Society," and founded in 1839 what was known as the Morrison School, first located at Macao, and afterwards at Hong Kong. This school, however, was suspended in 1848. Dr. Brown, on account of the failure of his wife's health, left China in 1847, bringing with him to America the first Chinese boys to be educated here under Christian auspices. They were taken to Dr. Brown's home in Monson, Massachusetts, where they were for a time under the care of his mother. This was the beginning of the education of Chinese in America, which twenty-five years later, in 1872, under Dr. Yung Wing, a graduate of Yale, resulted in the Chinese Government supporting one hundred and twenty young men who were sent to America to be educated. They were here for nine years, under the special supervision and care of Dr. Yung Wing, and were recalled to China in 1881. Dr. McCartee, a contemporary of Dr. Brown's, was also deeply interested in the work of the Morrison Educational Society. This Society was named after the pioneer missionary, Dr. Robert Morrison, who died in 1834. It was founded by a group of Christian missionaries and laymen, among whom was that distinguished and philanthropic American merchant, Mr. David W. C. Olyphant, of Canton, and continued its useful work for more than thirty years.

Mr. Milne, of the London Missionary Society, as early as 1815 had established a school at Malacca, afterwards known as the Anglo-Chinese College. This was closed in 1843, but reëstablished at Hong Kong, where an Anglo-Chinese Theological Seminary was immediately opened, under the charge of Dr. James Legge. Since then the roll of missionary educators in China has included such distinguished names as Happer, Martin, Tenney, Ross, Sites, Mateer, Ferguson, Headland, Hayes, Corbett, Richard, Smyth, Sheffield, Pott, Bridie, Parker, Partch, Anderson, Lowry, Peet, Moir Duncan, Bentley, and many others.[1] These men and their colleagues represent the aggressive and tireless efforts which everywhere have been characteristic of the missionary educator, and their work has not only borne fruit in its own sphere of activity, but it has awakened throughout China, and even in government circles, an interest in modern education which has given a remarkable stimulus to various reform movements. These may not have fulfilled expectations for the time being, but they are significant of coming changes which will in time make irresistible headway.

The colossal task of the missionary educator in the Chinese Empire.

The numerical extent of population, and the mighty geographical environment, of the Chinese Empire are obviously imposing, but may not the spiritual and intellectual weight of such a mass of humanity, in its relation to the progress of the human race as a whole, be as full of portent as of promise? Think of one million students flocking to the Triennial Examinations, in search of coveted honors, after years of arduous preparation. To capture such a volume of aspiring intellectual energy, and endow it with the power and self-control which Christian education gives, would surely promise results of untold value to China. The moral and intellectual enlightenment of one fourth of the world's population is a matter which cannot be regarded as an indifferent factor in the development and destiny of humanity as a whole. More than this, the colossal significance of the whole educational movement in missions is apparent when we reflect that about one thousand million, or at least two thirds of the world's population, seem to have been committed largely to the care of missionary educators, who have been and are still responsible, to a very considerable extent and in most important respects, for the initial provision and the unfaltering toil which have been instrumental in opening to vast multitudes the door of opportunity. As Eastern nations and backward races become more enlightened, it is to be expected that they will establish educational systems of their own; but the originating and propelling stimulus will doubtless be traced, in almost every instance, to missionary enterprise.

Education under mission auspices in China has been beset by many difficulties, and has lacked many of the favoring influences which have furthered intellectual progress in India. The language, because of its numerous dialects, has been an especially formidable difficulty; while the opposition of the literati, wedded to their ancient system, has been unrelenting. The elaborate provision under government patronage for passing the examinations as a preparation for official service has, moreover, proved an irresistible attraction to young men of ambition, eager for promotion. Despite all these obstacles, significant progress can be noted, resulting in revolutionary changes on the part of the Government and the learned caste in their attitude towards Western learning, and in the manifest eagerness of multitudes to secure the advantages of the new curriculum. Missions through various channels of influence are carrying the day in their efforts to bring China to an appreciative attitude towards modern knowledge, and to break the spell of the effete and musty scholasticism of the ancient classical régime.

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[1] Cf. an article on American Educators in China, by Dr. George B. Smyth, in *The Outlook*, November 3, 1900, p. 545.

Significant movements towards educational reform in China.

The Emperor Kwang Hsü, in 1898, before his deposition, seemed to have a vision of the educational reforms needed in China, but his efforts at that time, no doubt sincere, and his imperial edicts, were seemingly barren of permanent results. The Empress Dowager and many notable officials of China apparently discovered for themselves the defects of the old system, and in 1901 launched upon the empire another series of edicts, which if carried out fully would have wrought a colossal change in the method and aim of the whole educational programme. Western learning and modern scientific knowledge were, strange to say, officially sanctioned and required as essentials of the curriculum. Colleges and schools after Western ideals were favored by imperial decree. Practical culture, rather than the mere mastery of effete literary formulæ, was made the goal, and a heroic attempt was apparently made to substitute mental development, with its stimulus and inspiration, under the guidance of modern knowledge, for the monotonous activity of a classical but enslaved pen. Still further changes followed, in 1902, in connection with the rehabilitation of the State University at Peking. A system of government institutions, forming a ladder reaching from the primary school, through high schools and colleges, to the universities, was established, and the plan of educating Chinese young men abroad was favored. Each province was to have its university, and each prefecture its college, to be fed by the district schools. In Shansi, Dr. Timothy Richard was to have exclusive control in the organization and conduct of its university, which was to be endowed by devoting to this purpose indemnities which

The Assembly Hall.
Students of the Preparatory Department.

SCENES AT ST. JOHN'S COLLEGE, SHANGHAI, CHINA.
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the missionaries of that province had declined to collect. In Shantung also, Dr. Hayes, of the American Mission, was to have charge of the university established there. These elaborate provisions have, sad to relate, proved more imposing on paper than in their practical outcome, as they have met with active and hampering hostility from many influential officials in the empire, to whose hands was committed the practical execution of these imperial orders. Dr. Richard made a visit of several months in North China, to arrange for the opening of the Shansi University. He found that the Chinese Government had already opened a university of its own, to be run in accordance with conservative Chinese ideals, but after prolonged deliberations an amalgamation was agreed upon, resulting in a single university with two departments, one devoted to the classical Chinese course, with its essential traditional features, and the other to Western learning, under foreign control. The final arrangement stipulated for a payment of fifty thousand taels per annum for ten years by the Chinese Government, it being part of the compact that the Rev. Moir Duncan should be made Principal, and with him should be associated two other foreign professors. In ten other provinces of the empire universities were established, with a government annuity varying in amount from twenty thousand to one hundred thousand taels, making a total of about half a million taels annually appropriated for modern education in China in its university curriculum alone.[1]

The rôle of the Chinese obstructionist.

In a conservative empire like China, biassed by traditional hostility to reform, it is not a matter of surprise that new departures in education should be especially difficult. China has always prided herself upon the superiority of her educational system, and its sufficiency for all her requirements. Revolutionary changes can hardly be brought about in that unprogressive land by deliberate and orderly processes. They are more like spasms, desperate and convulsive starts, resulting only in temporary advances, followed by disappointing reactions. This process may repeat itself, yet slowly the new movement gathers headway, and in time some real advance is made. Experience counsels us to be on our guard against too sanguine an interpretation of imperial edicts of revolutionary import. The crux of the situation is that, however wise in conception and thoroughgoing in requirements such documents may seem to be, their execution, we find, is committed to officials who are hostile to their proposals and are expert in the arts of obstruction. The recent edicts have in fact been largely neutralized throughout the empire by various devices on the part of the provincial authorities. They have been misinterpreted, their provisions minimized, while teaching facilities of the poorest quality have been substituted, and an inefficient curriculum instituted; old institutions have been placarded with new names, and lack of funds has been pleaded as an excuse for inaction. Religious exactions have also been imposed in the interests of Confucianism, so that the scope and usefulness of the edicts represented hardly any advance upon previous conditions. The dedication of these institutions to the propagation of Confucianism, and the demand that all students shall prostrate themselves in worship twice every month before the tablet of Confucius, have practically banished Christian pupils, and the resignation of Christian instructors has followed. It is to be hoped that these stringent requirements will be relaxed in the case of Christian students, as they are clearly in violation of the pledges subscribed to in treaties.

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[1] Cf. the following authorities on the modern educational movement in China: "The Empress Dowager's System of Modern Colleges for China," by Robert E. Lewis, M.A., in *The American Monthly Review of Reviews*, July, 1902, p. 72; "The Shansi University from Within," by the Rev. Timothy Richard, D.D., in *The Missionary Herald of the Baptist Missionary Society* of England, April, 1903, p. 193, and September, 1903, p. 478; a similar article appears in *The Chinese Recorder*, September, 1903, p. 460; "Mission Work and Educational Reform in China," by His Excellency, Sir Chentung Liang Cheng, in *The Independent*, August 6, 1903, p. 1846; "Education in China," by C. H. Daniels, M.D., in *The Baptist Missionary Magazine* (Boston), May, 1903, p. 179; "How St. John's College is Helping to Solve the Problems of China's Future," by the Rev. Francis L. Hawks Pott, D.D., in *The Spirit of Missions*, June, 1902, p. 405.

The mission educator the real schoolmaster of the empire.

We must not, however, give undue weight to these disappointing revelations. A new educational era in China has already begun. It may win its victories slowly, and only after many reactions, but it is destined to triumph in the end. If we search for the animating incentive which has given both impetus and direction to the new intellectual growth of the Chinese, a large place must be assigned to mission education. When China shall find herself intellectually approaching the high plane of European nations, and when practical results of genuine worth shall have superseded these vast paper schemes of educational reconstruction, it will be seen that the missionary educator has been the real schoolmaster of the empire. It is difficult to comprehend all that it means to have a great and capable nation put to school for the study of modern science, philosophy, economics, mechanics, law, and civics, with the instructive lessons of the world's past history spread open before it, and the wonders of discovery and invention made accessible. We can compare it only with the mightiest outstanding events of the past, such as the Renaissance, the Reformation, or the discovery and settlement of the American Continent. The making of a new China, and the molding of a new Asia—we say it without too optimistic a flight of the imagination—easily come within the range of such a historic vision.

The Christianization of Chinese education all-important.

It will be noticed that a boundless field of influence is, undoubtedly, open to Christian education in China. The Chinese ideals of learning have had a long and undisputed reign, but their downfall is inevitable, and it is a matter of crucial import whether an effective Christianization of Chinese education shall be brought about, or only its purely secular content shall be coördinated with Confucianism. It is an hour of deep significance in Chinese history. The last decade has been one of unprecedented awakening, and the educational plans of the various missions, happily, have recognized and vigorously responded to the enlarged opportunity. Calls for the "New Learning" are increasingly urgent on every side. The intellectual horizon of even the humblest Chinese has expanded more in the last few years than in many generations, or even in centuries, before. So deeply impressed have the missionaries been with the import of this situation that they have organized an "Educational Association of China," including in its membership all missionaries who are especially interested in that sphere of service, and they meet at stated intervals for the discussion of the educational outlook and its demands. *The Chinese Recorder* is the official organ of their proceedings, and the organization finds itself face to face with unprecedented responsibilities and a widening sphere of usefulness. The Rev. W. M. Hayes is its President, and the Rev. J. A. Silsby its Secretary. A very useful service which it has recently rendered to the cause of education is the preparation, through a special committee, of a standard syllabus of study, covering six years in the primary course, four years in the academic course, and four years in the collegiate course, with a list of elective studies, and a supplementary list of Christian studies properly graded for use in each schedule; besides recommending for students a list of suitable text-books.[1]

The educational plant of missions in China is still small, in comparison with the immense demands of the situation. It includes, however, a goodly number of beneficent and prosperous higher institu-

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[1] *The Chinese Recorder*, June, 1903, pp. 294–301.

The valuable educational provision of missions in China.

tions, and numerous schools of a less advanced grade. Among the former may be noted: the Anglo-Chinese College of the American Methodists at Foochow, with over 300 pupils, and the Nanking University of the same Church, with 175 students, and their new College at Chentu; the American Board Colleges for Boys and. Girls at Foochow, with 190 and 96 inmates respectively; and the fine North China College of the same Society at Tungchou, lately domiciled in its new buildings erected in place of those destroyed during the "Boxer outbreak." We also note the Anglo-Chinese College of the Southern Methodists at Shanghai, and their Tung Wu College at Soochow, both of which have recently been united under the new charter of Soochow University. At Shanghai also is the new Medhurst College of the London Mission, and St. John's College of the American Episcopal Mission, with an enrolment of 150, and a new building just erected to accommodate 150 more. The Presbyterian college at Wei Hsien (formerly at Tengchow, but now known as the Shantung Presbyterian College) and the one at Hangchow belong also in the first rank. Independent institutions, missionary in tradition and aims, are the Christian College at Canton, the Anglo-Chinese College at Amoy, and the Peking University, which was founded by the Methodist Mission. A new college at Moukden has also just been established, under the auspices of the United Free Church of Scotland and the Presbyterian Church in Ireland. The Ningpo College, projected in 1903 by the Chinese, is a unique institution, in that it represents a native enterprise which has been put under the administration and supervision of missionaries by the voluntary choice of Chinese contributors and organizers. St. Stephen's College (C. M. S.) is at Hong Kong.

Theological and training schools number 68, with 772 male and 543 female pupils. Notable among these are the Church Missionary Institution at Hong Kong, the Theological College of the London Mission at Hankow, and others at Moukden, Amoy, Canton, Chingchowfu, Foochow, Hinghua, Swatow, and Nodoa. Boarding and high schools are well distributed at important centres, to the number of 166, with 2930 boys and 3509 girls in attendance.[1] There are also a few industrial schools, with a total of 191 students. The medical schools, including those for nurses, number 32, with 270 pupils. Primary education has been earnestly promoted, so that a total of day

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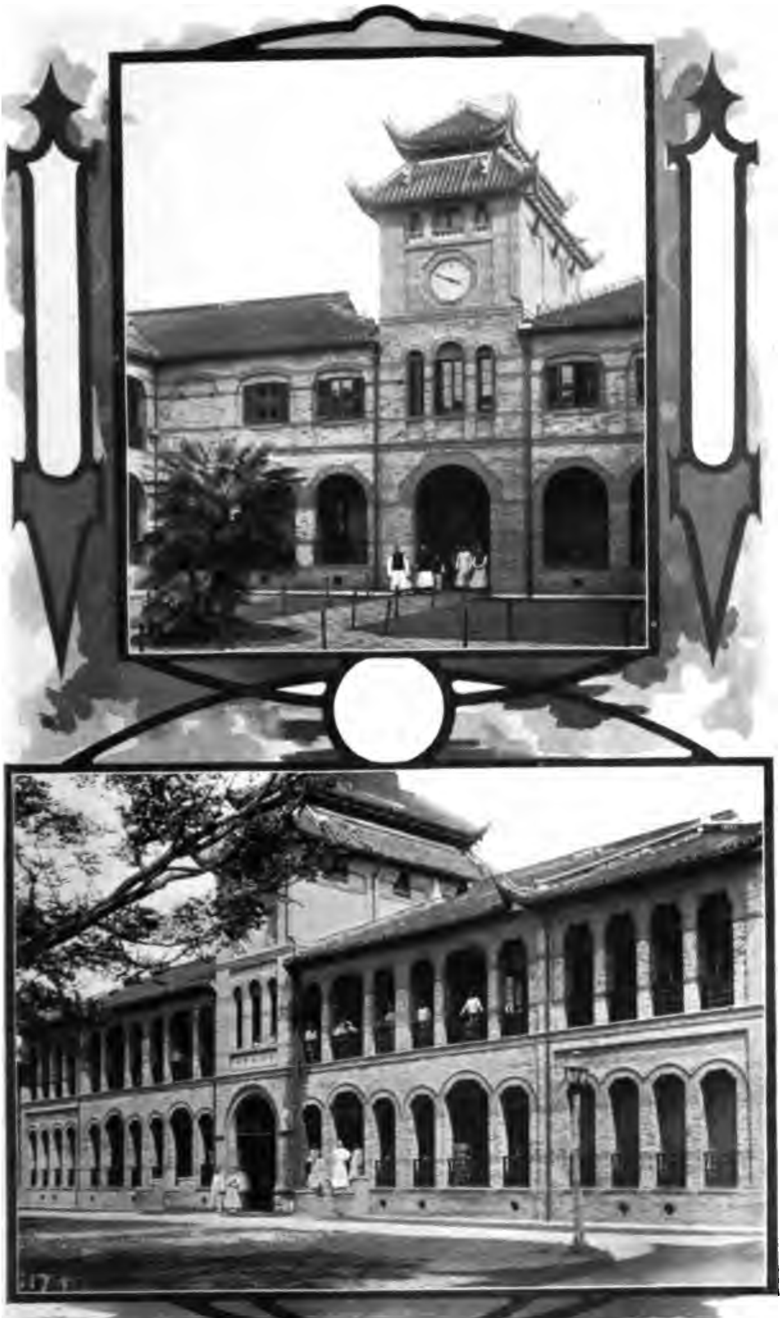
[1] The following boarding and high schools in China report more than fifty students in attendance. For further details concerning the entire list, consult the "Centennial Survey of Foreign Missions," pp. 88–92.



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Interior View of Quadrangle, Preparatory Building.

Preparatory Building.—View from the Outside.

St. John's College, Shanghai, China.
(P.E.M.S.)

schools of elementary grade is reported by Mr. Beach, in his statistical Atlas, numbering 1819, with 35,412 children enrolled therein, to which may be added 5150, which he gives as the number in higher institu-

(Continued from p. 44.)

		Society.	Males.	Females.	Total.
Amoy	Boarding School	E. P. C. M.		70	70
Amoy	Boys' Academy	Ref. C. A.	62		62
Amoy	Boarding School	Ref. C. A.		65	65
Amoy	Anglo-Chinese School	Ind.	89		89
Anchia	High School	M. E. M. S.	75		75
Canton	Female Seminary	P. B. F. M. N.		156	156
Canton	Boarding School	S. B. C.		84	84
Canton	Boys' Academy	S. B. C.	60		60
Chefoo	Boarding and High School	P. B. F. M. N.	164		164
Chefoo	Anglo-Chinese School	P. B. F. M. N.	60		60
Chinchew	Boarding School	E. P. C. M.		82	82
Chingchowfu	Native Christian Normal Boarding School	E. B. M. S.	69		69
Foochow	Boarding School	M. E. M. S.		166	166
Foochow	Boarding School	C. M. S.		138	138
Foochow	Boarding School	C. E. Z. M. S.		75	75
Hangchow	Boarding School	P. B. F. M. S.		56	56
Hinghua	Boarding and Scientific High School	M. E. M. S.	60		60
Hinghua	Hamilton Boarding School	M. E. M. S.		101	101
Hinnen	Boarding School	Ba. M. S.	33	26	59
Hong Kong	Boarding School	C. M. S.		70	70
Kiukiang	Institute and Boarding School	M. E. M. S.	75		75
Kucheng	Boarding School	M. E. M. S.	72		72
Kucheng	Boarding School	M. E. M. S.		60	60
Kucheng	Boarding School	C. E. Z. M. S.		60	60
Lilong	Boarding School	Ba. M. S.	80		80
Nyenhangli	Boarding School	Ba. M. S.	75		75
Peking	Bridgman School	A. B. C. F. M.		72	72
Peking	Boarding and High School	M. E. M. S.		146	146
Shanghai	St. Mary's Hall and Orphanage	P. E. M. S.		56	56
Singan (Hsianfu)	Mary Stephenson Boarding School	E. B. M. S.		54	54
Swatow	Boarding and High School	A. B. M. U.	75		75
Taning	Boarding School	C. I. M.	61	14	75
Tientsin	Boarding and High School	M. E. M. S.	90		90
Tschongtshun	Boarding School	Ba. M. S.		53	53
Tsunhua	Boarding School	M. E. M. S.		67	67
Wuchang	Boone School	P. E. M. S.	137		137

tions, making in all 40,562 pupils under missionary instruction in China. The total of schools reported by Mr. Beach is 1989. Christian educators—several of them missionaries—also occupy important positions in government colleges, at Peking, Tientsin, and Shanghai. One single fact in the educational record of missions in China is of unusual interest. The Tengchow College, under Dr. Mateer, of the Presbyterian Mission (since removed to Wei Hsien), reported 150 graduates in 1898, every one of whom was a Christian, and twelve of whom had been chosen as professors in the Imperial University at Peking. "Ten years ago," writes Miss M. E. Talmage, of Amoy, "there were comparatively few Christian women in this region who could read the Scriptures, and the pupils in girls' schools were but a few score. This year (1902) there are seven hundred girls under instruction, while there are over a thousand women who can read."[1]

The modern educational progress of Japan.

The progress of education in Japan is one of the most striking intellectual movements of history, and here as elsewhere an honorable and leading place may justly be accorded to missions as an inspiriting factor in this phenomenal development. That a nation of forty-five million people which came into touch with the modern world not more than half a century ago should organize an elaborate system of State education, administer it efficiently, endow it with a complete working plant, enlisting meanwhile in its support the enthusiastic co-operation of all classes, and accomplish this unprecedented achievement virtually within the limits of a single generation, is surely a phenomenon of extraordinary interest and impressiveness. The stir of the awakening came with the opening of the empire by Commodore Perry in 1853 and 1854, and the subsequent treaties of Townsend Harris on behalf of America, and of Lord Elgin on behalf of Great Britain, the former being signed July 29, 1858, and the latter August 26 of the same year. The beginning of the Meiji Era, in 1868, witnessed the initial efforts set in motion to develop an educational system. In 1871 a Department of Education was established, and in 1873 a programme was drawn up along modern lines, modelled after the approved methods of the West. Even at this juncture the enterprising youth of Japan did not wait for the opening of the door of opportunity at home, but, as we know, came by hundreds to America and other Western lands, in search of educational privileges. The Emperor, in 1872, issued his remarkable proclamation of an educational code, in which occurs this striking

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[1] *The Mission Gleaner* of the Woman's Board of the Reformed Church in America, January, 1902, p. 10.

Group of Students.—Collegiate Department.

St. John's College, Shanghai, China.
(P.E.M.S.)

UNIV. OF MICH.

sentence: "It is intended that henceforth education shall be so diffused that there may not be a village with an ignorant family, or a family with an ignorant member." In setting before themselves the accomplishment of so monumental a task the Japanese had the wisdom to seek the advice and aid of educational experts—men of gifts and experience, mostly from America, into whose charge were committed various departments of the general scheme. Dr. David Murray was invited to become Superintendent of Schools and Colleges, and was installed as official adviser to the whole Educational Department of Japan.

The important service of missionaries.

The service rendered by missionaries at this time was of conspicuous value. Dr. Hepburn's Dictionary became a serviceable working tool, indispensable as a link between the Japanese language and Western learning. Dr. Guido F. Verbeck was called upon by the Government, in 1869, to establish a college after the Western model. In fulfilling this mission, he became virtually an instrument in laying the foundations of an Imperial University. He acted as Adviser of the Department of Education, and so identified himself with intellectual progress, during a period of ten years, that he has been justly regarded as one of the founders of the whole educational machinery of the empire. He assumed at the same time the rôle of political counsellor and guide to the leading men in government circles. Dr. Samuel R. Brown was another missionary educator whose services were notable at this formative period. "Nine tenths," writes Dr. Griffis, "of the modern educated men and women of Japan before 1890, and a majority of those in influence and office to-day, received their first instruction from American missionaries."[1] Female instruction received also an abiding incentive at this time through the services of Mrs. Louise H. Pierson.[2] The growth of the educational spirit has been quickened by such Japanese Christians as Neesima, Honda, Ibuka, Nijima, Ebara, Motoda, Oshikawa, Yoshioka, and Kataoka. Men of affairs have promoted these high interests with patriotic devotion and liberal gifts. Mr. Fukuzawa is an example of a man of great public spirit and enlightened views on national questions, who has established what is practically an independent university, in which ethical instruction and moral discipline receive due attention.

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[1] *The Outlook*, August 1, 1903, p. 802.

[2] A Japanese official is quoted as saying concerning the initial efforts to promote female education: "You missionary ladies have done a vastly greater work for Japan than you ever dreamed of. Our Government had no hope for success in establishing girls' schools until we were inspired by your successes."—Quoted in "Dux Christus," p. 267.

A more invigorating ethical incentive needed in Japanese education.

The Japanese educational system, although a wonderful achievement, with many admirable features, is not without grave defects, and in the hands of reactionary administrators it may even become a source of moral degeneracy to the Japanese. Its ethical basis and its moral trend both lack the highest and most efficient elements of educational power. It is not meant that ethical instruction is altogether neglected, but that moral discipline is based purely upon patriotic ideals derived from the national consciousness or from social custom, with no inspiring religious incentive and hardly any pressure of supreme authority to support it. Things that ought to be observed or done are taught in the form of maxims or rules, with a wearisome iteration which leads many teachers to regard the hour for instruction in ethics, or, in other words, the classic formulæ of the traditional moral systems of Confucianism and Buddhism, as the most unwelcome and tiresome feature of the curriculum. Stimulus and power are lacking, and practice is hardly counted a serious duty, except by those already predisposed to a moral life. The spirit of patriotic chivalry, which is inspired by reverence for ancestral traditions and by devotion to the ruling Emperor—that code of the samurai, with its loyalty and its intense *esprit de corps*, which has flamed up so marvelously in the present great struggle for national existence and international prestige—is an endowment of which any people may be proud. It is, however, a Code of Honor, an Order of Knighthood (known among the Japanese as "Bushido"), rather than a religion of love and humility, which finds its inspiration in reverence for the Christ who exemplifies universal sacrifice, teaches pure and noble morals for all men, and emphasizes the brotherhood of mankind in terms of gentleness and unselfish service.

Can Japanese tradition and history be counted a sufficient and stable basis of ethics?

The Japanese themselves, in many instances, recognize the imperfection of such a system, but those in authority, while seeking to provide a remedy, have apparently, as yet, failed to comprehend the need of a spiritual and religious sanction to ethics. The Emperor's "Imperial Rescript on Morals," issued in 1890, was intended to relieve this situation and give to the educational system a more invigorating quality. It can hardly be said, however, to have been really helpful in this respect, as it made the traditional moral standards of Japan, in a somewhat idealized form, virtually the highest rule of conduct for succeeding generations. Japan must be built upon Japan, the Japanese must be good Japanese, true to themselves and to their history, a reproduction of their ancestral exemplars—this is the first incentive and the final word of the moral code.[1] In a work on ethics for use in the schools, and sanctioned by the Department of Education, occurs the following sentence: "Our country's history clearly constitutes our sacred book and moral code. . . . Our sacred book is our history, holy and perfect, the standard of morals, authority or time having not the slightest value. We have this divine, sacred book of history; do we need to seek another?" This appeal to national consciousness and historic ideals may, no doubt, be regarded by some as a close counterpart of natural religion; but must it not be conceded that while Japanese education brings to the front no higher moral standards than these, and enforces them with no more vigorous appeals to the conscience, the educational programme will be lacking in power? In addition, the portrait of the Emperor is hung in every school, and receives honors which place him in the seat of moral authority, if not of religious supremacy. In the stress and strain of that mighty conflict with evil which marks all human experience, the Japanese surely need the authoritative guidance of a Sovereign higher than the loftiest human ruler, and the gracious help of that divine love and compassion which have been the support of the human heart and the inspiration of heroic service among the most advanced nations of the earth.

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[1] Let the reader judge for himself as he scans the instructions of the "Rescript," which are as follows: "The founder of Our Imperial House and Our Imperial Ancestors laid the foundation of Our Empire on a grand and everlasting basis, and deeply implanted the virtues to be ever cherished. The goodness of Our subjects, displayed generation after generation in loyalty and piety and harmonious coöperation, constitutes the fundamental character of Our Country, and from this the principles of education for Our subjects have been derived. Do you, Our subjects, be filial to your parents, kind to your brothers, harmonious in your relations as husbands and wives, and faithful to your friends; let your conduct be courteous and frugal, and love others as yourselves; attend to your studies and practice your respective callings, cultivate your intellectual faculties and train your moral feelings, foster the public weal, and promote the interest of society, ever rendering strict obedience to the Constitution and to all the laws of Our Empire, display your public spirit and your courage in behalf of Our Country, whenever required, and thereby give Us your support in promoting and maintaining the honor and prosperity of Our Empire, which is coeval with the heavens and the earth. Such conduct on your part will not only be what is fitting in Our good and loyal subjects, but will also suffice to make manifest the customs and manners bequeathed to you by Our Ancestors. These instructions bequeathed to Us by Our Imperial Ancestors, to indicate the course of conduct which We and Our subjects are bound to pursue, have been of unfailing validity in all ages past as in the present, and in all countries whatever. Consequently We trust that neither We nor Our subjects shall at any time fail to observe faithfully these sacred principles. Given at Our Palace in Tokyo this 30th day of the 10th month of the 23d year of Meiji."

An extreme reactionary policy may sometimes gain the ascendancy.

The Department of Education, in 1899, under the influence of a narrow and nationalistic policy, promulgated a restrictive "Instruction" concerning education, prohibiting, in fact, all religious teaching, not only in State institutions, but in all the private and mission schools of the empire.[1] This was made a subject of respectful remonstrance by missionaries, as well as by some of the leading liberal spirits of the empire. The remonstrance did not concern itself so much with State education, but insisted that private teaching in mission and other schools entirely dissociated from the State system should be relieved from such a prohibition, on the ground that it was an infringement of the religious liberty embodied in the Constitution of Japan. Such enlightened non-Christian educators in the empire as Mr. Fukuzawa and Count Okuma were equally strenuous in deprecating this reactionary policy of the Educational Department. The prohibition was finally repealed, so far as private schools were concerned. This result is clearly an advance in the direction of a more liberal interpretation of religious liberty in Japan.

Japanese State education elaborate and extensive.

The facilities provided by the State represent a completely graded ladder of educational agencies, from the kindergarten to the university, providing every opportunity for a generous and quickening intellectual culture through the channel of a broad and varied curriculum. The latest statistics of education under governmental auspices, as furnished by His Excellency Kogoro Takahira, Japanese Minister to the United States,[2] are as follows: 2 universities, with 4046 students; 57 normal schools, with 19,194 pupils; 258 middle schools, with 95,027 pupils; 859 industrial and technical schools, with 57,855 pupils; 80 higher schools for girls, with 21,523 pupils; 50 public and private special schools, with 16,390 pupils; 8 government teachers' training institutes, with 319 pupils; 27,154 elementary schools, with an attendance of 5,135,487 scholars. The total State educational plant

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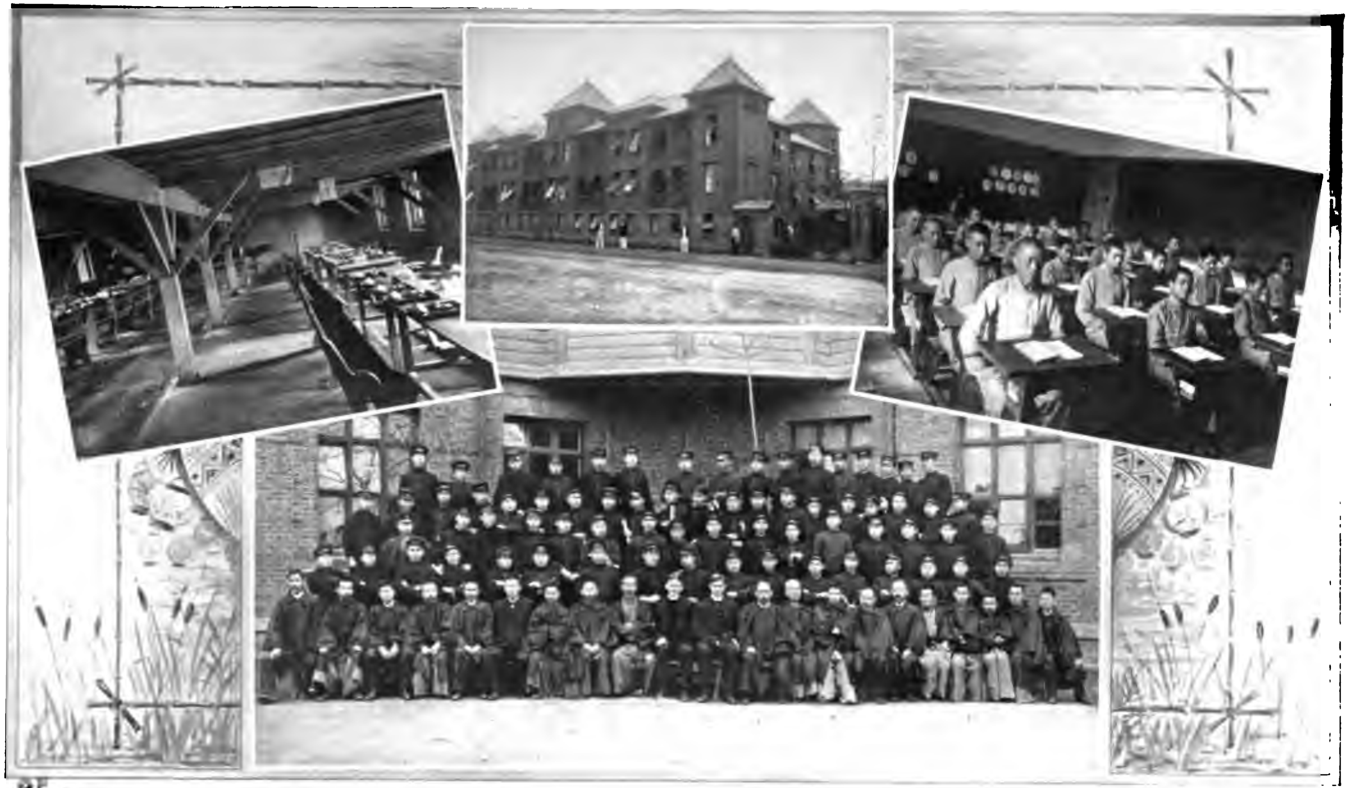
[1] The text of the "Instruction" is as follows: "It being essential, from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, or religious ceremonies be performed, at government schools, public schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction."

[2] See article in *The Churchman*, August 6, 1904.



Dining-room. One of St. Paul's Dormitories. Class-room.

FACULTY AND GRADUATING CLASS, 1905, ST. PAUL'S COLLEGE, TOKYO, JAPAN.
(P.E.M.S.)

UNIV. OF MICH.

would, therefore, be represented by 28,468 schools of all grades, with 5,349,841 pupils. State education is compulsory, and the above attendance represents a very large proportion of the children between six and fourteen years of age. The total of children within the school age amounts in round numbers to 7,500,000. The technical, commercial, and special schools have increased rapidly in numbers, and are in prosperous condition, the courses offered being remarkably complete and thorough, giving to graduates at once a professional and commercial standing, which is of great value. As for the training given in the military, naval, and engineering schools, no one is to-day likely to doubt its practical excellence. A fine Agricultural College at Sapporo is a State institution conducted with great efficiency. Under the presidency of William S. Clark, Ph.D., LL.D., from the State Agricultural College at Amherst, Massachusetts, it assumed an importance among the public institutions which has made its record especially honorable. It bids fair to develop into a university in the near future. Christian influence has been strong, and many of its students have become men of prominence in the Christian community of the empire.[1] The two State universities are at Tokyo and Kyoto. The facilities, especially in higher education, are so complete that there has been a large influx of students from China, who are seeking a foreign education under Japanese auspices. The expenditure of the Department of Education increased from about $8,500,000 (gold), in 1896, to $18,000,000, in 1900.

Abundant facilities for the education of women.

Educational provision for girls has claimed a good share of this amount, as the cause of female education has been remarkably vindicated in Japan, so much so that a University for Women (Joshi Dai Gakko) was established at Tokyo in April, 1901.[2] The founder is Professor Naruse, an enterprising Japanese Christian, who has made a special study of the facilities for female education in Christian lands, and has devoted himself to this line of service at home. His undertaking has proved immensely popular, an attendance of more than eight hundred pupils being already reported. It is supported by Japanese funds contributed by men of wealth interested in the education of women. Christian students have every opportunity afforded them, and enjoy religious freedom. Count Okuma is Chairman of the Board of Trustees, and is deeply interested in the undertaking. Among its departments is one devoted to domestic science. There are other notable efforts on behalf of female education, independent of the government scheme: we may mention the School for Peeresses, and the admirable institution recently established by Miss Umé Tsuda, at Tokyo. The city of Tokyo has become the educational centre of the empire, and is estimated by a prominent Tokyo journal to contain a student population of about fifty thousand. We have spoken of two State universities, at Tokyo and Kyoto; the University for Women, it may be said, makes a third. There are still two others, the one founded by Mr. Fukuzawa, and another by Count Okuma, making in all five Japanese universities, three of which are independent of State aid.

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[1] *The Japan Evangelist*, August, 1901, p. 236.

[2] *Ibid.*, December, 1901, p. 368.

Mission efforts among students in Japan.

In view of the naturalistic basis of morals which underlies State education in Japan, and the absence of a religious impress upon the character in its instruction, the function of mission education appears all the more needful in the moral interests of the nation. Special usefulness attaches also to Christian work among students. The Young Men's Christian Association has an important sphere in the collegiate and university life of Japan. It has been organized with a view especially to its efficiency among the student body. Mr. John R. Mott, of the Student Volunteer Movement, has visited Japan at intervals, in the capacity of a Student Evangelist, with memorable and cheering results. The Christian instruction in mission schools, with its moral anchorage and religious incentive, is, therefore, in some measure, an offset to the obscurantist policy of government education. It is coming more and more to be recognized among thoughtful moralists everywhere that the education which does not touch, inform, and develop the spiritual and religious faculty in the young is, however elaborate its scope, partial and defective, and in certain vital respects profitless. Distinguished leaders in Japan speak very plainly of the peril of the present situation. Baron Iwasaki has recently said on this point: "In all the essentials of outward improvement, there has been remarkable progress—remarkable to a degree quite out of proportion to what might have been expected. But it is otherwise when one looks below the surface, and searches for those qualities without which there can be no solid advance, nor any legitimate enlightenment. In these essentials the record is not encouraging. A marked absence of the sense of responsibility is necessarily accompanied by want of respect for one's self, and a failure therefore to win the respect and confidence of others. The low value set upon integrity destroys mutual trust. The defect is not in the basis of Japanese character; in the days when the old samurai spirit prevailed, loyalty, self-sacrifice, faithfulness to promises, and courageous perseverance were conspicuous traits of the educated man. But in the rush of modern materialism these qualities have been submerged. The great wants of the time are earnestness of purpose and integrity of conduct. The lack of a sense of responsibility and the indifference to moral restraints displayed by leading Japanese are not due to deficient learning."

The Christian forces of the empire recruited from mission schools.

Under such conditions it is manifestly from the mission schools that Christian workers will be supplied. The Imperial University has, as yet, made but a nominal contribution to the distinctively Christian forces of the empire.[1] The record of several mission schools shows that they are nurseries of Christian character. Sixty-five per cent. of the students who have been connected with the Ferris Seminary at Yokohama have become Christians, and of those who have been graduated the proportion is ninety-five per cent. The record of the Joshi Gakuin, of the Presbyterian Mission at Tokyo, is even more remarkable, nearly every graduate having become a professing Christian. The Kobe College for Girls has a record of more than ninety per cent. in church-members. The Joshi Gakuin up to 1900 had graduated 48, and of this number 41 had become Christian workers, and of 164 graduates of the Kobe College 100 have been in Christian service. Still another example of the social stimulus and extended utility along various lines of service is furnished in the following record of students of the Anglo-Japanese College of the Methodist Mission at Tokyo. Among them are found five professors in the Imperial University, fifty-six teachers in middle-grade schools, twenty-one Christian preachers, seventy-seven in business life, six editors, five physicians, twenty-three government officials, ten officers in the army, five officers in the navy, and a scattering representation among lawyers, artists, engineers, explorers, legislators, and diplomatic officials.[2] This is surely ample testimony in vindication of the far-reaching influence of missionary education.

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[1] "Report of the Tokyo Conference, 1900," p. 353. The following classified returns of the graduates of the Imperial University were made by Mr. Tōkon Yamagata, in 1903. He says: "During the 27 years that have elapsed since the first batch of 56 graduates from the course of Law and Medicine was turned out in 1876, the University has produced no less than 4995 graduates, classified as follows according to the courses of study: Law, 1481; Engineering, 1200; Medicine, 815; Literature, 609; Sciences, 392; Agriculture, 498; Total, 4995."—Quoted in "The Christian Movement in its Relation to the New Life in Japan," 1903, p. 8.

[2] *World-Wide Missions*, October, 1900, p. 7.

Dr. Neesima founded the Doshisha at Kyoto in 1875, and its record is already remarkable. About 5000 students have been connected with this notable University, and its graduates number over a thousand. Out of this list, 93 have become preachers, and 161 teachers. Scattered throughout Japan there are 148 merchants, 19 journalists, 34 bankers, and 28 government officials, who are representatives of its graduates. In a single year—the one preceding Dr. Neesima's death—172 conversions were reported among its students. Its last Report gives its student enrolment as 522. Under its new President, Mr. Shimomura, continued and satisfactory progress seems assured. Among other leading missionary institutions in Japan, in addition to those already mentioned, may be noted St. Paul's College, Aoyama College, and the Meiji Gakuin, of Tokyo, the Anglo-Japanese College at Kobe, Steele College at Nagasaki, the Anglo-Japanese College at Nagoya, and the Tohoku Gakuin at Sendai, reporting in all about 1400 pupils. There are 38 theological and training schools, with some 600 students. Boarding and high schools number 55, with 6682 pupils.[1]

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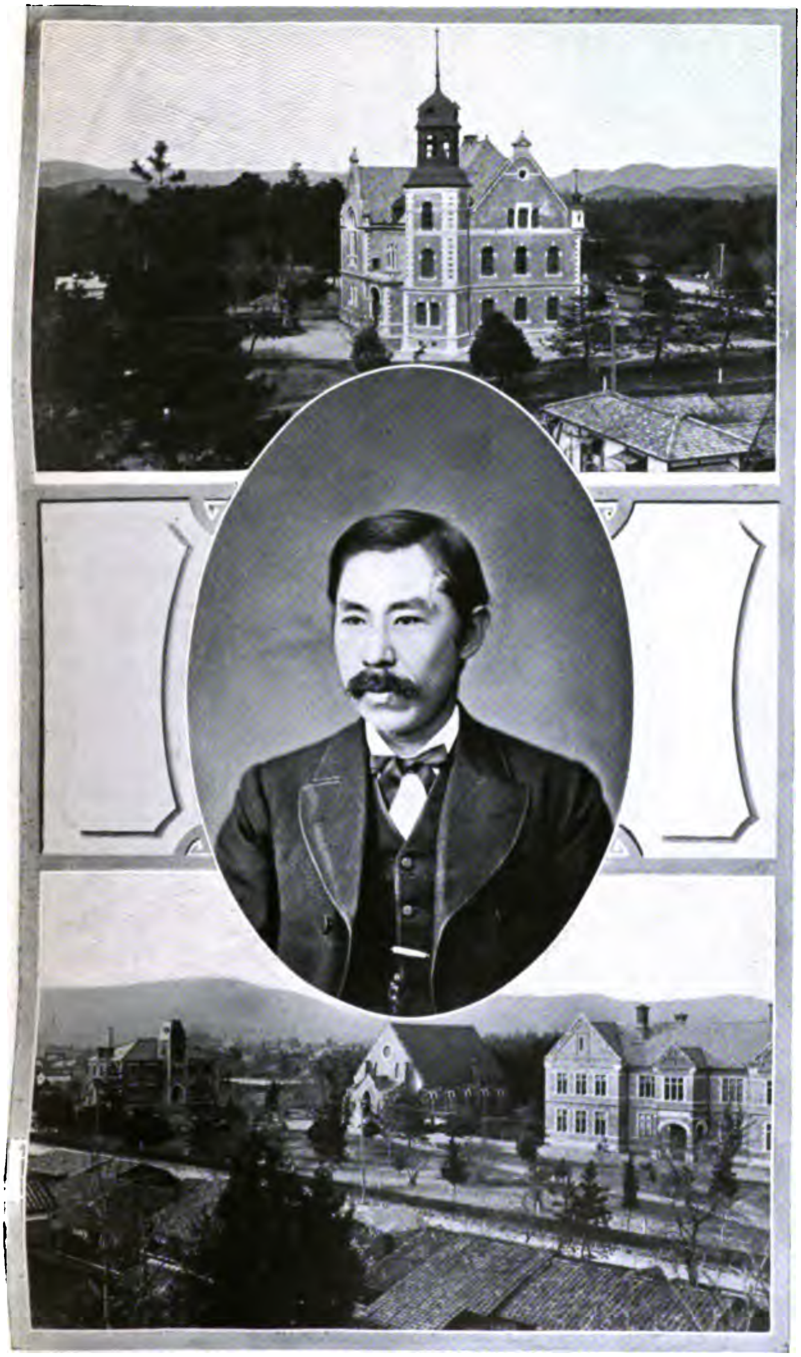
[1] The following, in addition to those already mentioned, report over fifty pupils each:

		Society.	Males.	Females.	Total.
Fukuoka	Boarding and High School	M. E. M. S.		60	60
Hakodate	Caroline Wright Memorial	M. E. M. S.		186	186
Himeji	Boarding School	A. B. M. U.		56	56
Hirosaki	Boarding School	M. E. M. S.		188	188
Hiroshima	Boarding and High School	M. E. S.		130	130
Kanazawa	Girls' School	P. B. F. M. N.		70	70
Kofu	Boarding School	C. M. M. S.		93	93
Kyoto	St. Agnes' Boarding School	P. E. M. S.		140	140
Maebashi	Girls' School	A. B. C. F. M.		107	107
Nagasaki	Boarding and High School	M. E. M. S.		208	208
Nagasaki	Chinzei Gakkwan	M. E. M. S.	264		264
Nagasaki	Jonathan Sturges Seminary	Ref. C. A.		80	80
Nagoya	Boarding and High School	P. B. F. M. S.		66	66
Nara	Boarding School	P. E. M. S.	100		100
Osaka	Naniwa Girls' School	P. B. F. M. N.		66	66
Osaka	Bishop Poole Memorial	C. M. S.		93	93
Osaka	Baikwa Jo Gakko	A. B. C. F. M.		214	214
Osaka	Momoyama Boarding School	C. M. S.	364		364
Sapporo	Northern Star Boarding School	P. B. F. M. N.		115	115
Sendai	Boarding School	Ref. C. U. S.		57	57
Shizuoka	Boarding School	C. M. M. S.		64	64
Tokyo	Joshi Gakuin	P. B. F. M. N.		219	219



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Theological Hall.
Dr. J. H. Neesima.
Recitation Hall.
Chapel.
Science Hall.

THE DOSHISHA AND ITS FOUNDER, KYOTO, JAPAN.

The total number of evangelical mission schools of all grades, reported in the latest statistical tables, is as follows: schools, 173, with 13,196 pupils.[1] Nearly half of these schools are for girls, with, approximately, 5000 pupils.

In Formosa a suitable location for a new college, in connection with the Mission of the Presbyterian Church of England, has been selected at Tainan, and a handsome and commodious building is now ready for occupancy. The same Mission has a theological training school, and a training home for Bible-women, as well as a boarding school and a girls' high school, all at Taichu (formerly called Taiwanfu). The Canadian Presbyterian Mission has at Tamsui the Oxford Theological College, and a boarding school for girls. Both missions have schools of the elementary grade. The Japanese are themselves giving attention to educational matters in Formosa. A number of schools have been established in various parts of the island, and facilities for normal training are provided.

Educational facilities of missions in Korea.

Missions in Korea have been especially fruitful in evangelistic results, but education has not been wholly overlooked. An ingathering of about 12,000 church-members, representing a Protestant community of over 30,000, in twenty years (1884–1904) has so taxed the working force of missionaries that the development of an educational plant has not progressed rapidly. Presbyterian missionaries have given special attention to primary schools, and report 90 in all, with 1661 pupils.[2] It is a gratifying fact that the support

(Continued from p. 54.)

		Society.	Males.	Females.	Total.
Tokyo	Boarding School	M. E. M. S.		168	168
Tokyo	Sarah Curtis Home and Boarding School	A. B. M. U.		64	64
Tokyo	Boarding School	C. M. M. S.		70	70
Tokyo	Tokyo Boys' School	C. M. M. S.	540		540
Tokyo	St. Margaret's Hall	P. E. M. S.		70	70
Yokohama	Mary L. Colby Home and Boarding School	A. B. M. U.		117	117
Yokohama	Ferris Seminary	Ref. C. A.		134	134
Yokohama	Dokuritsu Jo Gakko	W. U. M. S.		70	70
Yokohama	Girls' Boarding Home	M. P. B. F. M.		54	54

[1] "The Christian Movement in its Relation to the New Life in Japan" (Second Issue, 1904), p. 245.

[2] "Minutes of the Eleventh Annual Meeting of the Council of Missions in Korea," September, 1903.

of these schools is contributed largely by the Koreans themselves. Methodist missions have turned their attention chiefly to advanced education, with only a small quota of lower-grade schools. They planted in 1886, at Seoul, the first higher institution of learning in the country, known as the Pai Chai College, with which is connected also a theological department. The full name of the College is Pai Chai Hak Tang, a title happily suggested by the Emperor, signifying "Hall for Rearing Useful Men." An excellent boarding school for girls, founded in 1886, in the capital, is also conducted by the Methodist Episcopal Church Mission. The higher institutions of the Presbyterians consist of a boarding school for girls, opened at Seoul in 1889, and what was formerly a boarding school for boys, opened in 1886, but since then reorganized and now known by the title of the Wells Memorial Training School. Theological and normal training classes are informally conducted at various stations from year to year. The record of some of these classes is remarkable. The one held at Pyeng Yang in December, 1903, enrolled 610 members. Its curriculum was confined largely to biblical themes and those having a practical bearing upon Christian life and service. A special course, announced in the programme for 1902, was one not usually listed in our American theological schools, namely, "The Attitude to be taken in Times of Persecution." In addition, 135 study classes were held, during the year 1903, in the country districts, with an aggregate enrolment of about 4500 men, while a more select class of 58 normal and theological students was also gathered at Pyeng Yang. In 1902 a class for women, with the same general aim, had a membership of 302; another numbered 329, while several held throughout the country districts included an attendance of 600. There is also a flourishing Academy for Boys at Pyeng Yang, with an industrial department, and a total enrolment of 86. The Anglican Mission has a boarding school for boys at Kanghoa, and an orphan boarding school at Mapo. An interesting fact is the establishment, in 1898, of a school—in reality a missionary project—by the Japanese Foreign Education Society, which is largely a Christian association in the neighboring empire. Its teachers are graduates of the Doshisha, and its aim is to train mature students in Western learning, through the medium of the Japanese language.

The Korean Government has made sundry movements in the direction of State education, but with only indifferent results as yet. Government instruction is usually through the medium of Chinese characters, and the subject-matter of study has been largely the Chinese classics. Efforts have been made to substitute the Korean language, and the native script, known as *Unmon*, as more practically useful, but so strong as yet is the traditional admiration for Chinese learning that the plan has not been received with favor by the educated classes. The education given through the medium of the Chinese is empty and useless, save that it holds out the promise of government employment, as all official documents are written in the Chinese language. The whole system of Korean education has been described as a "wandering through the wilderness of Chinese characters to arrive at the desert of Chinese classics." According to these old traditional methods, Korea hitherto was practically without an educational opportunity of any value from the modern point of view. A few years ago a reform movement began, largely stimulated, no doubt, by the educational methods of the missionaries. The Government established a few primary schools, and here and there a normal school, to supply teachers for government service under the new system. A normal school at Seoul has been for some years under the charge of the Rev. Homer B. Hulbert, and is efficiently conducted. Schools in which the Japanese, Russian, German, French, and English languages are used have been opened. Each school gives special attention to its own language, and makes that the medium of its instruction. These schools are of service to the Government in training interpreters and diplomatic agents. Korea as a nation is still lamentably destitute of educational facilities. It is to be hoped that the educational reforms which the Japanese may introduce will prove of the highest value to all classes of the people. The total missionary plant of Korea numbers 110 schools of all grades, with 1944 pupils.

No adequate system of State education in Korea.

Missionary education, admittedly, has had a powerful influence in the development of modern Siam. In 1851 the King died, just as diplomatic complications threatened war with Great Britain, and it happened that the young Prince who succeeded him had been under the instruction of the Rev. Jesse Caswell, a missionary of the American Board. An enlightened and liberal policy, in consequence, characterized the new reign, with the result that cordial relations based upon treaties have been established with Great Britain and the United States. Favorable consideration has also been shown to missionary projects, and the young King, whose acquaintance with Mr. Caswell had ripened into attachment, manifested an inclination to be friendly with missionaries. The Government ever since has re-

Missionary education a valuable national asset in Siam.

garded missionary work with interest, and has advanced especially its educational and philanthropic features. The present King is the son of Mr. Caswell's pupil, and preserves the same attitude of confidence, cordiality, and esteem towards the missionary body. He has given liberally to advance their educational plans, and many of his high officials have done likewise. In 1878, Dr. McFarland, of the Presbyterian Mission, was appointed Principal of the Royal College at Bangkok, and served for a time as Superintendent of Public Instruction. The Queen, in 1899, gave on her birthday 2400 ticals ($1440, silver) to the Harriet M. House School. This has been reserved as an endowment for a system of prizes to be given annually in honor of the Queen.

A vigorous educational movement in the Laos community.

The American Presbyterian Mission has had charge almost exclusively of the educational interests of missions among the Laos people in Northern Siam. The theological school at Chieng Mai was established in 1890, and now reports eighteen students. The Mission has also at that place two crowded boarding schools for boys and girls, with 113 and 71 pupils respectively. Similar institutions are conducted at Lakawn, with an aggregate attendance of 111 pupils. A system of self-supporting parochial schools has, moreover, been introduced, and is working successfully. It promises to initiate a self-governing, self-propagating, and self-supporting educational policy throughout the native Christian community of the Laos people. In Siam, the Harriet M. House Boarding School for Girls at Bangkok, with 114 enrolled pupils, has the distinction of being entirely self-supporting,[1] and in the same city is a high school for boys, with 186 in attendance. At Pitsanuloke is also a boarding school, built on the grounds of an old palace, presented by the Government, in 1899, for this purpose. The Suriwong School at Rajaburee has been conducted, with an enrolment of 92. The Howard Industrial School for Girls at Petchaburee is a useful institution. Elementary schools are

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[1] "The influence of this school is tremendous. Half of its pupils come from the families of noblemen, five are royal princesses, the daughters of brothers of the King, and others are daughters of governors and ministers to European capitals. The powerful High Commissioner of Pitsanuloke sends his three daughters here. The entire teaching force of the Bangkok public government schools, thirteen in number, are graduates of Wang Lang, twelve of them being Christians. At the recent government examinations our Wang Lang school elicited the outspoken admiration of the Prince Director-General of Public Instruction by excelling all other schools in the kingdom, including the Prince's own college, in the proportion of pupils who creditably pass the examinations."— The Rev. Arthur J. Brown, D.D., in *The Missionary Review of the World*, May, 1903, p. 358.

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Inmates of the Factory Girls' Home, Matsuyama, Japan.
(A.B.C.F.M.)

Girls' School, Chieng Mai, Laos, Siam.
(P.B.F.M.N.)

found in numerous villages of Siam and Laos, with a total of about a thousand pupils. Dr. Brown, of the Presbyterian Board, remarks: "Our whole educational work occupies a unique position in Siam and Laos, as the only Protestant Christian schools in the entire kingdom. Our missionaries are educating the leaders of Siam. The graduates are already occupying influential positions in many places, and they are so manifestly superior to the products of the other schools that a Siamese Commissioner has said that he will take at sight for government service all the boys we can educate." The present Crown Prince of Siam is receiving a liberal education, having spent eight years of study in England, part of which was passed at Oxford University. He has travelled extensively throughout Christendom, visiting America in 1902, and there is good reason to expect that he will continue the friendly and enlightened policy of his father.

In Malaysia the American Methodist Episcopal Mission has some excellent schools, with a student enrolment of 1470. Its Anglo-Chinese School at Singapore reports 927 pupils, and the girls' school 150. On Penang Island, under the same auspices, is also an Anglo-Chinese School, with 520 students, and boarding schools for boys and girls. At Ipoh there is a high school, with a boarding department, having 300 in attendance. All of these institutions are largely self-supporting. The English Presbyterians conduct a school at Singapore, with 300 pupils. In addition, the British authorities support 209 government schools in the Straits Settlements.

Malaysia a scene of educational activity on the part of American, British, Dutch, and German missions.

In the larger islands of the Malay Archipelago, five boarding schools for boys are conducted in British Borneo by the Society for the Propagation of the Gospel, the largest being at Kuching, with 113 pupils. The societies of the Netherlands, and the Rhenish and Neukirchen Missions, have large educational plants in Sumatra, Borneo, Java, Celebes, Nias, and the smaller outlying islands. They report a gratifying total of 384 primary schools, with 18,713 scholars, and a few higher institutions, with about a hundred pupils. At Pantjur-na-pitu, in Sumatra, is a training school of the Rhenish Mission, with 60 pupils, and also a similar institution at Silindung, with 66 in attendance. At Depok, in Java, under the Depok Seminary Committee, is a flourishing seminary, and another at Tomohon, in Celebes, among the Alifurs. The Reformed Church in the Netherlands has also a training school at Poerworedjo, in Java, with 60 pupils, and at Mergaredja, in the same island, is a boarding school, reporting 149 pupils, under the Mennonite Missionary Society of the Netherlands. The Sangir and

Talaut Committee report twenty-five schools in the islands under their charge, with over 4000 pupils.

The debt of Turkey to missionary education.

Education in the Turkish Empire has been largely, though not exclusively, in the hands of missionaries. It may be safely said, however, that so far as its social helpfulness is concerned, as a ministry of progress and enlightenment, it may be regarded as wholly a missionary importation. Mohammedan schools established by the Government are of comparatively recent origin, and they are practically for Moslem children only, as the subject Christian races of the empire cannot either wisely or safely patronize them. From a modern educational point of view they cannot be regarded as ministering to progress or tending to profitable mental discipline, being innocent for the most part of useful knowledge, devoted to parrot-like repetition of Koranic formulæ, and to the minute study of the rhetorical and poetic refinements of classical Arabic, while dominated rigorously by the unprogressive traditionalism of Islam. This verdict should be understood as applying to the village schools of an elementary grade. In the important cities of the empire are some schools of a higher grade where instruction of a more modern type and of broader scope is given. Mr. D. M. Thornton after a careful study of the trend of Moslem education in Turkey gives a highly unfavorable report of its practical helpfulness either as a mental discipline or a social benefit.[1]

American, British, and German missionaries have planted schools and higher institutions—some of them the peers of our best modern colleges—all through the Turkish Empire. Moslem children do not, as a rule, avail themselves of these facilities, but the subject Christian nationalities are eager to secure for their children the advantages they provide. Systematic gradation, modern text-books, the best methods of scientific pedagogy, the most complete and instructive devices in the line of apparatus, an attractive and stimulating *esprit de corps*, a picked band of teachers, foreign and native, a predominant ethical and religious aim—in fact, all the essentials of rounded intellectual training and helpful soul-culture—are marked characteristics of this energetic educational campaign of missions in Turkey. A mighty revolution has already resulted—not military or political, but reformatory and progressive—tending to the lifting up of the standards of life, the creating of a new social outlook, and the ripening of humanity in intelligence, capability, and refinement. The higher life of a whole

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[1] *The Church Missionary Intelligencer*, June, 1901, p. 458.

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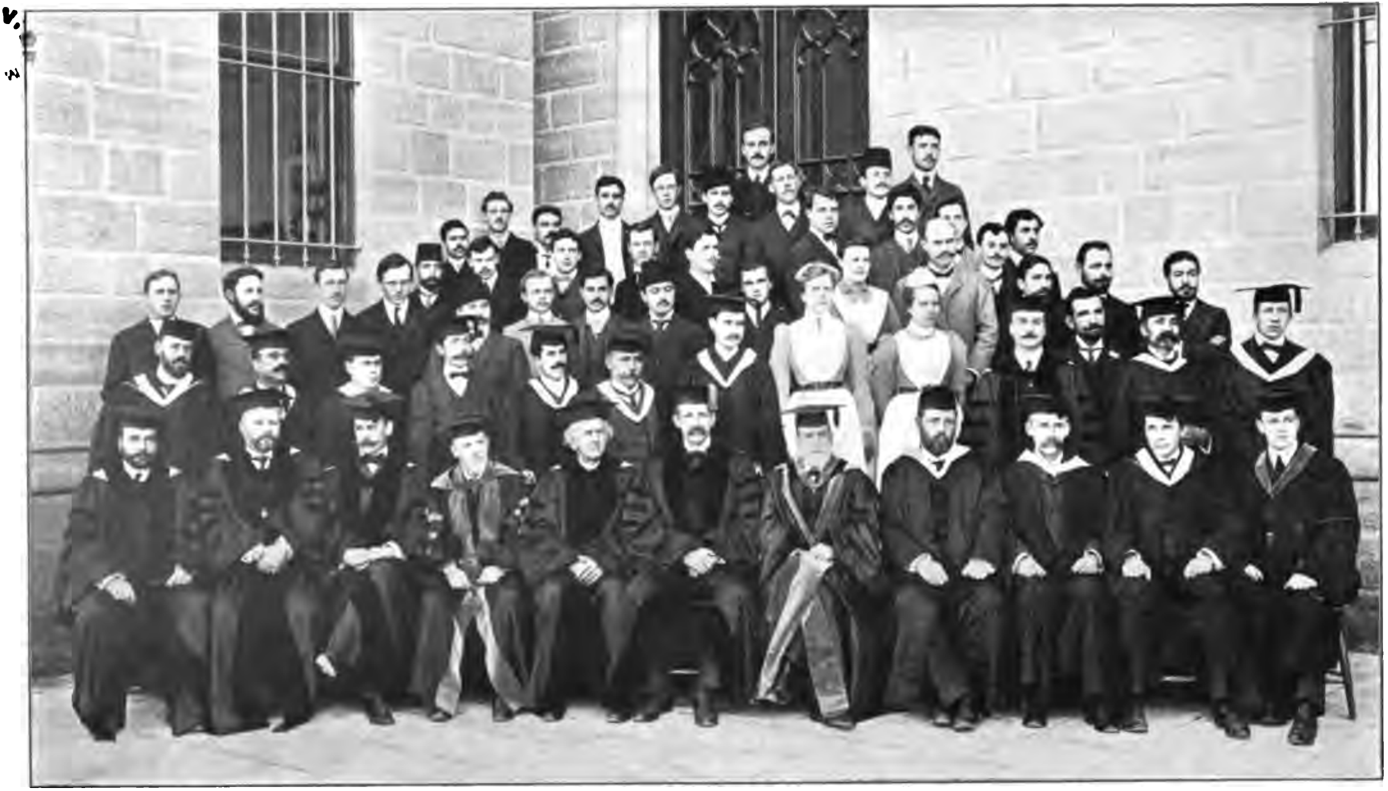

President Howard Bliss in the middle of front row; Ex-President Daniel Bliss on his right, and Dr. George E. Post on his left.

Faculty of the Syrian Protestant College, Beirut, 1905.

generation has practically been set in motion, aspirations have been kindled, spiritual energies have been awakened, and that to such an extent as to save Turkey from again sinking into the dreary, indolent stagnation of the old times of ignorance. Despite the cruel assaults of despotic power, and the depressing terrors of relentless caste domination, the Christian communities of Turkey are awake and alert in the midst of an encouraging intellectual revival.

The brilliant record of mission colleges in Turkey.

Look at the brilliant record of such an institution as the Syrian Protestant College at Beirut. It was incorporated in 1863, and was fairly in working order about 1870, yet in a single generation, under the long presidency of Dr. Daniel Bliss (now succeeded by his son, Dr. Howard J. Bliss), it presents a stately array of thirteen handsome buildings, a teaching faculty of nearly sixty eminent foreign and native instructors, and an enrolment of 750 students, crowding every inch of its dormitory and class-room capacity. It reports since its organization 3122 different students under its instruction, and has graduated 205 physicians, 102 pharmacists, 221 bachelors of arts, and 513 preparatory students. The stimulating and molding influence of an educational plant like this is practically immeasurable. Notice furthermore Robert College, at Constantinople, with its 338 students. Since the date of its foundation, in 1863, by Dr. Cyrus Hamlin (it was incorporated in 1864), under the fostering care of such men as Washburn, Long, Van Millingen, Grosvenor, Anderson, Ormiston, and recently Dr. Gates, its new President, with a corps of able native professors and instructors, it has had a mission of enlightenment which any nation might welcome as a valuable aid to progress. It has enrolled since its organization 2575 students, with 450 graduates. President Washburn has given the following terse summary of the work of Robert College: "We have won the confidence and sympathy of the people of all nationalities. We have educated two thousand young men under Christian influences from the *élite* of different nationalities, most of whom would otherwise have been educated under anti-Christian influences. We have led the way in a great educational movement in all that part of the world. We have done something to break down the antagonisms of race and religion, which are the great curse of the East. We have had no little influence in the movements which are going on in the old Christian churches of the East to revive their spiritual life and teach the people that religion is not in creed and form, but in the heart and life."[1] Similar institutions, as yet less favored with facilities to develop their resources, but planted with the same high aims, and destined to render in their own spheres a service not less useful, are scattered throughout the empire. Euphrates College at Harpoot, with over a thousand pupils, Central Turkey College at Aintab, Anatolia College at Marsovan, and the International College, Smyrna, are prominent examples.

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[1] *The Intercollegian*, February, 1901, p. 108.

Excellent higher institutions for boys and girls.

Higher institutions for boys not yet in the collegiate grade are, moreover, to be found at Bardezag, Bitlis, Brousa, Cesarea, Erzerum, Gurun, Hadjin, Iconium, Marash, Mardin, Mersine, Sivas, Talas, Urfa, Van, and Yozgat, in Asia Minor, with the St. Paul's Institute at Tarsus (now under the care of the American Board), and the Collegiate Institute at Samokov, in Bulgaria. Syria presents another equally gratifying list in the Gerard Institute at Sidon, the schools at Suk-ul-Gharb, Shweir, Brummana, Damascus, Latakia, and Suadia, and the new boarding school at Tripoli, recently opened. In Palestine, the first educational effort dates from Bishop Gobat's School, founded in 1852, and now there are several flourishing institutions in Jerusalem alone.

To this list of higher institutions for young men can be added a group of excellent schools for girls, not surpassed in value in any mission field. The American College for Girls at Constantinople, with 128 pupils, under the presidency of Dr. Mary Mills Patrick, is easily comparable with the best of women's colleges at home. Another fine institution is the Central Turkey College for Girls at Marash. Then there are flourishing colleges or seminaries for girls at Adabazar, Adana, Aintab, Bitlis, Brousa, Cesarea, Erzerum, Gurun, Hadjin, Harpoot, Mardin, Marsovan, Sivas, Smyrna, Talas, Urfa, and Van, and in Bulgaria at Kortcha, Loftcha, Monastir, and Samokov. In Syria are also admirable seminaries for girls, under the charge of the American Presbyterians at Beirut, Sidon, and Tripoli, and others conducted by the British Syrian Mission at Beirut and Shimlan, besides its high schools at Tyre, Hasbeiyeh, Zahleh, and Baalbec. The Beirut Seminary of the American Mission has alone furnished a quota of 162 teachers to Syria, Palestine, and Egypt, and the Sidon Seminary is represented by 158. The Kaiserswerth Sisters' Institution at Beirut is well conducted. Miss Taylor's St. George's School, also at Beirut, is doing a beneficent work for Moslem and Druse girls. Miss Procter's School at Shweifat, that of the English Friends at Brummana, of the Irish Presbyterians at Damascus, and of the American Reformed Presbyterians at Latakia and Suadia, all deserve fuller mention than we can here give them. In Palestine, the Church Missionary Society has a girls' boarding school at Jerusalem, as has also the London Society for the Jews. The Tabeetha Boarding and Training School at Jaffa, the Training Home for Girls conducted by the American Friends at Ramallah, and that of the Church Missionary Society at Bethlehem, are also rendering valuable service.

Many training schools—theological and industrial.

Theological training is conducted at Harpoot, Marash, Mardin, Marsovan, Samokov, Suk-ul-Gharb, and Jerusalem. There are, in all, four industrial schools and orphanages at Jerusalem, and similar institutions at Bethlehem and Nazareth, besides the large and admirable orphan training school of the Kaiserswerth Deaconesses at Beirut. Numerous orphanages—all of them educational to some extent—are scattered through Asia Minor. Enough has been said to indicate the educational labyrinth into which one enters when undertaking to recount the facilities so freely and generously provided for the younger generation throughout Turkey. The array is bewildering, and we must take refuge in a statistical grouping of this aggressive educational campaign. In all Turkey we find eight collegiate institutions, with 2726 students, eleven theological and training schools, with 261 students, sixty boarding schools and seminaries, with 5000 pupils, and 767 elementary day schools, with 36,719 children in attendance. When we think of the crushing disabilities which handicap the population of Turkey, especially those of non-Moslem affinities, it seems an immeasurable benefit to begin the twentieth century with an outlook like this.

The commercial value of this education is worthy of notice. "I know of no import," writes Mr. T. H. Norton, American Consul at Harpoot, "better adapted to secure the future commercial supremacy of the United States in this land of such wonderful potential possibilities than the introduction of American teachers, of American educational appliances and books, of American methods and ideas."[1] Consul-General Charles M. Dickinson, of Constantinople, writes that he considers American educational missions in Turkey as "worthy of the most cordial support," and that both he and his family "have come to regard this work with an interest which approaches enthusiasm." Its moral value is inestimable. "The missionary teacher," writes one who has long resided in Turkey, "uses for such culture of the moral sense the instrument which served in his own case—the teachings of Jesus Christ. He uses these teachings also as Jesus Christ used them

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[1] *The Missionary Herald*, July, 1903, p. 298.

—in the form of plain statements of duty which every conscience must and does approve, whatever its religious citizenship."[1] As elsewhere, so in Turkey, missionary education has proved a model, and has served as a resistless stimulus to general education under government or private auspices, and thus forces the hand of those in authority, and quickens the liberality and ambition of all classes of society.

The missionary an educational pioneer in Persia.

Persia is another illustration of an unprogressive nation, caught long ago in the toils of a decaying civilization, hampered by absolutism, and lying in intellectual stagnation under the incubus of a narrow and persecuting religious cult, which has received at the hands of missionaries at least the initial benefits of modern education. As yet these benefits have been enjoyed by the Nestorian, Chaldean, and Armenian populations, and the evangelical converts, rather than by the Mohammedans; but the establishment of this educational plant, with its stimulating forces and its modern appliances, will no doubt ere long arouse the whole nation to an appreciative estimate of its value. There was little, if any, common-school education to be had in all Persia before the advent of the missionaries, and a violent prejudice was found to exist against the instruction of girls. That small school opened in a cellar, in 1836, by Justin Perkins, a missionary of the American Board, was the first step towards realizing the Urumiah College of the present day, with its 73 students, and a record of 302 graduates, of whom 62 have entered the ministry, 122 have become teachers and lay preachers, and 12 have been trained as physicians. Again, the little school for girls begun by Mrs. Grant at Urumiah, in 1838, has developed into the Fiske Seminary, reporting to-day 80 pupils in attendance, and having a noble record of spiritual fruitage and educational success during its past sixty years, since Miss Fiske opened it as a boarding school in 1844. Both of the above-mentioned institutions are now connected with the American Presbyterian Mission; while identified with the same Mission may be named the Memorial Training and Theological School, and the girls' boarding school, at Tabriz, each with over a hundred pupils, the Iran Bethel for girls, and also the high school for boys, at Teheran, with an attendance of 61 and 121 respectively, the Faith Hubbard Boarding School for girls, at Hamadan, with 115 pupils, and also the high school for boys, with an enrolment of 53. In addition to these higher institutions, the Mission conducts ninety-seven elementary schools, with a total attendance of about 2500 children. The Archbishop's Mission to the Assyrian

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[1] Dwight, "Constantinople and its Problems," p. 234.

Christians has a theological school at Urumiah, with 46 students, and a high school for boys, with 52 pupils. This Mission also conducts elementary schools, with about 500 pupils. The Church Missionary Society has seven schools in Southern Persia, with an aggregate attendance of 537 pupils. The total missionary educational work of all societies in Persia now numbers nine higher institutions, with 851 students, and 158 village day schools, with, in round numbers, 3500 pupils.

Urumiah College and its fruitful work.

The stimulus already given by this educational initiative in Persia is illustrated by the fact that within six years thirty schools, under various auspices, have been opened in Teheran alone. The last Report of the Urumiah College contains the following paragraph: "In the College, itself, there is a grand chance to build up character. The very best in the nation in the way of its youth are gathered here for self-improvement. Great changes are taking place, and a progressive spirit is in the air. It is impossible, nor is it right, to expect that many of our young men will settle down here with the terrible restrictions that are placed on them by their Moslem masters and neighbors. The situation gets more unbearable every day, and all who have been awakened to the possibilities of life and caught the vision of liberty cannot but be restive. Some will stay and fill greatly needed places, but only by such a readjustment of the situation as will make it possible to do so. Others will go abroad or into the professions. It is given to us to have them during their formative period and to influence their characters for life." We find in Persia the same bright story that has greeted us throughout the mission world—the power of Christian education to develop manhood and womanhood, and lead the nations into the paths of higher culture.

Educational beginnings in Arabia.

Into Arabia, that wilderness of ignorance, and one of the few remaining fastnesses of barbarism in the world, some bold and determined pioneers of light have already entered. The martyr-like heroism of Ion Keith-Falconer will be forever identified with the effort of the Scotch Free Church to reach the interior tribes by way of Aden and Sheikh Othman. The little school at the latter place has been, as it were, the entering wedge. The Arabian Mission of the Reformed Church in America has chosen its point of contact on the eastern coast of the great peninsula. Its three stations, at Busrah, Bahrein, and Muscat, are scenes of devout labor, partly medical and partly evangelistic, but to some extent also educational, as the schools at Bahrein and Muscat indicate. The school at Muscat was established as a training home for freed slaves rescued from Arab slave-dhows. Many of these have now been graduated, and have found places of service in India or elsewhere, with the boon of freedom brightening their lives.

Vigorous educational efforts on the part of missions in Egypt.

The education of an ignorant continent is a mighty task, calling for age-long patience and devotion; yet there is no part of the great mission field into which a more dauntless entrance has been made than into the vast realm of continental Africa. A suggestion of its illiteracy was evinced by the status of Egypt just before the English occupation of 1882. This land may be regarded as one of the more advanced sections of the Continent; yet ninety-one per cent. of the males and about ninety-nine and one half per cent. of the females at that time could neither read nor write. The Church Missionary Society opened schools in Cairo as early as 1825, the chief one being the "Coptic Seminary." The Society about 1862 suspended its operations for a time, but reëntered the field in 1882. It conducts now schools for boys and girls in Cairo and Old Cairo, with over three hundred pupils. The United Presbyterians of America opened their mission to Egypt in 1854, and have carried on a vigorous pioneer work in education. Their Assiut Training College is a superior institution, which has grown out of a little school for boys, started by that indefatigable missionary, Dr. John Hogg, in 1865, and it now reports an enrolment of 570. It has trained a whole generation of men who, as pastors, teachers, men of affairs, leaders in journalism and literary activity, and servants of the Government in numerous departments, have been an honor to the College, as well as a power in the social and civil progress of the country. The Pressly Memorial Institute for girls is also at Assiut, and is an excellent school, reporting an attendance of 192. Boarding schools for girls are in operation at Cairo and Luxor, with 374 and 149 pupils respectively. Six high schools for boys and thirteen for girls are at various centres in Lower Egypt, and a theological seminary is conducted in Cairo. To this list add 147 village schools, with 8759 pupils, and we have a total of 170 schools, 351 teachers, and 12,942 scholars. Some of the smaller missionary societies have also joined in this good work, increasing the total of mission schools to 187.

The British officials are encouraging general popular education, especially of an elementary grade, and grant financial aid to schools in numerous places. The Gordon Memorial College at Khartoum is

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The late Miss Jessie Taylor, who was in charge of the school for 38 years, is seated in the centre.

St. George's School and Orphanage for Girls, Beirut, Syria.

still in the experimental stage of its usefulness, despite the costly plant bestowed upon it. The complete equipment of a new building for a girls' school at Khartum is soon to be an accomplished fact, under the auspices of the Church Missionary Society. The Egyptian Ministry of Public Instruction conducts eighty-seven schools of the lowest grade, and thirty-five of the highest grade, three of the secondary, two institutions for girls, and ten schools for higher or professional education. In addition, it has under its inspection 845 primary schools of an elementary grade, and 23 primary schools of a higher grade, with a total attendance of 30,000 pupils. Jesuit, Coptic, Greek, and Jewish schools have multiplied within a decade. There are also many institutions under Moslem auspices, ranging from those of an elementary village grade up to the theological schools connected with the mosques, such as El Azhar in Cairo, which dates back nearly a thousand years, and now reports over ten thousand students—all Mohammedans.[1] The status of priest, teacher, or student is popular in Egypt, as it secures exemption from military service. The conditions of admission to this latter strange university are that the candidates must be fifteen years of age, able to read and write, and know at least half of the Koran by heart. Its curriculum is limited almost entirely to Moslem theology and jurisprudence, combined with the usual delving into Arabic philological lore. The exegesis of the Koran and of the Hadith (traditions traceable to Mohammed as their source) seems to open a boundless realm of dogmatic research.

A new era in Egyptian State education.

Along the northern coast of Africa to the Atlantic Ocean is a region where as yet missions are struggling with many and serious difficulties. The North Africa Mission has secured a foothold at various prominent centres, but it engages only to a limited extent in educational work. It reports eight schools, with 265 pupils. Along this northern coast-line, there are four other missions with a somewhat limited sphere of operations, besides two especially for Jews, but they are still facing much opposition, and give their attention chiefly to evangelistic and medical labors.

Returning now to the eastern borders of the Continent, we find southward of Egypt the Swedish Evangelical Society at Massowah, on the Red Sea, with several inland stations, conducting fourteen schools, with 305 pupils. A long stretch further to the south brings us to British and German East Africa, where we find the Neukirchen,

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[1] Cf. article entitled "A Muslim University," by Adolph Heidborn, in *The Imperial and Asiatic Quarterly Review*, October, 1903, pp. 300–326.

Educational progress in East Africa.

Leipzig, Moravian, Berlin, German East African, and Methodist Free Church, missionary societies. The educational efforts of these agencies in the British and German East African possessions are for the most part elementary, and as yet not very extensive. The Church Missionary Society and the Universities' Mission may properly be considered the foremost missionary agencies in East Africa. The latter reports 146 schools and 5079 scholars, chiefly on the Island of Zanzibar, and in German East Africa as far south as Lake Nyassa. Its principal institutions are St. Andrew's College at Kiungani, with high-grade schools at Kilimani, Kiungani, and Mbweni, all on the Island of Zanzibar, and at Kologwe, Magila, Mkuzi, Masasi, Misozwe, and Newala, in German East Africa. In the region of Lake Nyassa are also schools of the upper grade, at Likoma and Unangu.

The phenomenal work of the Church Missionary Society in East Africa and Uganda.

The earlier field of the Church Missionary Society on the East Coast was in the vicinity of Mombasa, but in 1876 it was extended to Uganda by that bold and memorable move into the interior. Uganda itself has become a centre of marvelous missionary activity, and already supplies a chapter in modern church history which cheers the heart of every Christian who has taken the pains to inform himself concerning its remarkable religious development. So rapid has been the evangelistic growth that the emergencies of the work have impelled to direct Gospel instruction rather than to educational outlay. The returns in the Church Missionary Society's Report for 1904 indicate a total of 5492 adult converts baptized during 1903, and it begins to look as if an evangelistic entrance into the Soudan would eventually be made from Uganda as a base. The native Christians (Protestant) now number over 50,000. There has been a singular and resistless passion on the part of converts, young and old, to learn to read and write. These simple accomplishments have come to be esteemed by the natives as among the insignia of Christianity, and the first step in the direction of Christian faith is to become a "reader," of whom there are now (1905) at least 60,000 connected with the Mission.[1] Thus the educational policy of the Society has been largely concerned with the elementary schooling of the entire body of inquirers, rather than with the opening of schools for the young. It is estimated by Sir Harry Johnston that about 200,000 have been taught to read since the commencement of missionary work. A broader educational campaign is, however, already in motion, as is apparent in the boys' school at Mengo, which has increased its attendance in three years from less than one hundred to over five hundred pupils. The pleasing statement is made that corporal punishment is unnecessary, since no more severe chastisement can be administered to a pupil than to forbid his attendance at school for a few days, until he is ready to conduct himself properly. Teachers are sent from this Mengo school to open other schools in various parts of the country, and from it tutors have been supplied to instruct King Daudi and his younger brother Suna. Altogether, three thousand boys have received therein a fair elementary training without the slightest compulsion. School attendance is not considered a task, but rather a pleasure. The total school plant of the Church Missionary Society in British East Africa, including Uganda, is 262 schools, with 26,847 pupils.

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[1] "It is astonishing what an educational value this reading of God's Word has; their [the pupils'] very physiognomy seems to be changed by it, so that it is almost possible to tell a reader by his outward appearance. And in no other way does the reality of God seem to impress itself so forcibly on the native mind as by the daily poring over the pages of the New Testament, at first mechanically, and then with more and more glimmering of meaning, until at last the Divine message of love is intelligently grasped, and perhaps driven home by some sermon or meeting or the faithful words of a friend, and another catechumen is added to the roll, and, we trust,

The London Missionary Society has had a long and hard struggle on the shores of Tanganyika. It has now begun to reap some evangelistic reward, but its educational work has, so far, been attended with great difficulties, although steadily advanced. Its schools at present number 18, with 2453 scholars.

Scotch Presbyterians in the British Central Africa Protectorate.

The British Central Africa Protectorate, to the west and south of Lake Nyassa, is the scene of characteristic Scotch enterprise and triumph. The Established Church of Scotland has its headquarters at Blantyre, and conducts fifty-seven schools, with 3643 scholars. The United Free Church of Scotland is devotedly attached to its Livingstonia Mission on the western shore of the lake, which reports phenomenal educational progress, with 207 schools and 15,765 pupils. As late as the year 1875, there were in all that region "no schools, no teachers, no pupils, and nobody who could read." The Livingstonia Institution at Kondowi, above Florence Bay, is a model school of its kind, with normal, theological, and industrial departments, reporting 357 pupils. The Zambesi Industrial

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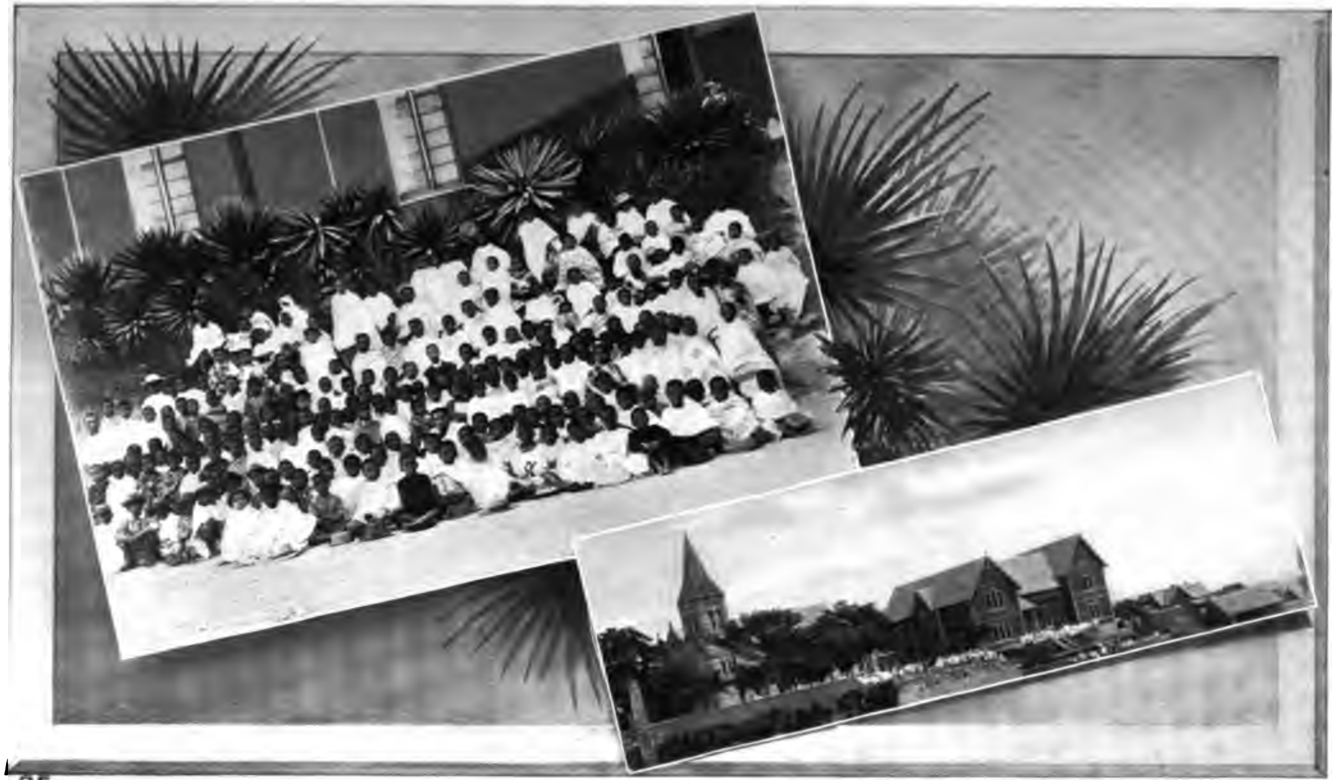
another soul to the company of Christ. It is a noticeable and deeply instructive fact that profession of conversion never, or hardly ever, has been made by a Muganda who cannot read, except, of course, a few special cases of blind or old." — Pilkington, "The Gospel in Uganda," p. 20.

Mission has thirty-seven schools in Angoniland, southwest of Lake Nyassa, with an aggregate of 1600 pupils. To the southwest of the British Protectorate is the French Mission among the Barotsi (founded some twenty years ago as an extension of the Basuto Mission), lying within the territory of British Central Africa. It has labored in its hard field with great devotion and patience, and reports at present ten schools, with a contingent of 1200 pupils.

Education in South Africa from the Zambesi to Cape Town.

South Africa from the Zambesi to Cape Town, including German Southwest Africa, is, furthermore, a scene of varied and energetic missionary enterprise. It is not necessary to delimit the sphere or to refer in detail to the work of the numerous missions which occupy and minister to this vast territory. Almost all are engaged, to some extent at least, in educational effort. Those especially prominent in this department are the South African Wesleyan Missionary Society, the United Free Church of Scotland, the American Board, the Society for the Propagation of the Gospel, the London Missionary Society, the Wesleyan Missionary Society, the Moravians, the French Evangelical, Rhenish, Berlin, Hermannsburg, Romande, Norwegian, and Swedish missions, and the American Methodists. The import of an educational crusade among the indigenous races of South Africa is manifest, in view of the fact that the native problem is a momentous factor in the general welfare, the economic progress, and the political stability of that entire division of the Continent. The Government throughout South Africa has established excellent educational facilities for the colonists, but has not given the attention which one would naturally expect it to bestow upon the promotion of education among the native races. It is true, however, that the undertaking is a vast one, and has been attended by many practical difficulties, hampered by race prejudice on the part of the colonists, and hindered by an indisposition to appropriate the funds necessarily required. Under these circumstances the educational work of missions, since the time of Bishop Gray, who was consecrated in 1847, has proved a valuable stimulus, fixing the attention of the State upon promising results attainable among the natives, and demonstrating that systematic efforts in behalf of public instruction would not be in vain. As yet no system of public education for the native races is in operation, the Government having contented itself with appropriating financial grants in aid of mission and private schools. A great point has been gained, however, in the fact that the desirability of native education has been recognized by the Government, responsibility in that direction ac-



Sunday-school at the Boys' High School, Antananarivo.

Memorial Church and Boys' High School.

MISSION SCENES IN MADAGASCAR.
(L.M.S.)

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knowledged, and a tentative policy adopted. It is not too much to say that all this has come about, in the main, through the example and influence of missions in conducting a successful and manifestly useful educational work among the colored races. Besides the financial grants, government agents are employed regularly to visit and inspect the mission schools for natives in Cape Colony, Natal, and Basutoland.

The beneficent function of missionary education among South African races.

In Basutoland the French Evangelical Mission has become virtually a government educational agency, at the same time conserving rigidly its missionary policy. In Bechuanaland there are no educational facilities to be found other than those provided by the missionaries. In Rhodesia the mission schools gather in a large following of native children. A recent volume on the social and economic condition of South African natives sums up the situation in the following statement: "Excellent work is carried on at some of the larger missionary institutions. The work indeed is almost entirely in the hands of missionaries of various denominations, but it is recognized by the State, and is aided and supervised by Government."[1] The consensus of opinion upon education in this instructive compilation is that missionary enterprise is doing a beneficent work in furthering the cause of native instruction in South Africa. It urges also the establishment of a government system of schools, with compulsory education, and special attention to certain technical and industrial features. The following quotation from the Hon. John Tudhope, one of the contributors to the volume, well expresses the trend of the chapter on "Education": "If the natives," he observes, "are to be preserved, it must be by an enlightened system of education, fitting them to take their proper place in the political system, sharing its duties and responsibilities and also its privileges. But they cannot be expected to achieve this without careful preparation. No nation has ever passed from heathenism to civilisation *per saltum.* It is only by a slow and sometimes painful process that this can be accomplished, and the natives of South Africa are no exception to the general rule. The efforts of individuals and missionary societies, supplemented by government aid, have shown us what can be done, and that the results are sufficiently encouraging to warrant us going further in this direction."[2] Still another testimony, by a Government Inspector of Education, may be quoted: "I was most favourably impressed by Keiskama Hoek and

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[1] "The Natives of South Africa: Their Economic and Social Condition," edited by the South African Native Races Committee, p. 182.

[2] *Ibid.*, p. 184.

Lovedale. The latter works on a grand scale. A visit to Lovedale would convert the greatest sceptic regarding the value of native education. The great organising power of Dr. Stewart appears on every side. The staff is large and able, and the civilising effect of the whole institution is remarkably felt. It may have its defects, but the scheme is at present the most complete, the largest, and most successful of its kind in the country, and the institution, as a whole, is probably the greatest educational establishment in South Africa."[1] These considerations all point to the import of missionary enterprise as a beneficent factor in furthering the settlement of the grave questions which environ the education of the South African. It is conceded by all that the native problem is one of the most pressing and perplexing, as well as difficult, aspects of South African development. It resembles, in some respects, the American Negro problem. Missionary education, therefore, has a field of great opportunity and far-reaching influence in South Africa; and when a government school system for native races shall be finally established, it will undoubtedly be traced in large measure to missionary appeals and labors on their behalf during the past half-century.[2]

No complete summary of missionary education in South Africa is possible within the limits of treatment which must here be observed. Higher institutions are numerous, many of them in the first rank of excellence, such as that noble institution of the United Free Church of Scotland at Lovedale, Cape Colony, which reports a total of 753 pupils in 1903. These students are drawn from almost every section of Africa south of the Zambesi, with a number of lads from the far-off region of Lake Nyassa. It has nine industrial departments, and in its intellectual curriculum there is a broad graded course of study, at once highly educational and thoroughly practical. Then there is St. John's College of the Scottish Episcopal Church at Umtata, the McKenzie Memorial College—a diocesan institution at Isandhlwana, Zululand, and the Kaffir College of the Society for the Propagation of the Gospel at Zonnebloem. At Wellington is the Huguenot College, an admirable institution, not intended for native Africans, but rather for the daughters of Huguenot and other European residents. Its usefulness, however, in the furtherance of missions is undoubted, since it has been a training-place for at least 550 pupils who are now engaged as teachers or mission workers throughout South Africa. It has, moreover, branch institutions at Paarl, Bethlehem, and Greytown.

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[1] "The Natives of South Africa," p. 188.

[2] The Rev. G. J. Pugh, in a communication to the South African Native Races Committee, expresses himself as follows: "I am of opinion that the Government of the colony should undertake the education of the natives. At the present moment not a single government school exists for them. The missionaries of the country are doing work which the Government ought to be responsible for; they are educating the people as best they can, while receiving a small government grant —*viz.*, 15*s.* per head on the average per annum. We wish the colony to recognise its responsibility to the black population, and to realise that, just as we have a strong nation if an educated one, so we shall have strong supporters in the natives of the country if they are given privileges which our own people enjoy. They are capable of a very high standard of education, and I for one feel, and feel strongly, that we must not only Christianise the aborigines of the country, but train them to become worthy citizens and leaders amongst their own people. We must once and for all admit their powers and possibilities, and give them a place in the general development of the country fitted to their station and condition of life. Freedom and liberty will raise the native population, and give them a place in the future of the land which will prove to be a blessing and a source of power."— "The Natives of South Africa," p. 335.

Some representative institutions of South African missions.

The educational work of the Scotch Presbyterian Missions, now in connection with the United Free Church of Scotland, is as prominent as it is extensive. In addition to Lovedale, previously mentioned, there are large and flourishing schools at Blythswood, Cunningham, Duff, Emgwali, Impolweni, Main, Pirie, Somerville, and Umsinga. These nine institutions alone report a total of 4616 pupils, about one half of whom are girls.[1]

The American Board has boarding schools at Amanzimtote, Inanda, Mount Silinda, and Umzumbe, with a total of 530 pupils. The South African Missionary Society of the Wesleyan Methodist Church of South Africa has training schools, chiefly industrial, at Bensonvale, Butterworth, Clarkebury, Healdtown, Lesseyton, Peddie, and Shawbury. Other schools of the higher grade for natives are those of the Society for the Propagation of the Gospel at Grahamstown, Keiskama Hoek, Maritzburg, Pretoria, and Thlotse Heights; those of the Scottish Episcopal Mission, in coöperation with the Society for the Propagation of the Gospel, at Cala, Engcobo, and Tsolo; those of the French Evangelical Mission at Morija, Thabana-Moréna, Massitissi, and Thaba Bossiou; those of the Leipzig Mission in German East Africa; those of the Berlin Society at Botsabelo, in Transvaal Colony, and Riversdale, Cape Colony; and finally those of the Hermannsburg Society at Bersaba, in Transvaal Colony, and at New Hermannsburg, Natal. The Primitive Methodists have a normal school at Aliwal North; the London Mission a Training Institution at Tiger Kloof, Cape Colony; the Moravians another at Genadendal; the Rhenish Mission has institutions at Okahandja, in Southwest Africa, and at Stellenbosch; the Congregational Union of South Africa has a similar institution at Peelton; the Wesleyan Missionary Society at Pretoria; the Romande Mission at Shilouvane, in Transvaal Colony; and the Dutch Reformed Church of South Africa has its theological seminary at Stellenbosch. In addition to these institutions of a higher grade, elementary village schools have been established, with hardly an exception, by every missionary agency.

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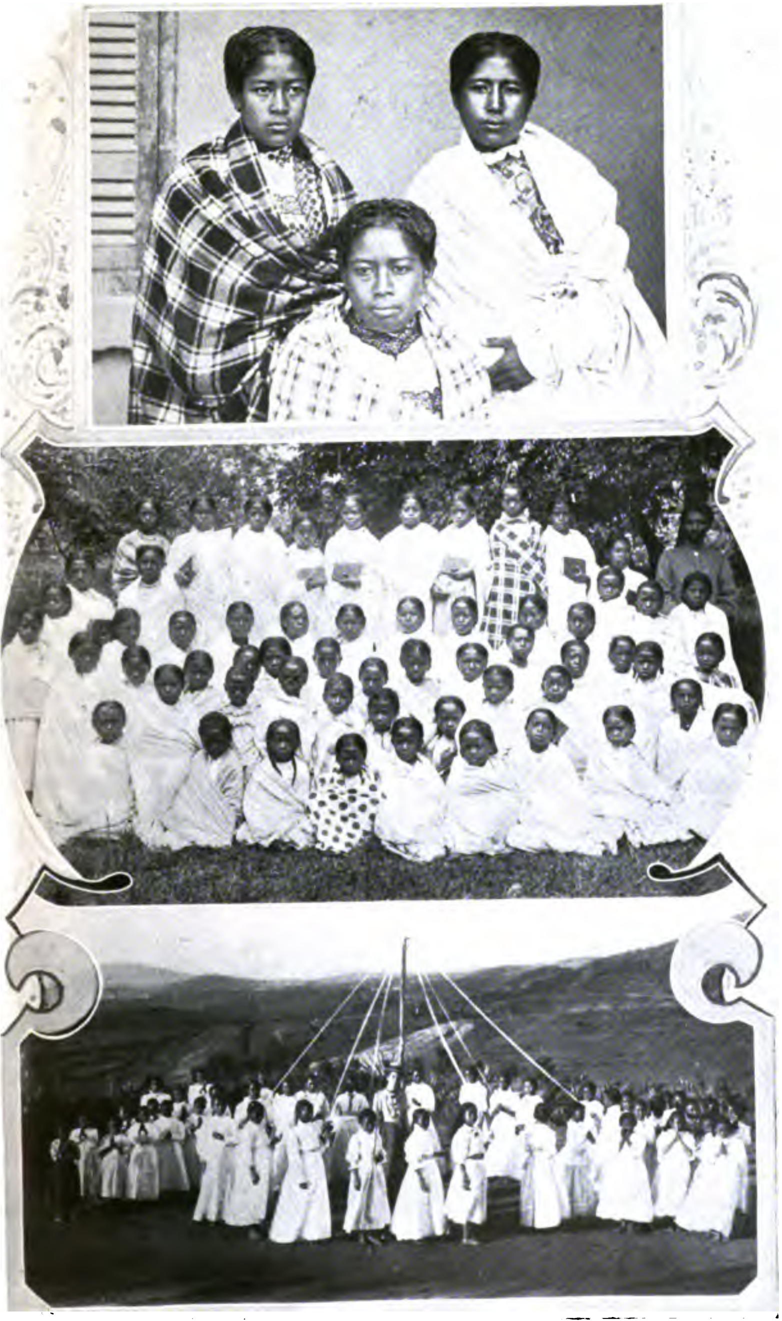
[1] "These South African native peoples are, we believe, worth saving. They are probably the finest black race in Africa. They have proved it as warriors and thinkers. The slave-trade never touched them. They are monotheists, and were uninfluenced by the idolatry and fetich-worship of most Africans. In the whole history of European colonization they alone have proved strong enough to survive contact with civilization. They have it in them to survive *as a people*, being neither merged nor submerged among the Europeans. All this we may well hold as proved. We must therefore take count of them as a growing factor in the development of Africa. They may spread a material, non-Christian civilization; this means future disaster. They may spread a Christian civilization; this was Livingstone's ideal."—Article on "The Educated South African Native," by the Rev. Brownlee J. Ross, in *The Missionary Record of the United Free Church of Scotland*, May, 1903, p. 202.

It is not possible to give an exact summary of statistics, but an approximate estimate of the educational work in South Africa represented by the societies named, including a few others of minor importance, may be stated as follows: schools of all grades, 1860, with scholars in attendance, 110,895. It will be seen that the educational campaign in that portion of the Continent lying between the Zambesi and the Cape is a work of large magnitude and ample promise. The various religious denominations established in South Africa have also numerous colleges and schools, but they are virtually self-supporting institutions for the education of the children of the white colonists, and can hardly, therefore, be listed as belonging to the roll of foreign missions. We might name as examples St. Andrew's College at Grahamstown, Michaelhouse School in Natal, and the Diocesan College at Rondebosch, all under Anglican auspices, and the Normal College, Cape Town, with the Victoria College, Stellenbosch, under Dutch Reformed management.

As we move northward along the West Coast into Portuguese Angola we find the American Board in the vicinity of Bailundu, with twenty-one schools and 2216 pupils, and also the Methodist Episcopal Missionary Society, having its sphere of operations at São



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Types of Hova Malagasy Women.
Bible Class of Girls connected with the Anglican Church.
School-girls at Play.

MISSION GROUPS FROM MADAGASCAR.

Mission schools in the Congo State.

Paulo de Loanda, and a few inland stations, with eleven schools and 135 pupils. Immediately to the northward is the Congo Free State, occupied by the missionary forces of several societies, including the English and American Baptists, the Regions Beyond Missionary Union, the Southern Presbyterian Church of America, the Foreign Christian Missionary Society of the Disciples, the Christian and Missionary Alliance, the Swedish Missionary Union, and the Swedish Baptist Mission. The English Baptists report 161 teachers and 4289 pupils in their schools. Up at Yakusu, their eastern frontier station on the Upper Congo, twelve hundred miles from the sea, it is pleasant to read of the recent opening of a girls' school, with 70 pupils. The novelty of the experience is revealed in the following comment of the missionary: "The girls are more in love with their school than ever. The Yakusu girls do not believe in holidays; nothing short of a tornado is sufficient excuse for one." The American Baptist Missionary Union has 109 schools, with 3285 pupils. The Regions Beyond Missionary Union is almost entirely an evangelistic mission, reporting only six schools, with 900 pupils, and the same may be said of the American Presbyterians (Southern), with two schools and an enrolment of 382 pupils. An approximate estimate of the total educational plant of missions in the Congo Free State would include 318 schools and 10,471 scholars. In French Congo, and extending into German Kamerun, is the Mission of the American Presbyterians (Northern), with twenty-two schools and 984 pupils. The French Evangelical Mission has also five schools in the French Congo.

The educational movements on the West Coast from Kamerun to Senegal.

Beginning with German Kamerun, we approach the southern coast of the great western bend of the Continent. Nigeria, Northern and Southern, Lagos with its *hinterland* of Yoruba, Dahomey, Togoland, Gold Coast Colony, the Ivory Coast, Liberia, Sierra Leone, the Guineas, French and Portuguese, Gambia, and Senegal, are before us. Like South Africa, it is a region where missionary agencies are multiplied, and heroic work has been done, amidst discouraging difficulties, for nearly a century. Kamerun is the scene of operations on the part of the Basel and the German Baptist missions, and of the English Primitive Methodists on the Island of Fernando Po, off its coast. The United Free Church of Scotland, since the union, has the long and devoted labors of the United Presbyterian Church of Scotland to its credit in historic Old Calabar, now included in the British Protectorate of Southern Nigeria. The Church Missionary Society is identified also with Nigeria, Southern and Northern, and shares with the Wesleyans the occupation of Lagos and Yorubaland. In the latter country are also mission stations of the Southern Baptist Convention of the United States, and a group of independent African churches known as the Native Baptist Union of Lagos. In this region, moreover, are several smaller missions, as the Qua Iboe, the Niger Delta Pastorate, and the Lagos Native Pastorate Auxiliary Association. The two latter are in connection with the Church Missionary Society. The Wesleyans are at work in Dahomey and Togoland, and in the latter country is also a mission of the North German Society. The Wesleyans, and the North Germans again, with the Basel Society, are in the Gold Coast Colony. The Ivory Coast is not as yet the scene of missionary activity, save that in the extreme southwestern corner the American Protestant Episcopal Mission has entered from Liberia. In Liberia we find missionary occupation by the American Protestant Episcopal and American Methodist Episcopal churches, with the Lutheran General Synod, and the African Methodist Episcopal Church of America. In Sierra Leone the Church Missionary Society, and its offshoots, the Sierra Leone Native Pastorate Auxiliary Association and the Sierra Leone Church Missionary Society, and also the Wesleyans, are prominently engaged; the American Wesleyan Methodist Connection, the United Methodist Free Churches, the Countess of Huntingdon's Connexion, the United Brethren in Christ, and the Christian and Missionary Alliance, have also missions in Sierra Leone, while the African Methodist Episcopal Church of America has, in addition, a considerable constituency. The S. P. G. has just reopened its Sierra Leone Mission. In French Guinea the Pongas Mission has a number of stations. In Gambia we find the Wesleyans; while the French Evangelical Mission has a few stations in Senegal.

Prominent institutions of the various missions on the West Coast.

Among the higher educational institutions of these West Coast missions are Fourah Bay College, the grammar school, and the Annie Walsh Institution, all at Freetown, Sierra Leone, the grammar school and girls' seminary at Lagos, the training institution at Oyo in Yorubaland, and the girls' school at Onitsha, Southern Nigeria—all connected with the Church Missionary Society. The Wesleyans have a flourishing high school and training institution at Freetown, with high schools at Bathurst and Lagos; the Basel Missionary Society has high-grade institutions at Abetifi, Abokobi, Aburi, Akropong, Begoro, Bonaberi, Buea, Christiansborg, Kyebi, Nsaba, and Odumase; and the United Free Church of Scotland has the Hope Waddell Training Institution at Duke Town, Old Calabar, with a department for girls at Creek Town. Among the American schools in West Africa, the Methodists support the College of West Africa at Monrovia, and the Cape Palmas Seminary; the Presbyterian Church (North) has boarding schools at Baraka, Batanga, Benito, Efulen, and Elat; the Protestant Episcopal Missionary Society claims the Hoffman Institute at Cuttington; and the United Brethren conduct the Clark Training School at Shengeh (Shaingay), Sierra Leone, and have recently opened a superior institution at Freetown. In several of these West Coast protectorates and colonies the Government has interested itself in native education, and supplemented mission efforts by financial appropriations. The Gold Coast Colony, for example, has a system of government education, and gives grants to mission schools. The African Institute, located at Colwyn Bay, Wales, is a valuable auxiliary to these West Coast missions, serving as a training school for native workers. The total aggregate of the educational work of these societies, from Kamerun westward along the coast to Gambia, may be estimated approximately, so far as statistics are attainable, as follows: schools conducted, 873; scholars in attendance, 37,940.

We are now prepared to estimate approximately the entire educational plant of evangelical missions on the African Continent. The total number of schools may be reckoned as 4127, and of this number 118 may be counted as institutions of a higher grade than the elementary village school. The total of pupils under instruction is 223,084, and of this number 15,699 are in the higher institutions.

Educational summary for the African Continent.

The neighboring Island of Madagascar is associated with heroic mission history, and has been the scene of long and valuable educational work by the London Missionary Society, with which the French Evangelical Missionary Society of Paris has coöperated since the French occupation in 1895. Other agencies which have contributed to the intellectual progress of the people of the island are the Society for the Propagation of the Gospel, the Friends' Foreign Mission Association of England, the Lutheran Board of Missions of the United States, the United Norwegian Lutheran Church in America, and the Norwegian Missionary Society of Norway. The London Society was the pioneer, having entered the field in 1818. Its Mission was suspended in 1836, on account of difficulties with the Malagasy Government, but it was reopened in 1862. A report in 1824 mentions twenty-two schools, with 2000 pupils; another, in 1888, re-

A long and fruitful educational work in Madagascar.

fers to 900 schools, with 87,000 pupils. The French Government assumed control of the island in 1895, and unfortunately adopted arbitrary and repressive measures, greatly to the injury of the English missions. The French Evangelical Society of Paris, however, to whose care was committed much of the London Society's work, by its generous help and coöperation tided over the emergency, and was eventually influential in greatly modifying the restrictive attitude of the French authorities. The London Society finally took back under its own supervision a large share of the plant it had handed over to the French Society. A Jesuit raid for the purpose of taking wholesale possession of the English missionary establishment and work was thus thwarted, and the English and French Protestant societies, through friendly coöperation, held their own in the field. A growing liberality and friendliness on the part of the French Government officials of late have been much appreciated, so that the long-established Protestant missions in the island have been firmly reinstated, and now enjoy a fair and, so far as one can see, an unobstructed opportunity to conduct their work.

Superior instruction and crowded schools.

The London Society, in 1903, reports 630 schools, with 31,774 pupils, and the French Society 481 schools, with 29,341 pupils. Next in importance is the work of the Norwegian Missionary Society, with 950 schools and 57,475 pupils. The English Friends have 188 schools and 12,558 pupils. Thirty-one schools are reported by the American Lutherans, and about thirty-eight by the American United Norwegian Lutherans, with some 900 pupils under the care of each mission. We may add to this an estimate of sixty schools and 3000 pupils under the care of the Society for the Propagation of the Gospel. The total mission educational plant in Madagascar would therefore amount to 2369 schools and 135,945 pupils.[1] Among the higher institutions of the missions may be noted the London Missionary College at Faravohitra (Antananarivo), St. Paul's College, of the Propagation Society, at Ambatoharanana, thirteen training schools for pastors and teachers in various places, and nine high-grade schools for boys and girls, chiefly at Antananarivo. The recently opened high school for boys at Ambatonakanga, con-

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[1] In 1899, General Gallieni, the Governor-General of the colony, recognized the excellent educational work of the Protestant schools in the following statement: "Protestant missions are making now great progress by reason of the very evident superiority of their instruction." See article on "Madagascar: A French Colony," in *The Edinburgh Review*, April, 1899, p. 485.

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Boys' Home, Antananarivo.
Interior of Boys' High School, Antananarivo.

EDUCATIONAL INSTITUTIONS IN MADAGASCAR.
(L.M.S.)

ducted by the London Mission, has an exceptional record of 700 boys on its register. "In less than two years since its opening," observes the Rev. J. Sharman, "nineteen have passed the difficult examination for the teacher's diploma; twenty have been received into the Government Professional School, and a large number into the Government College; nine of our old boys have in recent years passed to the Theological College at Faravohitra, and eight are preparing to enter the same institution; sixty-seven of the scholars have expressed themselves as desirous of becoming teachers; of these thirty-nine are in the first two classes. In the French Medical Academy, nine of our old students are taking their course. For these results we are profoundly thankful."[1] In the neighboring Island of Mauritius the Church Missionary Society reports, in 1904, twelve schools, with 1092 pupils. The Society for the Propagation of the Gospel has also some educational work on the island.

The first chapters of the educational story of New Guinea.

We turn now and cross the Indian Ocean due eastward to Australia and the island world of the Pacific. In Dutch New Guinea the Utrecht Missionary Union has a few schools, and in German New Guinea the Neuendettelsau and the Rhenish missions have a small but efficient educational work. In three of the adjacent islands of the Bismarck Archipelago, New Pomerania, New Mecklenburg, and New Lauenburg, now also German territory, the Australasian Wesleyan Methodist Missionary Society is doing faithful and arduous service, having an educational plant which embraces 103 schools, with 3063 pupils. The entire provision for the instruction of natives in both Dutch and German New Guinea is exclusively missionary, and is valued by these governments as an important aid to the progress of civilization and commercial development.

In British New Guinea the London Missionary Society reports a patient and diligent effort to extend the privileges of education among a densely ignorant and, for the most part, savage population. The printed Report for 1903 of its work in New Guinea is unfortunately incomplete, as are also the returns of 1902, but the record of the latter year indicates forty-six schools and 1501 scholars. In the same year the Australian Wesleyans were conducting thirty-six schools, with 2341 pupils, in their island reserve of the D'Entrecasteaux group, at the eastern end of the British territory. The theological and training college of the London Missionary Society at Vatorata is dedicated to the education of native preachers and teachers, and has an enrolment of twenty-six students, with their wives also under instruction. It should not be forgotten, however, that the pioneer needs of New Guinea were nobly met by South Sea Island teachers, imported chiefly from the Malua Training Institution in Samoa, and the Navuloa Training Institute in Fiji. It is one of the finest stories of heroism to the credit of missions, that natives lifted out of the depths of South Sea savagery have caught the spirit of Christian devotion with such loyalty that they have faced the perils and sacrifices of martyr-like service in so distant and forbidding a field as New Guinea. The Anglican Mission of the Diocese of New Guinea has its sphere on the northeast coast, extending from the German boundary line to the eastern extremity of the island. It has found the field one of extreme difficulty, but educational work is already well established at its several stations. The British officials of the island have expressed warm appreciation of the value of this service. Lieutenant-Governor Le Hunte speaks of it as "the dawn of the coming day for this youngest generation wherever the Mission has planted its cross."

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[1] "Report of the London Missionary Society for 1903," p. 231.

Schools for aborigines, Kanakas, and Chinese immigrants in Australia.

In Australia the Moravians, Wesleyans, Baptists, Presbyterians, and Anglicans, with some minor local agencies, are engaged in behalf of the aborigines, the Kanakas, and the Chinese immigrants. The work is largely evangelistic and philanthropic, supported in part by financial aid from the Government, and the industrial feature in education is prominent. Serious difficulties have hampered all attempts to reach the aborigines, but, thanks to devoted men like the Rev. F. A. Hagenauer, the Rt. Rev. Gilbert White, Bishop of Carpentaria, and other faithful missionaries of various societies, considerable success can now be recorded, and the more recent policy of the Government in behalf of the aborigines is in the line of practical coöperation with missionary effort. The Bishop of Carpentaria is giving special attention to the development of aboriginal missions in North Queensland and the District of Carpentaria. A successful mission is reported at Yarrabah, near Cairns, where, under the fostering supervision of the Rev. E. R. Gribble, "we find a settled, industrious, and willing, self-supporting community, containing two hundred happy and well-conducted aboriginals, who have cleared, and are cultivating, some seventy acres of rich jungle land." Schools are the order of the day, or at least part of it, for adults as well as children.[1] A system of government schools is now in operation, and a benevolent provision for the aged, crippled, and infirm has been made. This is especially true of New South Wales, and is in striking contrast to the early treatment of these unfortunate tribes by the original settlers.

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[1] Article by the Bishop of Carpentaria, on "The Australian Aborigines," in *The East and the West: A Quarterly Review for the Study of Missions*, published by the Society for the Propagation of the Gospel, issue of January, 1903, pp. 65–74.

An educational record in New Zealand covering three generations of Maoris.

In New Zealand the work of the Church Missionary Society has been the most important factor in educational progress, though equally devoted efforts have been put forth by the Wesleyans, the Presbyterians, and others. The first-named society has a long record of labor among at least three generations of Maoris. Owing to the present strength of the Anglican churches of New Zealand, the work of the Church Missionary Society has now been committed to the care of the New Zealand Maori Mission Trust Board, representing the Anglican churches of the colony, which are happily prepared to continue a zealous missionary campaign. The State educational system of New Zealand is very efficient, and ready for aggressive service, its rule being that wherever twenty-five children can be collected in one neighborhood a school shall be provided for them. In 1901 the total returns of education in New Zealand, including all educational efforts under whatever auspices, were 2135 schools and 155,000 scholars, education being compulsory between the ages of seven and fourteen. The Government, moreover, now makes provision for the instruction of natives, its plant consisting of four boarding and ninety-one village schools, with 3273 pupils. The Te Aute College, founded by Archdeacon Samuel Williams, in 1871, although not connected with the Church Missionary Society, has been a thoroughly missionary institution, and has accomplished an admirable service in the education of Maori young men, especially the sons of chieftains who occupy positions of influence in the native community. The Government, in 1903, opened the Victoria College for Maori girls at Auckland. The excellent school for Maori girls long conducted at Napier by Miss Williams, sister of the Bishop of Waiapu, is always crowded, and unable to meet the demands of the situation. In addition, there is St. John's College of the Society for the Propagation of the Gospel, at Auckland, which has trained many Maori young men, and the Gisborne Training Institution of the Church Missionary Society, for the education of native pastors and teachers. Recent statistics mention that ninety-six per cent. of the population of the colony over five years of age are able to read and write. We have here indicated an educational triumph for which missionaries are no doubt entitled to their proper share of credit as pioneers and co-laborers. Their sustained and diligent efforts during nearly a century were manifestly of value in preparing the way for the present elaborate State system, until now their services are largely dispensed with, owing to the vigor and enterprise of the local churches, and the readiness with which the State has assumed its function as an educator. The Church Missionary Society still reports, in 1903, seven schools, with 295 scholars. Several excellent private schools for Maoris are conducted independently, under the inspiration of individual Christian effort.

The Wesleyan Missionary Society of England opened its mission in New Zealand as far back as the year 1822, when the Rev. Samuel Leigh, a friend and fraternal co-worker with Marsden, was its pioneer. Schools were established almost immediately, and successful educational work was conducted for many years. In 1842 the Society reported 4000 children in its schools, and in 1848 the enrolment was 6719 pupils. At that time the Church Missionary Society reported 113 schools and 7724 pupils. The magnitude of the educational work conducted by these two societies during the first half of the past century is thus indicated. Sad interruptions came in the latter half of the century, through wars and fanatical tumults, but the progress towards intelligent citizenship has, nevertheless, been maintained, and a worthy place in the religious and political life of the colony now appears to be not merely a possible, but an assured, destiny for the Maori. There are at the present time at least 25,000 Maori Christians in the country, and they have their representation in the Parliament of New Zealand. Upon the formation of the Australian Wesleyan Conference, in 1855, the English Wesleyans handed over their missions in Australasia, including New Zealand, to its care, though it should be said that the New Zealand Wesleyans no longer seek for help in their local missions. The Presbyterians have their sphere of work in a mission on Stewart Island, at the extreme southern end of the colony.

The Melanesian Mission and its "Iona of the East."

In connection with New Zealand and Australia, we may properly refer to two missions closely identified with these two countries, the Melanesian Mission and the New Hebrides Mission. The former was founded by Bishop Selwyn, of New Zealand, in 1849, and its history is associated with the labors and martyrdom of Bishop John Coleridge Patteson, of noble memory. Its distinguishing feature has been the development of native workers in its isolated island field, extending from the northern end of the New Hebrides, where it has three islands under its care, through the Banks, Santa Cruz, and Solomon groups. One of its first undertakings was to bring Melanesian boys to St. John's College, Auckland, for special training. In 1859, however, under the lead of Patteson (not yet a bishop), a training school of its own was founded at Kokimarama, near Auckland, which, in 1867, was removed to Norfolk Island, where it is now known as the St. Barnabas Training College. It has been called the "Iona of the East," and has been the retired home of many hundred Melanesian pupils, gathered from numerous islands, and brought there for a residence of nine years, to be educated for service as native clergy and teachers in the scattered parishes of the Mission. A recent report shows that there were 547 teachers then in active service on numerous islands. In 1895 another more central training school was established at Siota, on Florida Island, in the Solomon group. The entire educational plant of the Melanesian Mission, according to the latest available report, includes 247 schools, with over 15,000 scholars.

The educational taming of wild tribes in the New Hebrides.

The New Hebrides Mission Synod represents the final ecclesiastical organization of the Mission begun in the New Hebrides by the London Missionary Society in 1839. In 1848, Presbyterian missionaries from Scotland and Nova Scotia, through an amicable adjustment, entered the field, and, building upon the foundation laid by the London Society, put new life and energy into an enterprise which had hitherto struggled with almost crushing disaster. In 1864 another change occurred, when the work was assumed by the Australian Presbyterian churches, aided by the coöperation of churches of the same denomination in New Zealand, Tasmania, Scotland, and Canada. The first year of the early efforts of the London Mission witnessed the martyrdom of John Williams and his colleague Mr. Harris, on November 20, 1839. The former was the missionary whose name had been so long associated with the work of the Society in the South Seas. Since then the struggle to win these wild and fierce islanders, described as "the washed-up foam and *débris* at the margin of sand and wave," has been a long record of heroism and martyrdom, involving not only English, Scotch, and Canadian missionaries—among them Geddie and the Gordons—but also between fifty and sixty South Sea Island teachers, who either died or were martyred at their posts before the year 1856. The devotion of these men, brought from the training institutions of the London Society in Samoa, Fiji, and Rarotonga, should never be forgotten in the history of Polynesian missions.[1] The New Hebrides Mission has an admirable record of zealous and faithful work in the line of education. It has its native training school, with 66 students, at Tangoa, an islet off the south coast of Santo, where Dr. J. Annand has been in charge since 1895. The entire educational work of the Mission embraces 204 schools, with 4873 pupils.

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[1] King, "Christianity in Polynesia," p. 129.

A bold venture and a noble outcome in the South Seas.

In the South Seas the London Missionary Society was the pioneer, and in both its evangelistic and educational work it has contributed an inspiring chapter to modern missionary history. In 1796 the "Duff" sailed from England with the first missionaries of that Society, and on March 5, 1797, it anchored off the Island of Tahiti. This was a bold venture, hardly twenty years after the historic voyages of Captain Cook. The London missionaries did good service in the Society Islands for nearly half a century, but in 1842 a French protectorate was declared over the islands, and the English missionaries were obliged to retire. The demoralizing influence of the French occupation has been much modified by the entrance of the French Evangelical Mission, in 1863, which later extended its operations to the entire groups of the Society, Austral, and Marquesas islands, these having all become French territory. The London Society continued its labors in the Hervey group, on Savage Island, and in the Samoan and Loyalty islands. In Samoa, the Society has extended itself to northern out-stations, in the Tokelau, Ellice, and Gilbert islands. At the close of nearly a hundred years of fruitful labor, the Society's Report for 1903 indicates a total of 269 schools and 14,837 pupils in the different islands under its care. The number who have received the advantages of education at the hands of this Society during the past century can hardly be less than several hundred thousand. The French Society reports in the groups under its care twenty-seven schools, with 1698 pupils. Among the higher institutions of the London Society are the Malua Training Institution at Upolu, Samoa, its theological institution at Rarotonga, where also is situated the Tereora Boarding School, and its training school at Lifu, in the Loyalty Islands. There are high schools for boys and girls at Upolu, and also at Aitutaki, in the Hervey Islands, and a new and promising educational field has been entered in the island out-stations of Samoa. The Malua Institution, just mentioned, has a record of sixty years of usefulness.

The Wesleyan Missionary Society of England followed the London Society, establishing itself in Fiji, Tonga, and Samoa. It has accomplished a service of great fruitfulness and power. Soon after the middle of the century its work in the South Seas was committed to the Australasian Wesleyan Missionary Society, and has since been administered by that organization. The record of missions in Fiji may be summed up in the fact that "ninety-five per cent. of the Fijians attend public worship in the Wesleyan churches, and 44,000 are fully accredited church-members." To this day education in the group, although a British colony, is still almost entirely in the hands of missionaries. The percentage of illiteracy in the islands has, happily, become less than in many countries of Christendom. The Australasian Methodist Report for 1903 indicates in Fiji 1383 schools, with 24,261 pupils under supervision. In Samoa there are sixty-two schools and 1485 pupils. The Wesleyans have a flourishing training institution at Navuloa, in Fiji, with a record comparing well with that of the Malua Institution. There are also normal training institutions in each of the eleven circuits in the islands, besides another training school at Lufilufi, in Samoa.

A minimum percentage of illiteracy in mission fields in the South Pacific.

Missionary education of the Hawaiians.

The American Board, whose first field, entered in 1820, was the Hawaiian Islands, extended its operations in 1852 to the Micronesian groups in the Western Pacific. The Protestant churches of Hawaii early in the century undertook some mission work on their own account, through the Hawaiian Board of Missions, which in 1863 was reorganized under the name of the Hawaiian Evangelical Association. It entered both the home and foreign fields by coöperation with the American Board in Micronesia. In 1903, however, it withdrew from its Micronesian work in favor of the American Board, by which it had been partly supported, and it has now become exclusively a home missionary agency, in affiliation with the Congregational Home Missionary Society of the United States. The story of Hawaiian missions is familiar; it illustrates in a striking way that there is a national as well as an individual fruitage to missions. A nation of educated men and women has come out of those mission schools within the last century. The higher educational institutions of the present day, scattered throughout the group, are the outcome of the schools the missionaries established, being now indigenous and almost entirely self-supporting. Chief among these is the Oahu College at Honolulu, originally a mission institution, although at present under government auspices. A prominent academy, upon a private foundation, is the Kamehameha School, founded by the late Mrs. Charles R. Bishop, who was one of the royal princesses of Hawaii.

The system of State education in Hawaii was evolved before the middle of the last century; now of course it is under American direction. In 1898 H. S. Townsend, then Inspector-General of Schools, reminded us that the first Hawaiian spelling-book was published in 1822, and stated that under the prevailing system education was compulsory between the ages of six and fifteen, and that of the native children of school age ninety-eight per cent. were in attendance; while out of 26,495 people of pure Hawaiian blood, over six years of age, 83.97 per cent. were able to read and write, and of 5895 people of part Hawaiian blood, also over six years of age, 91.21 per cent. were able to read and write.[1] It will thus be seen that the literacy of Hawaii approaches very nearly to that of our own country. The government report on education records a total of 189 schools, with 15,490 pupils. This superstructure has been built, as is evident, upon the foundations patiently laid by missionary workers through the greater part of the last century. At present only a few higher training institutions, and some elementary schools for Japanese and Chinese immigrants, remain under missionary auspices. Prominent among them are the Mills Institute and the boys' boarding school at Hilo, together with seminaries for girls at Kawaiahao, Kohala, and Maunaolu, on the Island of Maui. The North Pacific Missionary Institute at Honolulu is a divinity school. The latest report of the Hawaiian Evangelical Association indicates as under its care a total of eleven schools, with 643 pupils. The Church of England missionaries established educational work, which has now been handed over to the charge of Bishop Restarick, of the American Protestant Episcopal Church. Iolani College and St. Andrew's Priory School are the more prominent educational agencies in this connection. A Free Kindergarten Association has been formed in Honolulu, an outgrowth of mission work, and numerous kindergartens are conducted under its auspices, with several also for the Chinese and Japanese under the Hawaiian Evangelical Association.

Its sequel in a well-organized system of public instruction.

The work of the American Board in Micronesia has for its field the Gilbert, Marshall, Caroline, and Ladrone islands. Its educational plant is summed up in 117 schools, with 4062 pupils. Four of these schools are for training native agents, and five of them are boarding or high schools of superior grade. On the Island of Kusaie, at the extreme eastern end of the Caroline group, training

American mission schools in Micronesia.

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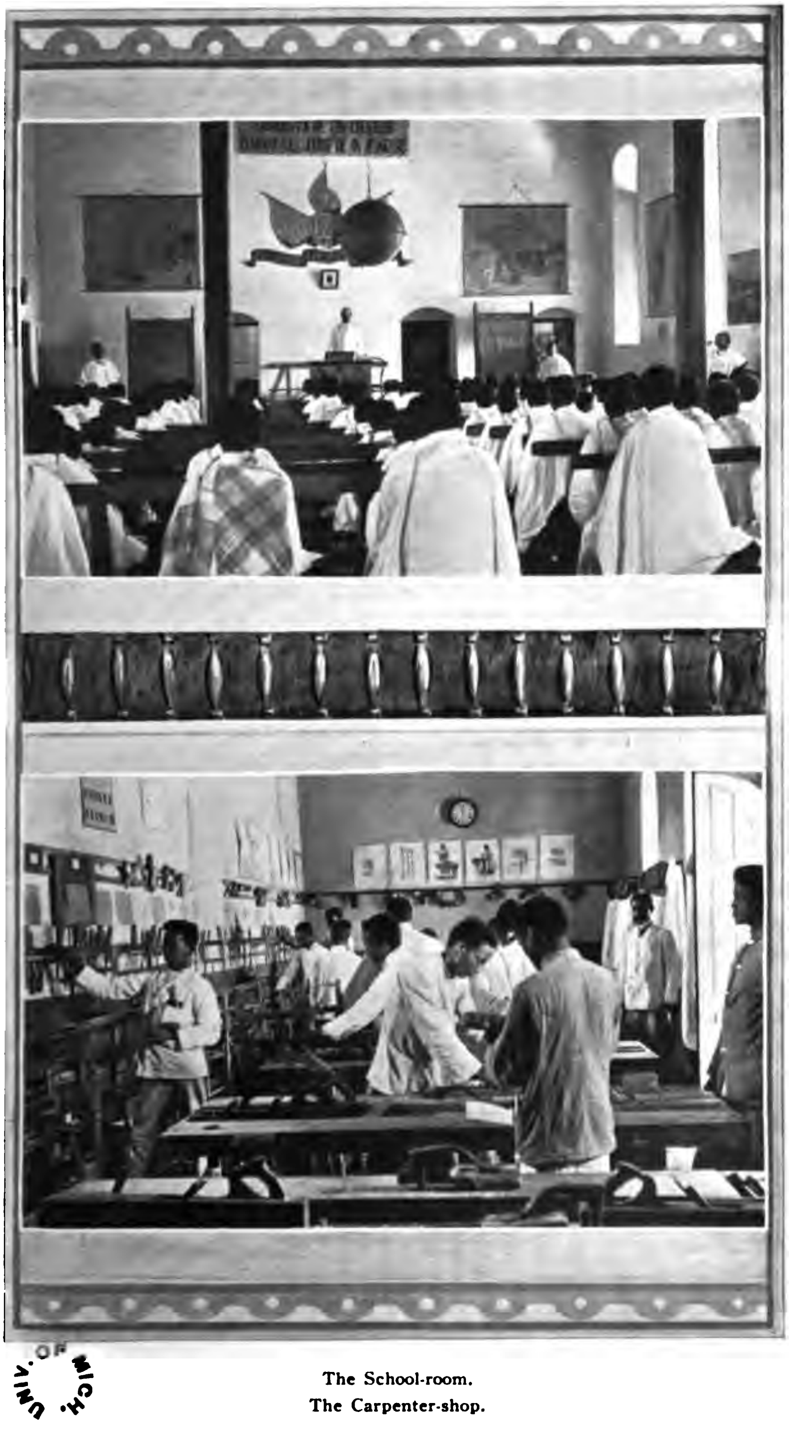
[1] *The Forum*, July, 1898. Cf. also *The American Monthly Review of Reviews*, April, 1899, pp. 457–459, and *The North American Review*, July, 1897, pp. 20–25.



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The School-room.
The Carpenter-shop.

Scenes in the Boys' High School, Ambàtonakànga, Madagascar.
(L.M.S.)

institutions have been established: one for the Marshall Islands teachers, and another for those of the Gilbert Islands. A boarding school for girls from both these groups is also situated at Kusaie. Two other centres of normal training are at Ponapé and Ruk, among the Carolines. There are besides boarding schools for girls at Ruk and Ponapé, and another for boys at Ponapé. A new school, moreover, has recently been opened on the Island of Guam. The teachers of the elementary schools throughout these islands are all natives, educated either in Hawaii, or at the training schools of the Mission just mentioned.

Educational summary for the Pacific Islands.

The statements given concerning the educational work of missions among the Pacific Islands, including New Guinea, New Zealand, and efforts among the aborigines and Kanakas in Australia, enable us to make an approximate summary of the present provision of missions throughout this broad island domain, as follows: schools of all grades connected with various missionary efforts, 2511; pupils taught in these schools, 73,909.

A remarkable record of progress from cannibalism to culture.

The above summary of the current educational operations of missions in the South Seas is, after all, only a partial presentation of the real historic scope of the enterprise. We have, in fact, the labors of an entire century in contemplation, covering at least three generations of native education, with its beneficent fruitage among the primitive tribes of this island realm. The moral uplift of the century's effort, and its civilizing power, are revealed in several remarkable effects. We may note as conspicuous among them the missionary spirit and activity of the South Sea pastors and teachers, who have toiled so earnestly in numerous islands, some of them far distant from their homes, and under circumstances of great personal sacrifice and peril. From the Malua Institution, founded in 1844, over twelve hundred men and seven hundred women have gone forth on this kind of service. At the training school for native pastors, founded in 1839, on Rarotonga Island, 536 men and women have been graduated and sent forth as evangelists and teachers, many of them to neighboring islands, and numbers of them also, since 1872, proceeding as far as New Guinea. There are three hundred towns in Fiji, and in every one a native pastor and schoolmaster, supported by residents of the town. Among the people of Samoa there are 180 native pastors and 341 lay preachers, and a very large majority of the inhabitants of the islands are at least nominal converts to evangelical Christianity, while ten thousand of them are regular Protestant church-members. In numerous communities an astonishing social transformation is manifest. It is here that one often meets with that striking social anomaly—"a quiet and cultured gentleman, agreeable in his manners, unexceptionable in his behavior, and upright in his character, whose grandfather, nevertheless, was a cannibal." Every village on the Island of Rarotonga "has its church, school-house, and manse, built and kept in repair by the people of the village." These things indicate a remarkable receptivity for what is best in Christian civilization and well-ordered government. There is noticeable also a profound appreciation of the benefits of culture, and an earnest desire that their children should have every opportunity for improvement. On the Island of Tutuila, which has fallen to the United States as its share of the Samoan Archipelago, a new boarding school for girls has recently been erected and dedicated, towards which the natives themselves have contributed over fifteen hundred pounds.[1] Remarkable liberality has been shown by the Fijians in large gifts to outside missions. The churches of Fiji not only support themselves, but forward generous contributions to the Australasian Methodist Society, with which they are connected, averaging four hundred pounds ($2000) a year. With the growth of education may be discerned an eagerness in all directions to secure a supply of useful literature, which has been met by the translation of the Bible, and the preparation of many other excellent books, with a goodly amount of current literature, much appreciated by the native communities. Results like these are among the most significant and gratifying signs of progress. They indicate social betterment of a high order, which, moreover, let it be noted, has supplanted with remarkable rapidity a condition of primitive savagery.

A vigorous educational policy in the Philippines.

Educational progress in the Philippines under the new régime of American control has been hastened by prompt and vigorous missionary occupation, and by the efficient and liberal efforts of the United States Government to establish a system of public schools. Under the new conditions in the Philippines it is self-evident that education will be an immense factor in preparing the people for their responsibilities in the new career which opens before them. Nothing will contribute more towards fostering a national growth worthy of their unique and magnificent opportunity than a system of general education, combined as it should be with moral training in that righteousness which "exalteth a nation." The educational efforts of the missionary organizations are as yet in their initial stages, as much in the

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[1] *The Chronicle of the London Missionary Society*, January, 1901, p. 13.

Granbery College, Juiz de Fora, Brazil.
(M.E.S.)

Theological Class at the Granbery, 1904.

line of evangelism was necessary before the sphere of education could to any extent well be entered upon. All the prominent denominations are now engaged in missionary effort, special care having been taken to secure federated and coöperative relations in an ecclesiastical union of forces. The missionary plant, as yet, is represented only by 112 schools and 3519 scholars; but larger plans are in process of formation, and will soon be accomplished. The educational policy of the United States Government has developed rapidly and generously. Its schools at the present time (1905) number about 2000, with an aggregate enrolment of over 260,000 children. The teaching force includes nearly a thousand American educators, aided by about 3400 Filipinos, many of whom have been trained at the excellent Normal School at Manila. In addition, some four hundred night schools for adults are conducted, with from fifteen to twenty thousand in attendance.

South and Central American missions, and their educational plans.

Missions in South America are represented by thirty-six societies; but only about half of this number engage to any extent in educational work. The impulse given to the cause of education in general throughout South America by Protestant missions has been invaluable as offsetting the depressing policy of the Roman Catholic Church in hampering intellectual progress. The principal organizations having school plants of any noticeable size are the Northern Presbyterian, the Methodist Episcopal, the Moravian, and the South American Missionary Society. In connection with the latter Society, although conducted on a somewhat independent basis, are the excellent schools of the Rev. W. C. Morris, at Buenos Ayres, in the districts of Palermo and Maldonado. The Wesleyan Methodist Church of the West Indies has also considerable work in British Guiana. The American Presbyterian, Methodist, and Baptist churches of the South, the Canadian Presbyterian, the Regions Beyond Missionary Union, the American Church Missionary Society, and the Society for the Propagation of the Gospel, are engaged in educational missions to a more limited extent, but chiefly in elementary teaching. The Synod of Brazil has its own theological and training schools.

The leading mission institution of South America is Mackenzie College (formerly known as the Protestant College of São Paulo), with nearly seven hundred students in its varied departments. It had its origin in Presbyterian missionary effort, but has now its own Board of Trustees in the United States. It is conducted with energy and ever-expanding usefulness under its President, Dr. H. M. Lane. The Methodist Episcopal Mission has a college for girls at Santiago, and one for boys and another for girls at Concepcion, Chile, besides a large coeducational college at Iquique. The Southern Methodists conduct Granbery College, now known as "The Granbery," at Juiz de Fora, Brazil. Six theological and training schools, and twenty-six higher institutions, nine of them for boarding pupils, complete the list of advanced schools under mission care.[1] The statistical outcome of the

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[1] The following is a list of these institutions of the higher grade:

Theological and training schools at Juiz de Fora, Porto Alegre, and São Paulo, in Brazil; Paramaribo, in Dutch Guiana; Santiago, in Chile; and at Mercedes, in Argentina.

Statistics of higher institutions are as follows:

		Society.	Males.	Females.	Total.
Alberdi, Argentina	Allen Gardiner Memorial Boarding and High School	S. A. M. S.			70
Asuncion, Paraguay	Evangelical Institute for Girls	M. E. M. S.		87	87
Asuncion, Paraguay	Evangelical Institute for Boys	M. E. M. S.	70		70
Bahia, Brazil	Eschola Americano	P. B. F. M. N.			100
Bahia, Brazil	Eschola Ruy-Barbosa	P. B. F. M. N.			60
Barranquilla, Colombia	Boarding School	P. B. F. M. N.	16	44	60
Barranquilla, Colombia	Boys' Boarding and Day School	P. B. F. M. N.	90		90
Bogotá, Colombia	Girls' Boarding School	P. B. F. M. N.		53	53
Bogotá, Colombia	Bogotá Boys' School	P. B. F. M. N.	80		80
Buenos Ayres, Argentina	Girls' Boarding and High School	M. E. M. S.		120	120
Callao, Peru	Girls' High School	M. E. M. S.		157	157
Cholchol, Chile	Boys' Boarding School	S. A. M. S.	46		46
Concepcion, Chile	Colegio Americano	M. E. M. S.	155		155
Concepcion, Chile	Girls' College	M. E. M. S.		134	134
Curityba, Brazil	Eschola Americano	P. B. F. M. N.		210	210
Iquique, Chile	English College	M. E. M. S.	114	45	159
Juiz de Fora, Brazil	Granbery College	M. E. S.	63		63
Larangeiras, Brazil	Eschola Americano	P. B. F. M. N.		220	220
Lavras, Brazil	Girls' Boarding and Day School	P. B. F. M. S.		124	124

entire educational campaign of all the societies in South America is now represented by 225 schools of all grades, with 18,623 pupils.

The educational department of missions in Central America is not extensive, including only forty-seven schools, all told, with 2156 pupils. Of this number the English Wesleyans conduct twenty-six, and nine are under the care of the Moravians. The Moravian schools on the Mosquito Coast—now the Province of Zelaya, under the Government of Nicaragua—have been so hampered by that Government that it has been found necessary to close them.[1] The Church of England has also some schools under local auspices in British Honduras.

In Mexico mission education is, to a preponderating extent, in the hands of the Methodists (57 schools) and the Presbyterians (29 schools); the entire missionary plant of all societies in the line of education being summed up in 153 schools, with 8579 scholars. The Mexico Methodist Institute and the Female Normal Institute are large training schools under Methodist auspices at Puebla. The Sarah L. Keen College occupies its beautiful new building in Mexico City. High schools of the same Mission, with a large attendance, are located at Guanajuato, Pachuca, Querétaro, and Mexico City. The Southern Methodists have excellent schools for girls at Saltillo and San Luis Potosi, also coeducational institutions at Mon-

Excellent mission schools in Mexico.

(Continued from p. 90.)

		SOCIETY.	MALES.	FEMALES.	TOTAL.
Montevideo, Uruguay	Boys' High School	M. E. M. S.	50		50
Montevideo, Uruguay	Boarding and High School for Girls	M. E. M. S.		104	104
Petropolis, Brazil	Girls' Boarding School	M. E. S.		30	30
Rosario, Argentina	Boarding School and High School for Girls	M. E. M. S.		164	164
Rosario, Argentina	Boys' High School	M. E. M. S.	50		50
Rosario, Argentina	Nicholas Lowe Institute	M. E. M. S.	40		40
Santiago, Chile	Instituto Ingles	P. B. F. M. N.	165		165
Santiago, Chile	College for Women	M. E. M. S.		226	226
São Paulo, Brazil	Girls' Boarding School	P. B. F. M. N.		40	40
Valparaiso, Chile	Escuela Popular	P. B. F. M. N.	90	110	200

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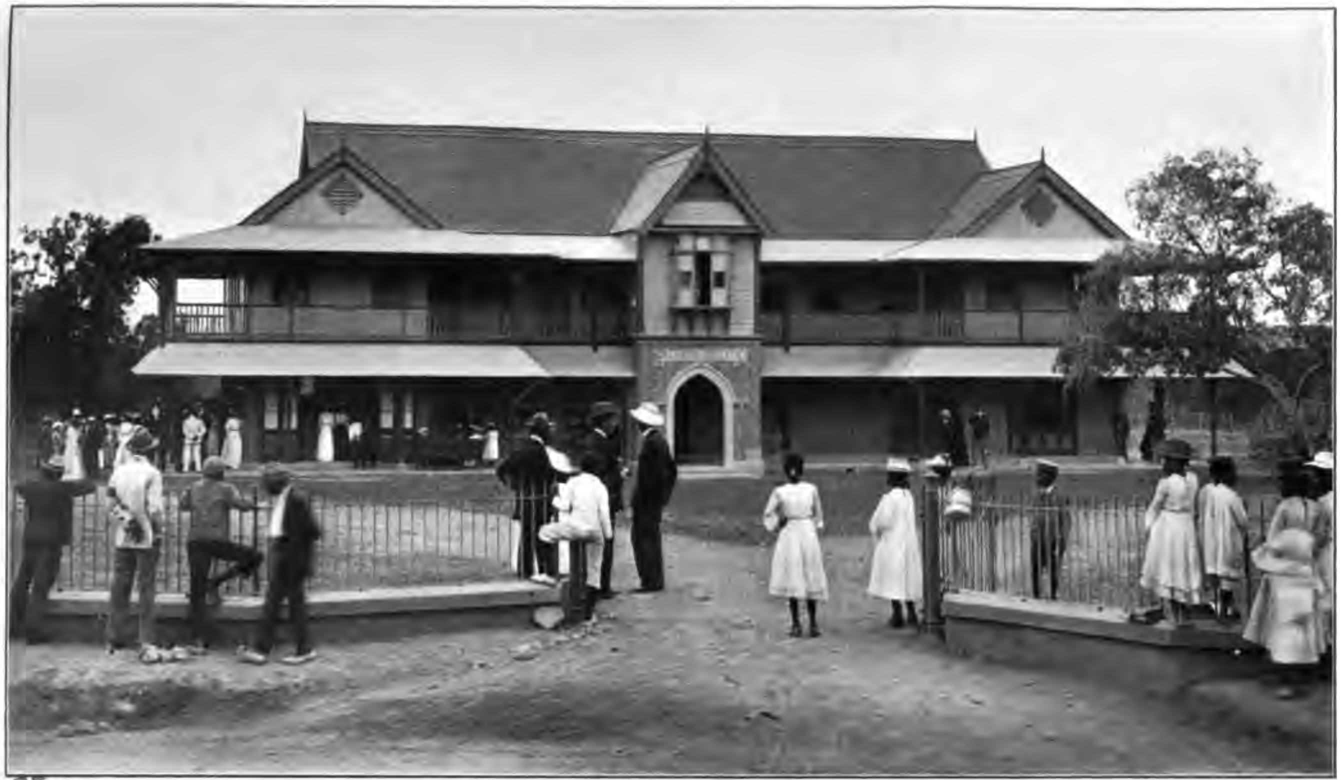
[1] *The Missionary Review of the World*, November, 1900, pp. 859–864.

terey and Guadalajara, and a boys' boarding school at Chihuahua. The American Board has a fine training school at Guadalajara, and boarding and high schools for girls at Chihuahua, Parral, and Guadalajara. High-grade institutions are also conducted by the Cumberland and the Reformed Presbyterians, the Friends, the Methodist Episcopal Church, and the Boards of the Northern and Southern Presbyterian Churches. Mission effort has undoubtedly given an impetus to general education under State auspices in Mexico, where a public school system has been organized, with generous provision for its support.

Fruitful educational efforts in the West Indies.

In the West Indies a fruitful educational discipline has been in operation for over a century, conducted by various missionary organizations, with the result that the intellectual and social status of half-caste and Negro races has been greatly improved. Almost all denominations have participated; but the Anglicans, Moravians, Wesleyans, Canadian Presbyterians, and the United Methodist Free Churches seem to have given attention more especially to education. The local church organizations of the Congregational, Baptist, and Presbyterian bodies are also devoting themselves to the extension of school facilities for their native and Negro constituencies. The work of the Wesleyan Conferences in the West Indies reverted in 1904 to the Wesleyan Missionary Society of England. The Society for the Propagation of the Gospel administers the trust by which Codrington College in Barbados has been supported. This institution has performed a useful function in training both white and colored students for missionary service. Calabar College, at Kingston, for training native ministers, has just entered new and spacious buildings, and is under the care of the Baptists of Jamaica, with some financial aid from England; while, in the same city, the Lady Mico Charity Fund now supports a training college for colored students. Almost every denomination has its own theological and training school. Missionary education in many of the West Indian Islands has also opened the way for general education under government auspices. The Rev. W. Y. Turner, M.D., of Castleton, Jamaica, a resident Scotch missionary, writes that the schools for the native races were "entirely initiated and supported by the churches, and then the matter was forced upon the attention of the Government by the ministers, and the agitation was kept up until the Government adopted a scheme of education. At present there are upward of nine hundred elementary public schools supported by Government in the Island, but they are almost all held in



Calabar College—The New Building—Kingston, Jamaica.
(E.B.M.S.)

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church buildings, and managed by the ministers." The Protestant Episcopal Church of America aids in an educational work in Haiti. The resultant achievement of missions in the field of education in the West Indies is 485 schools of all grades, with 54,998 scholars. The "British Empire Year Book for 1904" reports a government plant for the British possessions in the West Indies of 1412 schools, with 190,318 scholars.

A new start in Cuba and Porto Rico.

In Cuba and Porto Rico mission effort, mostly under the auspices of American home missionary organizations, has entered upon a vigorous campaign. On the latter island (Porto Rico) the United States Government is giving much attention to the establishment of a thorough educational system; already there are in operation 1200 schools, with over 60,000 children in attendance, out of a total population of 350,000 within the school age. The University of Porto Rico has been lately established, and will no doubt soon demonstrate its efficiency and usefulness. In Cuba, during the period of United States military government, a public school system was organized, with an enrolment of 175,000 pupils; since the withdrawal of the military régime the control of public affairs has been handed over to the Government of the island.

Efforts among the aborigines of North America.

Among the aborigines of America—Indians and Eskimos in Canada and the United States, including Alaska—a long and faithful work in the interests of education has been conducted through missionary agencies. In the United States this service is now usually credited to home missions, although it was for some time under the care of the foreign missionary boards. In Canada, on the other hand, the distinction between domestic and foreign missions is not emphasized in the case of the Indians, as the enterprise is regarded as for the benefit of a heathen race; it is both domestic and foreign, albeit geographically located within the spacious bounds of the Dominion. So far as the work of British societies is concerned, Indian education is still deemed to belong to foreign, or rather to colonial, missions. Efforts to instruct the Indians began in colonial times, and many of the most valuable educational movements in the early history of our country were prompted, in part at least, by a desire to benefit the aborigines. Wheelock's Indian Training School, at Lebanon, Connecticut, although removed subsequently to Hanover, New Hampshire, and built into the foundations of Dartmouth College, is an illustration of the fusion of plans for the missionary education of both the Indian and the colonist. The American churches in the United States, first through their foreign boards, and later through their home missionary organizations, have long given assiduous attention to the education of the Indian races.

In Canada the Church Missionary Society of England has a large work, and the Missionary Society of the Church of England in Canada is also actively engaged, while the ancient New England Company still conducts Indian schools at Brantford and the vicinity. Other denominational organizations of the Dominion are almost all busily occupied in this line of service, although quite the largest share seems to belong to the Canadian Methodists. Under these various auspices, schools, as well as industrial homes of superior excellence, are available throughout the length and breadth of the Dominion for the training of Indian pupils of both sexes. A remarkable feature is the proportionately large number of higher educational institutions in Canada and the United States, numbering in all about thirty-five training schools. In Alaska missionary efforts under the auspices of all the prominent denominations have pioneered the cause of education. The United States Government, in due time, interested itself, as is its custom, in promoting educational progress, by establishing a system of public schools, with Dr. Sheldon Jackson, a former Presbyterian missionary, as the General Agent of Education.[1]

Educational summary of the mission fields of the world.

A general summary of the educational forces of missions throughout the world is now in order. All available reports indicate that the nearest approximate estimate would give the number of schools of all grades as 24,557, and the total attendance of scholars as 1,170,707. Out of this total, 1339 institutions may be ranked as of the higher, or academic, grade, with 130,217 students in attendance, leaving the sum total of elementary, or village, schools and pupils as 23,218 and 1,040,490, respectively.

This must surely be reckoned a most impressive achievement in the contemporary history of human endeavor. Its significance cannot be challenged; its import is immense, and full of ideal possibilities. The value of education, after all, is in its moral impress, as well as its ethical emphasis—in other words, its capacity to develop true manhood and womanhood. It becomes an instrument of constructive evolution working in the realm of the higher life of man, and bestowing upon the soul an endowment of power for successful living and effective ser-

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[1] Cf. pamphlet on "Education in Alaska," published by the Presbyterian Woman's Board of Home Missions, 156 Fifth Avenue, New York City.

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(The pupils are all Christians, and give the profits of their work, done out of school hours, to the support of famine children and toward the erection of a new church building. They have thus contributed $1,100.)

INDUSTRIAL CLASS UNDER THE DIRECTION OF MRS. EDWARD HUME, AHMEDNAGAR, INDIA.
(A.B.C.F.M.)

vice, second only in its value to the spiritual indwelling of God. Its sublimely beneficent function is to confer upon lives, otherwise depressed and halted, the quickening boon of an acquaintance with the accumulated wisdom gathered by the race, and make them sharers in the inspiration of lessons learned by humanity as a whole, perhaps through suffering and arduous toil during long ages of struggle and achievement. It offers to isolated and ignorant nations, still dwelling under the ban of primitive barbarism, the good hope of joining at last in the joyous "songs of humanised society," and in their turn receiving in full measure those helpful and refining influences which

"Shall fix, in calmer seats of moral strength,
Earthly desire; and raise, to loftier heights
Of love divine, our intellectual soul."

2. THE DEVELOPMENT OF INDUSTRIAL TRAINING.—In the section treating of the Cultivation of Habits of Industry and Frugality (Volume II., pp. 152–167), we have spoken of the industrial stimulus and the economic benefits which may be properly credited to missions, in so far as they are revealed in the characters and lives of individual converts. Readers who are interested in this special aspect of missions are requested to refer to the pages indicated, since we shall omit in the present connection much that has already been presented in the section above specified. Here, in what immediately follows, we shall confine our attention to summary statements showing the remarkable growth and actual status of industrial education in the various mission fields.

An urgent economic problem.

This very practical problem of technical training has forced itself upon the attention of missionaries in many fields, and in some of them with great urgency. The situation of the convert, owing partly to false sentiments which he often entertains on the subject of labor, and partly to his own helplessness, besides ostracism by others, has become such that industrial training seems to be a necessary part of his education. He needs it that he may adjust himself to his material environment, and be fitted for usefulness, as well as saved from possible declension and disaster. This is especially true among savage races, where war and slavery have generated many foolish misconceptions concerning labor, and much false pride in the hearts of those who regard it as beneath them to engage in it. It becomes, therefore, a question of living and pressing interest among warlike African tribes, or in the presence of caste ostracism in India, or in the case of the victims of famine and calamity, what shall be the outlook for those who become identified with Christian communities.

Industrial training essential in some mission fields.

It is manifest that a part of the service which missions must render to their native following is to overcome as far as possible the false idea that there is something demeaning in labor, and also to furnish converts with such manual training in some useful trade or industry as will fit them for self-support, and enable them to utilize technical skill in developing the material resources which lie about them. This situation was met, in its earlier stages, by adding to the ordinary educational curriculum certain hours of instruction in manual training, in order to provide the pupils with a working knowledge of some art or trade. The entire education of the Scotch Mission at Blantyre is now proceeding along these lines. It is based "on a combination of education with training in manual and industrial work in one form or another." In fact, in the British Central Africa Mission of the Church of Scotland, of which Blantyre is the chief station, artisan missionaries have their place on both the European and the native staffs. We read of carpenters, printers, gardeners, blacksmiths, agriculturists, and other artisans, as being regularly enrolled in the service.[1] So essential has this feature of manual training become that in many mission fields special and separate schools on an industrial basis have been established, not to the neglect, however, of the higher spiritual and intellectual interests of pupils. In time several industrial plants of considerable extent were formed, and thus this feature of education has come more and more into prominence, and claims a large share of attention. The movement has now been still further expanded by the establishment of societies specially organized to conduct industrial missions, whose declared purpose is to engage exclusively in this department of useful activity.

The notable industrial record of the Basel Mission.

Another and further step has lately been taken towards the development of industrial facilities in mission fields by the formation of independent and distinct business organizations, under the direction of laymen, to conduct special industries with a view to providing work on a business basis for native converts, thus supplementing ordi-

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[1] "Report of the Church of Scotland Missions, 1903," pp. 45, 46, 52, 53.

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Mechanical Establishment.

Group of Weavers.

INDUSTRIAL WORK AT MANGALORE, INDIA.

nary mission effort by furnishing additional trade opportunities. The conviction steadily grows that among certain races the Gospel must go hand in hand with the inculcation of habits of industry, self-discipline, and fruitful toil.[1] These independent companies, formed to conduct business operations for the benefit of native employees, selected usually from the ranks of mission converts, have been spoken of as a recent development; but, in fact, under the auspices of the Basel Missionary Society, a pioneer organization of this kind has been actively at work for over half a century. It is entitled the "Missions-Handlungs-Gesellschaft," and has its headquarters at Basel. It has been thus constituted, in connection with the Indian and African missions of the Basel Society, for the double purpose of benefiting natives by providing industrial opportunity, and of turning into the mission treasury financial profits in support of the Society's general work. It has conducted printing-presses in India, and industries such as carpentry, tile-making, weaving, and various other technical arts and occupations. It has been organized on strictly business principles, and is under skilled lay management. Its former master-weaver, Haller, brought the textile products of the Company to a point of excellence which has happily secured for them a ready market. He it was who discovered the peculiar fast-brown dye to which he gave the Kanarese name of *khaki*. The police of Mangalore were the first to be clad in this now popular material, which has been adopted as part of the uniform of the British Army, and is found exceedingly serviceable in warm climates. The Company now employs nearly fifty European agents, and in Africa alone about four hundred natives are engaged in various trades, chiefly in the West Coast missions of the Society. It employs over 2400 natives in India, and of this number 2126 are Christian church-members. The profits of the Company for 1901 amounted to £9656 in

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[1] "In every part of the world to-day the civilised races are coming into closer contact with the uncivilised, and unless earnest effort is made to fit our converts to become useful, self-reliant, and intelligent members of the new communities, they can only remain the hewers of wood and drawers of water, and are thus in danger of becoming in some respects more degraded than they were before. The French Government in Madagascar, the German Government in its recently acquired territories, and our own Government in South Africa, recognize the importance of encouraging technical training for natives under their rule, in the interests of good government and of the prosperity of the State. Ought not the Church of Christ, which has a still higher, and an absolutely unselfish, interest in these people, as men made in the image of God, and intended to take their place in the great kingdom of renewed humanity, to take the lead in trying to fit them for a worthy place in the brotherhood of the new life?"—*The Chronicle of the London Missionary Society*, January, 1904, p. 9.

Africa, and £5340 in India. If we add to this over £12,000, representing profit in the Company's home operations, a total of over £27,000 is recorded. After deducting all expenses, a surplus of £11,576 was handed over in the year cited to the Basel Society for its regular missionary treasury.[1]

The Industrial Missions Aid Society and its work.

Another important enterprise of a like kind is the Industrial Missions Aid Society of London. It was formed in 1895, and incorporated in 1897, for the express purpose of developing the industrial element in missionary operations. It is confessedly a business project on its own financial basis, for the promotion of native and other industries, maintaining at the same time a sympathetic coöperation with foreign missionary efforts. The Society is prohibited from accumulating its own profits, which must be devoted, after payment of expenses and a certain percentage of interest on capital, to aiding missionary operations. It seeks to establish facilities for technical education, and to operate industrial plants offering employment for native converts in their own environment; so that it amounts practically to an investment scheme in mission fields for the promotion of industrial enterprises. It has its own board of directors, and is in all respects a business corporation, its unusual features being that its aim is to benefit missions by providing industrial facilities. A factory for the production of rugs and carpets has been established at Ahmednagar, India, employing at present about two hundred hands. It has recently extended its operations, at the solicitation of Bishop Peel, to Frere Town, East Africa, and also to China and the West Indies, and has received further urgent invitations from numerous mission stations widely scattered throughout Asia and Africa. Mr. Henry W. Fry, one of the founders of the English Society, has lately established the Foreign Missions Industrial Association of America, with its headquarters in the United Charities Building, New York City, the scope and aim of the American Association being similar to that of the Industrial Missions Aid Society of London.

The "Uganda Company, Limited."

The flourishing industrial work of the Church Missionary Society in Uganda has now been committed to the administration of the "Uganda Company, Limited," the object of which is to assume the business industries hitherto conducted by the Church Missionary Society in the Uganda Protectorate. Its capital is £15,000

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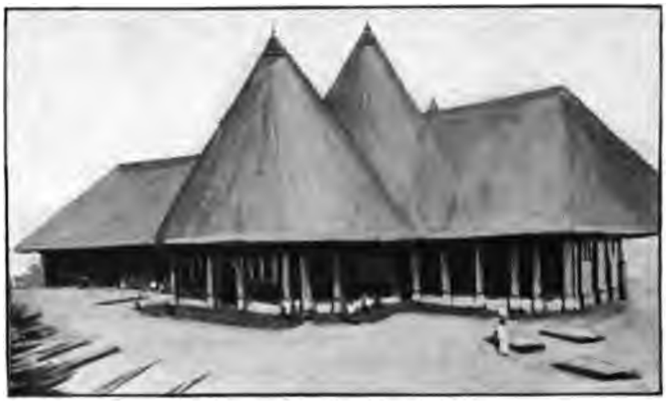
[1] *The Missionary Record of the United Free Church of Scotland*, December, 1902, pp. 533–536; Stewart, "Dawn in the Dark Continent," pp. 243–245.



UNIV. OF MICH.

Two Views of the New Cathedral at Mengo.
The Crowd Coming out of the Building after its Consecration.
(See p. 99.)

CATHEDRAL SCENES IN UGANDA, AFRICA.
(C.M.S.)

in £1 shares, and for the present its industrial scope includes building, brickmaking, carpentry, printing, and bookbinding, with a commission to seek for and secure further openings for the beneficent employment of capital.[1] This, it will be noted, is a movement similar in purpose to those before mentioned. A word in passing should be said, however, in reference to the magnificent outcome of the original industrial work of the Church Missionary Society in Uganda, before its transfer to the control of the "Uganda Company, Limited." Under the direction of Mr. K. E. Borup, it came into prominence about 1900, and has grown by leaps and bounds since that date. The immense new cathedral near Mengo is a practical and realistic result of the industrial training of the Mission. It was built by natives with brick of their own manufacture, and in all its wonderful proportions is a most creditable native product. Mr. Borup constructed a machine which would turn out 3000 bricks a day, and as three quarters of a million were needed, the work was thereby much facilitated. The foundation-stone of the edifice was laid June 19, 1901, by the youthful King of Uganda, and this imposing building will accommodate from 3000 to 3500 worshippers. A coronation service, held in connection with the enthronement of King Edward of England, crowded it to its utmost capacity, and as the prayers of the Church of England were read in the musical Luganda language grand responses arose to the lofty roof from the great congregation. Outside the building were thousands more unable to gain admittance. The foundations of a new hospital have also just been laid, to be built by natives industrially trained by the Mission. Besides brickmaking and building, printing, carpentry, and improved agriculture have been experimentally taught.

Other lay movements in support of mission industries.

The industrial mission at Onitsha, in Southern Nigeria, supported hitherto by Bishop Tugwell's Diocesan Mission Fund, has also been taken over by a lay committee formed in Liverpool, and will be conducted as a business organization, coöperating with the established missions in that section of West Africa. The industrial work of the United Free Church of Scotland Mission in India, if present plans are carried out, will soon be committed to "The Scottish Mission Industries Company," an incorporated organization formed for the purpose of assuming the management of these business interests. The first move will be to take over the printing-presses at Ajmere and Poona. New Guinea also is to have the "Papuan Industries, Limited," a similar project to facilitate the growth and prosperity of the industrial efforts of the London Missionary Society.[1] The institution formerly known as the African Training Institute, Colwyn Bay, North Wales, has, moreover, been recently reorganized under the name of "The British and African Incorporated Association" for the purpose of extending its industrial efforts at home and abroad.

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[1] "Report of the Church Missionary Society, 1904," p. 102.

The rise of industrial missionary societies.

Among special missions which have been organized are the Zambesi Industrial Mission, the Nyassa Industrial Mission, and the Baptist Industrial Mission of Scotland, all of which have their field of operations in the British Central Africa Protectorate. These missions aim exclusively to promote industrial enterprise, though the spiritual interests of the natives receive careful attention in connection with such training as shall make them skilled agriculturists, artisans, and tradesmen. A further object in view is self-support, coupled with the extension of financial aid to missions. The Zambesi Industrial Mission has thousands of acres under its control, and is engaged largely in the cultivation of coffee and cotton, and the promotion of useful trades. It has ten principal stations, with three hundred villages within visiting distance. It conducts forty schools, and more than five hundred natives have been baptized in its connection, while thousands have been in its employ. A recent report announces that a quality of cotton has been produced which is declared to be of commercial value, the Zambesi Industrial Mission having already ginned and pressed ten bales, the first from British Central Africa to be placed on the home market.[2] A still later report states that in the year ending June, 1904, twenty tons of cotton were prepared for the market on the Mitsidi estate of the Mission. Industrial features have been made a specialty also by the East Coast Mission of the English Friends on the Island of Pemba, and by the recently established Friends' Africa Industrial Mission (American) in British East Africa, among the Kavirondo people. The latter Mission has chosen its field of operation about twenty-five miles, in a northeasterly direction, from Florence Bay on the Victoria Nyanza, the western terminus of the Uganda Railway. In Northern Nigeria an interdenominational Canadian industrial mission among the Hausa race has been established, supported largely in Toronto; it is known as the Africa Industrial Mission. In Southern Nigeria the Delta Pastorate, representing a native church organization, the outgrowth of the Church Missionary Society missions in that section, has industrial work which the British Government has been pleased to favor with a substantial grant-in-aid. In South Africa a Christian Industrial School, after the pattern of Hampton Institute, has been established for Zulus, by the Rev. John L. Dubé and his wife. It is located at Ohlange, Phœnix P. O., Natal, and represents a flourishing and successful industrial enterprise, having already 219 pupils. Mr. Dubé is a graduate of Tuskegee, entitled to the rank of a chieftain among the Zulus, and his inspiration in the line of his present work came from his acquaintance with Tuskegee and Hampton, during a few years' residence in America.[1]

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[1] *The Chronicle of the London Missionary Society*, March, 1904, p. 70, and April, 1904, p. 100.

[2] "Report of the Zambesi Industrial Mission, 1903," in *The Zambesi Industrial Mission Monthly*, November, 1903, p. 2.

Enlarged industrial efforts on the part of established societies.

The American Methodist Society has recently established an important industrial mission at Old Umtali, in Mashonaland, Rhodesia, under the supervision of Bishop Hartzell. The Mission has been singularly favored by a donation on the part of the British South Africa Company of 1300 acres, with twelve substantial buildings for its permanent occupancy. These buildings were formerly used by the Company, but since its removal to New Umtali, a few miles distant, they were no longer required. At the Hon. Cecil Rhodes's suggestion, the abandoned property was deeded to the Methodist Episcopal Church for mission purposes. The original cost was $100,000, and the present market value is estimated at $60,000. Old Umtali is situated in a magnificent valley, with beautiful and healthful surroundings, about two hundred miles from the port of Beira, and 3500 feet above the sea-level. The region is populous with natives, and the industrial opportunities afforded at the Mission are eagerly sought by the native constituency. Around on the West Coast another industrial enterprise has been established, also under Methodist auspices, in connection with the work of their West Coast Conference in Angola. It is sometimes difficult to distinguish an industrial mission, separately organized, from the efforts put forth by regular missionary societies in this special sphere. The work has grown so rapidly that the industrial departments of the great missionary societies have in many instances assumed the proportions of separate enterprises. In some instances, as in the one connected with the Church Missionary Society in Uganda, and others already mentioned, these special departments are being taken over bodily by corporations specially organized for their management.

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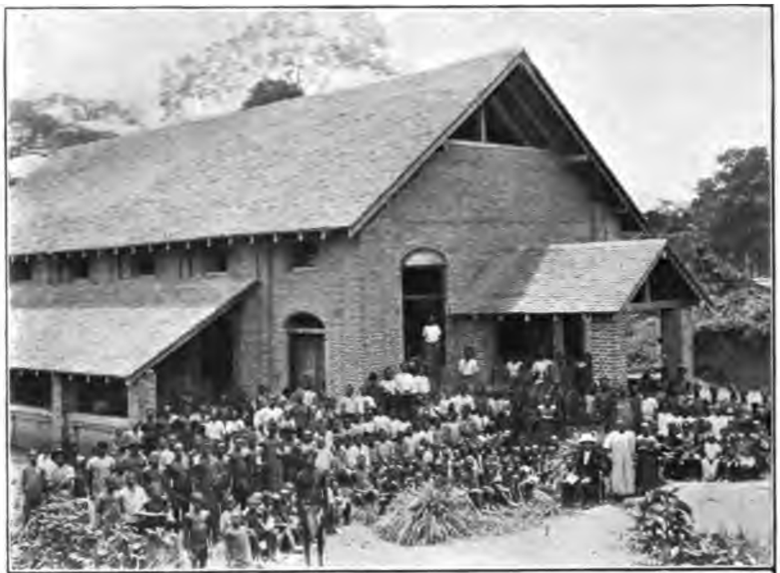
[1] *The Outlook*, February 22, 1902, p. 455; *The Missionary Review of the World*, March, 1903, p. 212, and September, 1903, p. 719.

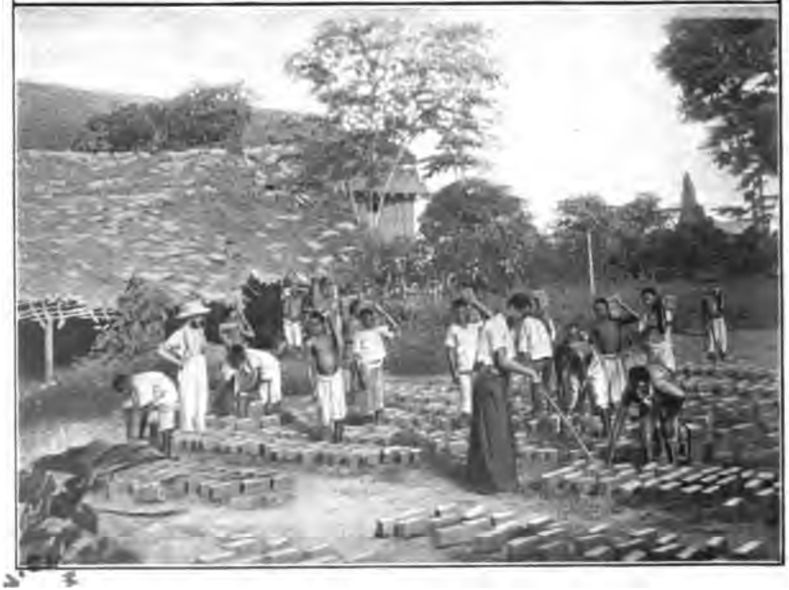
Extensive industrial plants now a feature in many mission fields.

In connection with many missions extensive industrial plants have been established, notably in the case of Muhlenberg, on the West Coast of Africa, under the auspices of the General Synod of the Evangelical Lutheran Church of the United States, where a farm of five hundred acres is being cultivated, and where facilities for the teaching of various trades are now in operation. Similar industrial establishments are those of the Primitive Methodist Church of England on the Island of Fernando Po, and at Aliwal North, Cape Colony. The Qua Iboe Mission in Nigeria, and the United Brethren in Christ in Sierra Leone, are also active in the same department of mission operations. The American Board at Mount Silinda, Rhodesia, and at Lindley (Inanda), Natal, the Basel Mission on the Gold Coast, the Universities' Mission at Zanzibar and in German East Africa, the Established Church of Scotland at Kikuyu, in British East Africa, under Dr. Ruffelle Scott, the Rhenish Mission among the Hereros, in German Southwest Africa, are all interested in industrial training. The Moravians, the Society for the Propagation of the Gospel, the South African Missionary Society, and the Wesleyan Methodist Church of South Africa, at numerous stations in Cape Colony, the London Missionary Society in Matabeleland, Bechuanaland, and German East Africa, the French Evangelical Mission in Basutoland, the American Baptist and Presbyterian, and the English Baptist, missions on the Congo, the Colwyn Bay Institute at its various stations on the West Coast, are also all committed to and deeply interested in industrial education as a feature of their missionary policy.

Lessons in scientific agriculture, and schooling in model workshops.

The character of the work undertaken naturally varies at these different centres. In some it is agricultural, in others technical, and in others still it embraces useful trades. At Ibange, in the Congo Free State, the Rev. W. H. Sheppard, a colored graduate of Hampton Institute, has charge of a farm, where the practical benefits of his previous training are apparent. It may be noted also in this connection that three of the graduates of Tuskegee were engaged in 1900 by the German Colonial Economic Society to proceed to the German Colony of Togo, in West Africa, to teach cotton culture to the natives. Mr. J. N. Calloway, one of the teachers of agriculture at Tuskegee, accompanied them as a member of the party. Other young men from Tuskegee followed, and this special industry is becoming established in that section of the West Coast. Prominent among those educational institutions of the African Continent in which





UNIV. MICH.

THE YAKUSU SCHOOL, CONGO MISSION.
(E.B.M.S.)

BRICK-MAKING AT YAKUSU, CONGO.
(E.B.M.S.)

industrial training is made a specialty, we may name the Lovedale Institute, with its model workshops and farm, and the Blythswood Institution, in Kaffraria, both of the United Free Church of Scotland; the Kaffir College of the Society for the Propagation of the Gospel at Zonnebloem; the Hope Waddell Institute of the United Free Church of Scotland at Duke Town; the Livingstonia Institute of the Livingstonia Mission at Kondowi, British Central Africa; and the industrial school of the Protestant Episcopal Mission at Cape Mount, Liberia. In addition to these, a number of orphanages and widows' homes might be mentioned, as in almost every instance some kind of industrial work forms part of the curriculum of these charitable institutions.

The undoubted benefits of industrial training in Africa.

The beneficial results of industrial training in Africa can hardly be challenged.[1] We discover in America the advantages of such a drill in connection with schools like Carlisle, Tuskegee, and Hampton, and it is the testimony of veteran observers on the mission staff in Africa that the practical benefits of industrial missions among African races are manifest and beyond question. The Rev. George Grenfell, of the English Baptist Missionary Society on the Congo, writes that "the skilled labor market of the West Coast is mainly supplied by men trained by the Basel missionaries at Accra; and although those trained are British subjects, there are as many of them who find employment in the German, French, Spanish, and Portuguese colonies as under their own flag. The mission-trained mason, carpenter, cooper, blacksmith, or engineer, is found in the employ of nearly every business house along two thousand miles of coast, and, while pursuing his handicraft, he demonstrates to the untutored natives, with whom at hundreds of different points he is brought into contact, what they themselves might do in the way of utilizing their long-neglected resources. He also accustoms them to the use of hitherto unknown tools and mechanical forces, and, at many points, to the use and control of the more mysterious power of steam." It is, in fact, questionable whether in a continent like Africa education of a purely intellectual character is of benefit to uncivilized natives, or is in its final result a blessing. They need, above all things, the ideals of Christianity, as well as the incentives to useful occupation. Habits of industry are to them even more important than intellectual attainments, and an education which does not carry with it some kind of industrial acquisition, and open the path to useful employment, is, at the present stage of their development, and in their primitive environment, more apt to be a snare than a benefit.

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[1] Cf. article on "Industrial Training in a Mission to Uncivilized People," by the Rev. George A. Wilder, in *The Missionary Herald*, March, 1902, pp. 100–105.

Mission industrial schools honored in Madagascar.

The industrial aspects of the Mission of the London Society, and of the Friends' Foreign Mission Association, in Madagascar, are worthy of a more extended reference than we are here able to furnish. The French authorities have placed some of the schools of the London Society in the first *catégorie*, on account of the excellence of their technical instruction, thus insuring to them considerable grants from the official treasury. The same honor has been assigned to the industrial efforts of the Friends' Mission, concerning which it is stated in their last report that the visit of the Government Inspector brought forth favorable comment, in that he declared himself "completely satisfied with the arrangements for instruction in carpentry and agriculture."[1] The missions of the United Norwegian Lutheran Church of America, and of the French Evangelical Society, also conduct industrial schools.

The exceptional value of industrial training in India.

Turning now to India, we are impressed at once with the value of the industrial element in its missions, as affording relief in some measure to the ostracism which the caste system imposes upon Christian converts, the helplessness of the people on account of almost universal poverty, and the recurring calamities of famine and pestilence. The British Government has recognized the imperative need created by these conditions, and appointed, in 1901, an Industrial Education Commission, whose report has stimulated the organization of an industrial policy as a feature of State education. Lord Curzon, who has given special attention to the educational requirements of India, was much interested in the promotion of manual training as an accredited department of government education. It is conceded on the part of many who have given thoughtful study to the subject that the higher literary and academic departments of education have been subsidized to a disproportionate extent by the government policy, and that a change in favor of the industrial element is demanded.[2] Leaders in the missionary ranks have come to the same conclusion, and seem to realize that the missionary enterprise, in justice to itself, if for no other reason, is bound to furnish aid in some way to a persecuted and distressed following whose condition calls for training in self-help rather than for the doles of charity.[1] The requirement has been very generally recognized by missionary agencies, and the industrial schools, plants, and settlements, now numbering about 170, widely dispersed over India, give happy and inspiring evidence of able administrative wisdom, and judicious economic adjustment to an urgent condition of need.[2] The Deputation appointed by the American Board to visit its missions in India, in its official report, presented in 1902, among other recommendations has this to say in support of the movement: "We recommend that the missions in India so modify their courses of instruction that all male pupils aided through the Mission shall have some practical instruction in productive manual labor adapted to the conditions and needs of the country. This should apply, with necessary modifications, to female pupils."

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[1] "Thirty-sixth Annual Report, 1903, of the Friends' Foreign Mission Association," p. 35.

[2] The Hon. Sir Alexander Mackenzie, K.C.S.I., late Lieutenant-Governor of Bengal, in an address delivered in connection with the distribution of prizes at Duff College, Calcutta, in November, 1896, remarked: "Literary education, I believe, has been carried far enough. Government cannot hope to provide for all the youths that are being poured out after completing their education from colleges like this. The hope of India in the future must be in the development of industries." —"Free Church of Scotland Missionary Reports (Foreign), May, 1897," p. 19.

We may note that an industrial conference of missionaries assembled at Bombay in January, 1901, for the special consideration of this

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[1] "The relation of Industrial Missions to other branches of missionary activity may be considered from three points of view:—First, as affording the only proper solution to the difficult problem of providing for the many thousands of children now dependent on Christian philanthropy. Second, in view of the relatively small number of Indian Christians, industries conducted on approved methods would enable Christians, after thorough and careful training, to enter into a healthy competition with others engaged in local crafts. As is usually the case in India, crafts are hereditary, and, consequently, for outsiders to take up such, places them at a serious disadvantage. Third, Industrial Missions should be regarded as being a necessary branch of higher education, and an integral part of missionary policy."—Extract from article on "The Growth of Missions in Western India," by the Rev. T. Davis, in *The Church Missionary Intelligencer*, January, 1902, pp. 19, 20.

[2] Cf. article on "Industrial Missions in India," by the Rev. Edward Pegg, in *The Church Missionary Intelligencer*, October, 1903, pp. 722–729.

Dr. Charles Cuthbert Hall, during his recent visit to India as Haskell Lecturer, was a careful observer of the workings of industrial mission effort; he expresses his convictions concerning it as follows: "I have had excellent opportunities for observing the industrial element that is, at present, entering largely into many missions. All that I have seen commands my full confidence. So far from looking upon Industrial Missions with distrust, so far from sharing the fear that they mark a departure of the Church from her mission to evangelize, I believe that the introduction of the industrial element into missions is as truly a work of the Holy Spirit as preaching, or healing the sick. Any one who is acquainted with the economic problem of India at the present time must, I think, rejoice that Christian missionaries have identified themselves with the industrial development of young Indians."

Increased attention to an industrial programme.

aspect of missionary effort. It was followed not long after by another conference, which convened at Mahableshwar, called by Dr. J. E. Abbott, Chairman of the Industrial Permanent Committee appointed by the Bombay Conference. During the same year, the Marathi Mission of the American Board, aided by generous gifts from American friends, and by the coöperation of prominent British officials in India, secured the services of two expert instructors, one mechanical and the other agricultural, and placed in their hands the industrial work of the Ahmednagar Station. Mr. D. C. Churchill, a graduate of the Massachusetts Institute of Technology, and Mr. J. B. Knight, an alumnus of the Massachusetts Agricultural College, were secured to assume these duties. The British Government has since shown much favor towards this movement, and has rendered substantial aid in promoting its interests under the supervision of Mr. Knight. The Decennial Missionary Conference of Madras (1902) passed a series of weighty resolutions on the subject of technical training.[1]

While it is conceded that the industrial feature in missions has its limitations, and should be conducted with spiritual insight and practical wisdom, it cannot be doubted that it has proved truly helpful to native converts, and has already to its credit a measure of experimental success which guarantees its permanent usefulness. No one could guard against its peculiar dangers more carefully than the missionaries themselves, and no one could be more anxious than they to make it subservient to the training of character as its supreme aim. The English missionary societies in India are naturally the leaders in this practical department, and the services they render are of undoubted

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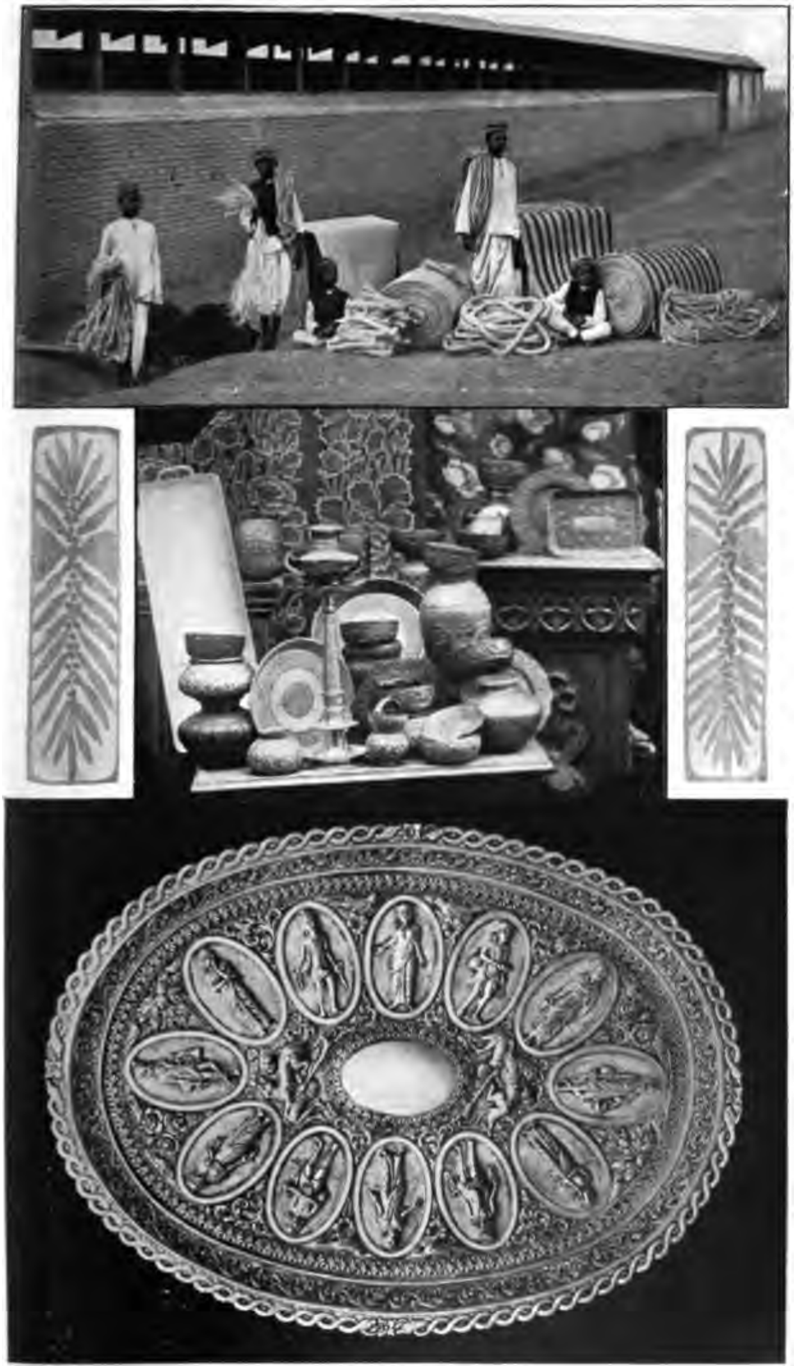
[1] The first and second resolutions at Madras deal with fundamental principles in the following emphatic and significant language: Resolution I. "This Conference, recognising that the social progress and material well-being of the Christian community is a matter of deep importance to all missions, is of opinion that the provision of efficient industrial training, and the promotion of measures for the industrial development of the Indian Christian community, constitute an essential element in mission enterprise, and would strongly urge upon the several Missionary Boards the necessity of giving such work a recognised place among their agencies in India, and of affording it adequate support." Resolution II. "This Conference, recognising the important part which manual labor plays in the development of the noblest Christian virtues within the Church, desires to emphasise the essentially spiritual character of the work of those missionaries who are engaged in the industrial side of mission enterprise. Whether their efforts be directed to the training of the young or to the amelioration of the material condition of the Christian community, their ultimate aim and the powers upon which they rely to attain it are spiritual."—Report, pp. 139, 140.



UNI OF ICH.

Rope-Making and Weaving, Sirur.
Embossed Art Ware Made by Orphans, Ahmednagar.
Silver Tray Made by Orphans, Ahmednagar.

INDUSTRIAL TRAINING IN INDIA.
(A.B.C.F.M.)

value in the alleviation of some at least of the economic miseries of India, and hence are greatly appreciated by the British Government. If we could make a hasty round of the busy industrial centres of the various missions,[1] and see the happy throngs at work, under kindly Christian guidance, in an atmosphere of cheerful encouragement and scrupulous fairness, we are sure that the impression made would be one of predominant hopefulness and gratitude. The industrial system of India under caste restrictions is tyrannically depressing, as well as unfair to the lower orders of Hindu society; and it is significant that there is no little outcry in high-caste circles that industrial education and agricultural settlements under the auspices of the missionaries are unsettling the social status of the Panchamas (Pariahs), and affording them an unheard-of opportunity to better their condition, and to engage independently as free men in the struggle for a livelihood.

Growing appreciation of the economic benefits of technical training.

Exhibits of Indian Christian art and industry, and domestic arts prize competitions, in connection with missionary institutions, it is gratifying to state, are springing up in different parts of India. The second exhibition at Lucknow, held in 1902, surpassed that of 1895 by the presentation of 1803 exhibits, as compared with 461 on the list of the earlier one. Since then, still another similar display has been arranged at Lahore, and one was successfully opened at Madras, in December, 1902, under the auspices of the Madras Native Christian Association.[2] Wealthy natives of India have been quick to discover the peculiar benefits of these industrial movements, and some of them have founded technical schools, with philanthropic, if not in all cases Christian, motives. The Sir D. M. Petit School of Arts at Ahmednagar, conducted under the auspices of the American Board, and named after the generous Parsi gentleman who was largely instrumental in founding and endowing it, is a cheering illustration of this recognition and aid by wealthy natives. The industrial factory for native Christian famine boys, opened at Ahmednagar, under the supervision of Mr. S. Modak, aided in part by the financial coöperation of the American missionaries, should also be mentioned. The Diamond Jubilee Industrial Institute at Lahore is another hopeful experiment, and to this may be added the proposed Indian Institute of Science, to be established at Bangalore, which was planned and endowed by the late Mr. J. N. Tata, of Bombay. The Christian village settlements in the Chenab Colony in the Punjab are agricultural and industrial.[1]

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[1] Cf. *The Missionary Review of the World*, May, 1903, pp. 367–371.

[2] *Ibid.*, October, 1902, pp. 764–767.

English societies and their industrial activities.

The work of the English societies includes institutions like those of the Society for the Propagation of the Gospel at Cawnpore, Chaibassa, Allahabad, Ahmednagar, Kolhapur, Ramnad, and Madras, and its Art Industrial Schools at Nazareth. We find at these centres groups of busy workers engaged in printing, bookbinding, leather-work, wood-carving, weaving, tailoring, shoemaking, blacksmithing, carpentry, cabinet-making, lace-making, embroidery, typewriting, and stenography. The Church Missionary Society has Christian industrial settlements at Clarkabad, Montgomerywalla, and Isanagri, industrial schools at Chupra, Lahore, Sharanpur, Aurangabad, and Cottayam, besides industrial classes for the deaf and dumb and the blind at Palamcotta. In connection with its school at Chupra has been arranged a system of apprenticeship, by which the Christian boys are received at the railway workshops of the Eastern Bengal State Railway at Kanchrapara, adjacent to Chupra. The plan has worked successfully, and the Society has put up a hostel at the works for the special oversight and Christian training of these boys. Closely connected with the work of the Church Missionary Society is that of the Church of England Zenana Missionary Society, which is engaged in industrial education for women (chiefly widows) at Amritsar, Calcutta, Bangalore, Peshawar, Masulipatam, and Palamcotta. It has also a Converts' Industrial Home at Baranagore, and an Industrial Home for the Blind at Rajpur, besides making an interesting effort on behalf of Mohammedan women at Madras.[2] The Oxford Mission to Calcutta has its industrial school in that city, and the Cambridge Mission to Delhi gives special attention to this department in its boarding school for poor Christian girls in Delhi, and in the boys' industrial school at Gurgaon. The Zenana Bible and Medical Mission has the Paton Memorial Industrial Home for widows and orphans at Munmar.

The London Missionary Society conducts its well-known lace industries at Nagercoil, established as far back as 1821, and, in addition, has industrial plants at Mirzapur, Neyoor, Pareychaley, Attingal, Salem, and Kaurapukur, near Calcutta. The Wesleyans have made an industrial experiment at Karur, exceptional in its extent and efficiency,[3]

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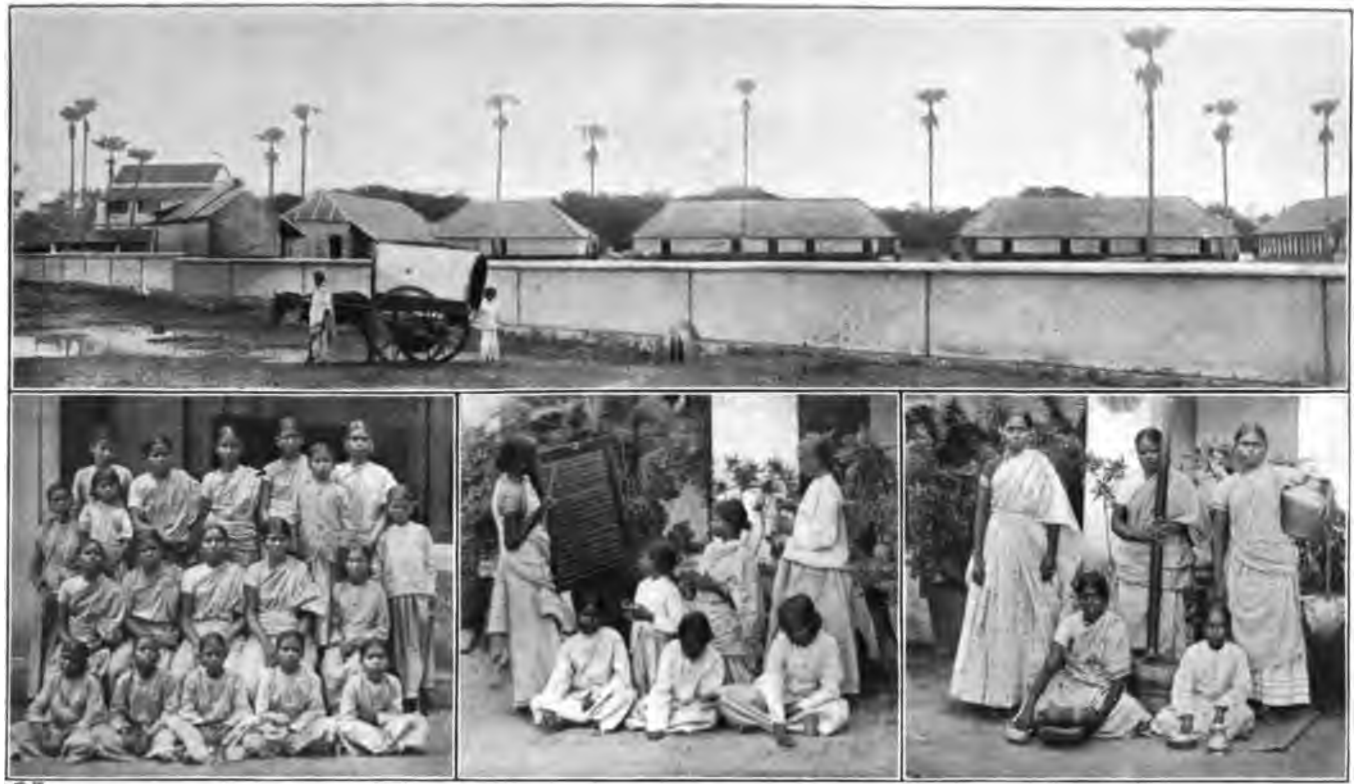
[1] Cf. article on "Christian Village Settlements in the Punjab," in *The East and the West*, January, 1905, pp. 30–35.

[2] *India's Women*, October, 1903, p. 236.

[3] *Work and Workers*, April, 1902, p. 163, and October, 1902, p. 428.



SCENES AT THE DEAF AND DUMB SCHOOL, PALAMCOTTA, INDIA.
Buildings and Groups of Pupils.
(C.E.Z.M.S.)

besides conducting their workshops at Indur, in Hyderabad, and at Secunderabad, Siddipett, and Medak. The English Friends have established the Rasulia Industrial Works, near Hoshangabad; the Zenana Mission of the English Baptists have an industrial settlement at Palwal; the Irish Presbyterians have an industrial school at Wallacepur, in Kathiawar; the United Free Church of Scotland reports similar schools at Toondee, Chingleput, Udaipur, Chakai, Jalna-Bethel, Pachamba, and Ajmere, an Industrial Home for Women at Beawar, a peasant farm colony at Melrosapuram, and Christian farm settlements at Ashapura and Chajawa.

Continental societies and their large and varied work.

European Continental societies are also actively engaged, especially the Basel Mission, with large industrial works in Calicut and vicinity, a trade establishment at Codacal, its workshops, long in operation, at Mangalore and Cannanore, and its tile-works at Palghat, with, all told, about 2400 native workmen under its direction; these collectively contribute an important share to this special and utilitarian department of service. The Leipzig Society, with its schools at Erukadtantjeri and Porayar, and the Danish Mission at Tirukoilur and Tiruvannamalai, should also be mentioned, together with the school of the Hermannsburg Mission at Naidupet.

American societies extensively engaged in industrial training.

American societies have not been less prominent and energetic in adding their quota to the volume of industrial training, which has become such a feature of Indian missions. The American Board conducts the Sir D. M. Petit School of Industrial Arts, with over 413 pupils, engaged for the most part in metal-embossing and wood-carving. It has also an agricultural school, and lace industries for women, all at Ahmednagar.[1] Under its care is another Petit Industrial School at Sirur,[2] and similar institutions at Manamadura, Roha, Vadala (Wadale), and at Bombay, long supervised by Mrs. Edward S. Hume; besides an industrial school for the blind in the same city, in charge of Miss Anna Millard. The Methodists have a large institution, resembling the Industrial Alliance in New York, at Calcutta, not forgetting their industrial work at Kolar, Baroda, and

[1] Cf. *The Missionary Herald*, September, 1901, p. 362.

[2] "We were looking over the list of the boys who had been through the course of our carpenters' department, and we found that there is not one who has been graduated who has not had constant and permanent employment. And, what is better, nearly all these young men and boys have become Christians while with us. They often write us, thanking us for all our efforts on their behalf."—Statement from Mrs. R. Winsor (A. B. C. F. M.), Sirur, India.

Bowringpet, the peasant farms at Pauri and Vikarabad, and the workshops at Cawnpore. The self-supporting farm settlement of the Rev. and Mrs. C. B. Ward, at Yellandu and Jagdalpur, is now on an independent basis, although in affiliation with Methodist missions. The Presbyterians, moreover, are engaged in conducting industries at Lodiana, Saharanpur, and Sangli; the Reformed Church in America has the large and flourishing Hekhuis Memorial School at Arni; the Lutheran General Synod has an industrial school for women and trade classes for boys at Guntur; the American Baptist Missionary Union gives manual instruction at Kanigiri, where all kinds of household furniture are made, and at Darsi and Bapatla; the Christian and Missionary Alliance conducts an industrial school and workshops at Akola; and the Mennonites have one at Dhamtari. The Canadian Presbyterians have two large establishments at Indore, one an industrial home for widows, and the other a similar institute for famine boys; while they also conduct industrial schools at Dhar, Amkhut, Mhow, Rutlam, and Ujjain, Central India. The Canadian Baptists, furthermore, have a manual instruction department at Samulcotta Seminary, and a school of industries at Cocanada, and the Indian Home Mission to the Santals has an industrial school at Benagaria, where the trades of printing and bookbinding are carefully taught. There are, besides, a few independent industrial missions, such as the Faith Orphanage at Ongole, in charge of the Rev. H. Huizinga, which has made aluminum ware a specialty, and the Industrial and Evangelistic Mission of the Rev. J. C. Lawson at Pilibhit. We may add here also the undertaking of a recently organized American Committee to support a newly christened institution to be known as the Bombay Christian School of Arts and Crafts, to be placed in charge of Mrs. Edward S. Hume, nor should we overlook the farm settlement of the Bethel Santal Mission at Bethel. In addition there are numerous educational institutions where industrial work is a regular part of the curriculum, but not sufficiently prominent to place the schools in the industrial, as distinguished from the educational, list.

Numerous printing-presses a special feature in India.

The department of printing is one that requires more than a passing notice among the general industrial features of Indian missions. It has developed, in connection with several of the missions, into extensive business plants, not surpassed in their facilities by any in India. Such an establishment, for example, as the Methodist Episcopal Publishing House at Madras, with its capacity for publication in numerous languages, and its phenomenal annual output, is a prominent illustration. Dr. A. W. Rudisill, the efficient director, has so thoroughly trained native Christian boys (many of them from the Tamil Boys' Orphanage at Madras) that in some instances they deserve to be ranked "among the most skilled compositors." The Methodists have other presses at Lucknow, Calcutta, and Bombay. At Allahabad is the press founded in 1839 by the American Presbyterians, but leased since 1872 to native Christians, who now successfully conduct its business. A recent report indicated that 94,000,000 pages were printed by this press during a single year. The Society for Promoting Christian Knowledge has a large establishment at Madras, founded in 1828. Since 1841, the Basel Mission press has been busy at Mangalore, and, since 1823, the London Mission has assiduously been driving its presses at Nagercoil. Similar work is done by the United Free Church of Scotland at Ajmere, Poona, and Toondee; by the Society for the Propagation of the Gospel at Cawnpore and Ramnad; by the Gossner Mission at Chhota Nagpur, Mozufferpore, and Ranchi; and by the American Board at Pasumalai and Satara. Other presses are in operation by the English Baptists at Calcutta and Cuttack; the American Baptists at Ramapatam, Rangoon, Burma, and Gauhati, Assam; the American Lutherans at Guntur; the Wesleyans at Mysore; the Canadian Presbyterians at Rutlam; the Irish Presbyterians at Surat; the Reformed Church at Arni; the German Evangelicals of the United States at Bisrampur; the Leipzig Mission at Tranquebar; the Scandinavian Alliance at Ghoom; while the Church Missionary Society has its large press at Cottayam, founded in 1821, and similar establishments at Gorakhpur, Palamcotta, and Secundra. There are others, numbering, all told, over forty mission presses, or publishing-houses, in India.

Useful industries in many orphanages.

Mission orphanages scattered throughout India are usually places of industrial training. It would be impossible to mention in detail the 130 institutions of this kind connected with the various missions. We can only record, as among those where industrial training is made a specialty, such fine institutions as that of the English Baptists at Agra, the American Baptists at Palmur and Bapatla, and the United Free Church Presbyterians at Poona, Bhandara, Nasirabad, Kota, and Ashapura. The American Methodists have similar institutions at Aligarh, Bareilly, Ajmere, Tilaunia, Phalera, Narsinghpur, Nadiad, Baroda, Shahjahanpur, and Kolar, besides the Tamil orphanages for boys and girls at Madras. The Church of the Disciples has an orphanage at Damoh, and the Wesleyans have like institutions at

Benares, Raniganj, Hassan, and Jabalpur. The Society for the Propagation of the Gospel has orphanages at Cawnpore, Nazareth, and Roorkee, where special attention is given to industrial training. The English Friends have likewise large institutions for boys and girls at Hoshangabad, and a boys' refuge and orphanage at Seoni Malwa. The American Reformed Episcopalians are engaged in this form of service at Lalitpur, as is also the American Board at Sholapur and Bombay. The American Presbyterians make industrial work a specialty in their boys' orphanage at Saharanpur, as does the Church Missionary Society in its overflowing institutions at Secundra, Gorakhpur, and Sharanpur; the Canadian Presbyterians have industrial orphanages at Mhow and Neemuch, and the Irish Presbyterians at Ahmedabad, Anand, Rajkot, Borsad, Broach, Parantij, Dohad, and Surat. The Kurku and Central Indian Hill Mission has an industrial orphanage at Ellichpur, and the Balaghat Mission has its farm and orphanage at Nikkum, and its orphanage at Baihir, among the Gonds. These are but a few of many notable instances of a mutually helpful combination of philanthropy and industry.

Valuable work in the hostels.

The establishment of industrial hostels in centres where Christian boys are engaged as apprentices, or are attending technical schools or colleges, is a movement deserving to be ranked with orphanages in its kindly and practical usefulness. These residence clubs are Christian homes for homeless boys, where, in a cheerful and sheltering environment, they may find good fellowship, innocent recreation, and effective moral restraints. The hostel erected by the Church Missionary Society for its boys apprenticed in the locomotive works of the East Bengal Railway Company at Kanchrapara, and a similar building just completed by the same Society on the grounds of the Divinity School at Lahore, are illustrations of alert interest in the moral and spiritual opportunities of industrial training. The religious influence which may be wisely associated with industrial training is cultivated assiduously by missionary agencies, and while careful attention is paid to technical proficiency, the development of character is at the same time everywhere a supreme aim. It is not mere skilful craftsmen that India needs in her industrial ranks, but Christian men.

An interesting effort, kindred in its scope to the provision for orphans, has recently been inaugurated by the Church of Scotland Guild Mission at Kalimpong. Up among the peaks of the Himalayas, the St. Andrew's Colonial Homes have been opened for the training of Eurasian children for future residence in the English

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Press Composing Room.
Carpentry Shop.

INDUSTRIAL EDUCATION AT CAWNPORE, INDIA.
(S.P.G.)

colonies outside of India. The plant, while under the auspices of the Church of Scotland Mission, is supported apart from the mission treasury, being independently conducted. Through the efficient initiative of the Rev. J. A. Graham several buildings are already erected, and one hundred children of mixed parentage have been gathered therein, to be trained industrially and morally, with a view to preparing them for entering successfully upon the struggle of life in the British colonies of Canada, Australia, South Africa, or elsewhere. The scheme has met with the cordial approval of the Indian government officials, and there is reasonable hope that the outcome will be beneficial and practically helpful. An estate of two hundred acres at Nimbong, not far from Darjeeling, has been presented by the Government of Bengal to the Church of Scotland Mission for this purpose, and Sir John Woodburn, the late Lieutenant-Governor of Bengal, A. Pedler, Esq., Director of Public Instruction, and a number of Calcutta merchants, each presented a building in 1902. It is a colonial reproduction of Dr. Barnardo's work in London. The Pundita Ramabai, in her Mukti Mission, conducts a farm and gives practical training in numerous industrial occupations. Many of the widows and girls under her care learn the processes of making oil; others are taught laundering, cooking, weaving, sewing, dairy-work, and other industries; while some are trained to be nurses.

Special efforts for Eurasian children and Indian widows.

Mission industries in Ceylon.

Missions in Ceylon have also given attention to industrial work. The Wesleyans at Batticaloa, Kalmunai, Galle, Badulla, and Kandy, and at their Wellawatte Industrial Home, with its large cotton-mill, occupy an advanced position in this department. The Church Missionary Society at Dodanduwa and Kandy has also prosperous institutions. A new building for the extension of its industrial work has just been erected at Dodanduwa. In the manual training school of the American Board at Tellippallai (Tillipally) the work is entirely self-supporting, and instruction is given in the three useful trades of carpentry, printing, and bookbinding. A large industrial school has been established at Colombo under the direction of a local committee representing different Christian denominations. Various trades are taught to both boys and girls.

The American Baptist Mission in Burma has an admirable record in this special line of work. As long ago as 1878, fifty years after the baptism of Kothahbyu, the first convert among the Karens, his Christian fellow-countrymen built with their own contributions a Memorial

Varied industrial projects in Burma and Laos.

Hall at Bassein, named in his honor, for the use of a normal and industrial institute. This industrial work is still continued, and one of its latest developments is the erection of a saw-mill operated by native Christians, which has proved a profitable investment.[1] The educational work of the Baptist Mission in other localities, as at Toungoo and Thayetmyo, embraces certain industrial features as a part of the school curriculum. The Woman's Society of the Methodist Episcopal Church has an industrial orphanage and school for girls at Thandaung, and at this isolated hill station the Rev. Julius Smith, of the Methodist Society, also conducts an industrial orphanage and school for boys. In connection with the latter orphanage is a plot of ground, fifty acres in extent, which was presented by the Government. Twelve of these acres are already cleared, and under cultivation for raising coffee and fruit. Among the Laos at Chieng Rai Dr. and Mrs. Briggs have just matured and put in operation some plans for industrial training. The attempt to conduct a missionary farm at Lakawn has not proved successful, but the establishment of trade schools is thought by Dr. Arthur J. Brown, who has recently visited the Laos Mission, to be a most useful method of training for the missionaries to adopt.

China eager for mental culture, but averse to manual training.

The situation which confronts industrial missionary effort in China presents unusual difficulties. In hardly any other land do we find such a rigid separation between education and manual labor. The result is that the literati, and all who boast of any scholarship, look upon labor as incompatible with their standing as men-of-letters. The rôle of the cultured and long-nailed gentry is to give themselves exclusively to literary or political spheres of service; while, on the other hand, those who toil consider themselves as belonging to a class far removed from the status of the learned fraternity. The result of this situation is undue exaltation, vanity, and superciliousness, on the part of the educated, and excessive servility, humiliation, and permanent social abasement, on the part of the toilers. This view of the social degradation of labor is so pervasive that it hampers the efforts of missionaries to coördinate intellectual and industrial education. The pupil may be delighted with the prospect of educational advancement, but he is apt to view with dismay the introduction of manual training into his school curriculum. The Chinese masses are themselves an industrious people, accepting without protest the social status which is identified with labor. The problem of the missionaries has been to eliminate from education this proud and scornful attitude towards honest toil on the part of many under school training, and also to render to Christian converts some practical aid along economic lines.[1]

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[1] "The industrial work at Bassein, Burma, illustrates the highest development attained in any of our [Baptist] fields. Mr. Nichols reported recently: 'As regards the industrial experiment of the saw-mill and workshops, the year has been quite prosperous, especially on account of the building of the Bassein-Henzada railway. The property is now worth over $16,000, and has up to the present time aided the school to the extent of over $6000, about two thirds of its original cost. This work has revealed to the people capacities of which they would not otherwise have been conscious.'"—*The Baptist Missionary Magazine*, March, 1904, p. 90.

Efforts to improve the industrial prospects of Chinese converts.

Several missionaries in China have given careful attention to plans for the improvement of the industrial prospects of native converts. The Rev. A. G. Jones, of the English Baptists, at Chingchowfu, has sought to introduce a better quality of silkworm eggs, superior to those known among ordinary native dealers. Industrial farms have been here and there established, especially an extensive one at Tungcho, under the management of the American Board Mission, where the boys of the college have cultivated excellent fruits and delicious berries to the credit of their tuition account, as well as to the enjoyment of the foreign colony of Peking. In connection also with its college at Foochow, a number of students are trained in high-class work at the mission press. At Chefoo, Mr. James McMullan, of the Presbyterian Church of Ireland, has established a brush-making industry, while Mrs. McMullan has trained girls and women most successfully in the manufacture of torchon lace. The English Baptists also teach the art of lace-making at Yachow and Chingchowfu, and the China Inland Mission gives like training at Ninghai. Various trades are taught at the Sinchang Industrial Academy of the Southern Presbyterians, who also give instruction in useful arts suitable for girls at their Hangchow boarding school. At the Hinghua boys' school of the American Methodists, sixty of their students are at work printing and weaving, and at Chinkiang and Chungking many of their schoolboys graduate as cabinet-makers, carpenters, photographers, or tailors.

Industrial work for the blind is popular in mission circles in China. The Church Missionary Society has a school of about fifty pupils for this class at Foochow, and these sightless artists become adepts in bamboo-splitting, basket-weaving, and the making of matting, string, rope, and blinds. At Kucheng, under Miss Codrington, of the Church of England Zenana Mission, the blind pupils learn to make sandals and mats. The American Episcopal Mission, in its asylum for the blind at Shanghai, gives manual training to sixty inmates. Several other similar schools are in existence, nearly all having some trade drill in the curriculum. In the school for the deaf, conducted by Mrs. A. T. Mills at Chefoo, photography is made a specialty. This technical education, however, as in all work for the defective classes in China, is only a secondary feature, the main aim being to give a Christian training to these unfortunate little ones, and prove to the millions of China that defective children are not worthless human waifs, doomed only to a hopeless and outcast life.

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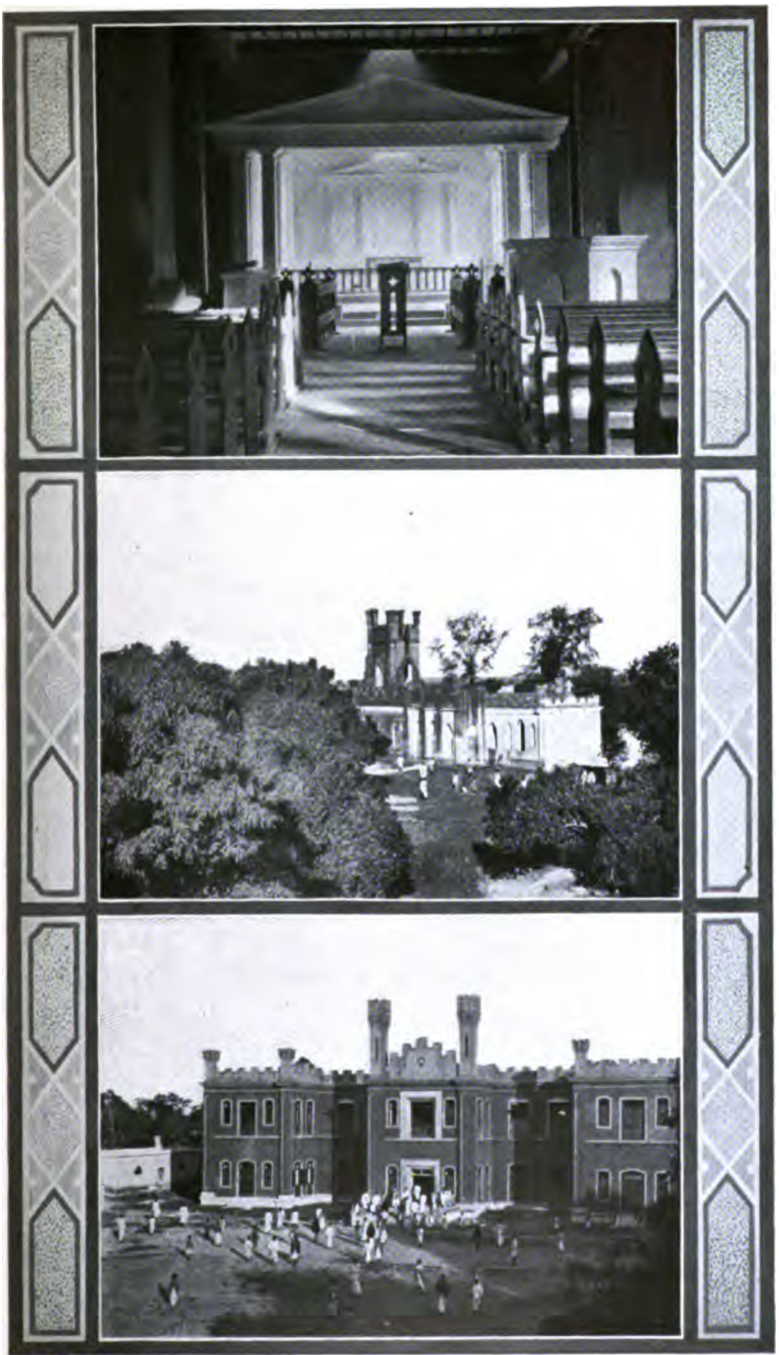
[1] Cf. article on "Industrial Education in China," by the Rev. William N. Brewster, in *The Chinese Recorder*, August, 1902, pp. 382–391.

Interesting work for defective children in China.

In Korea the industrial element in education is comparatively undeveloped as yet; but recent reports indicate that in what has been hitherto known as the Intermediate School of the Presbyterian Board at Seoul, now to be called the Wells Memorial Training School, it has been established, and in the Pyeng Yang Academy a manual labor department is also in working order, in which forty-three of the pupils are employed, and thus enabled to support themselves, thereby making good half the school expenses. The Southern Methodist Mission has in view the establishment of an industrial school at Songdo, towards the founding of which it has had a gift of land and a thousand dollars in money from General Yun and his son. The former was at one time the Minister of Education in the Korean Government. Some further endowments are needed, however, before this enterprise can be set on foot. An independent effort has been recently projected by Miss Jean Perry, designed as a Home for Destitute Children. It is situated on the outskirts of Seoul, and, according to the last statement available, had twenty-five inmates who were being trained in useful industries. The skill of some blind boys "in weaving colored mats and baskets is notable, while others of the children are taught to make shoes. A vegetable-garden is also among the industrial assets, and a laundry, much patronized by foreigners in Seoul."

An industrial beginning in Korea.

The Japanese are, as a rule, distinguished for technical skill, so that missionary effort in that direction has been confined almost exclusively to aiding the destitute, and promoting industrious habits in combination with ordinary education. The Government has established a special industrial bureau in connection with its Department of Education, and has appointed experts to supervise and develop this fea-



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Educational Buildings at Chupra, Bengal, India.
(C.M.S.)

The educational and industrial work at Chupra is under the direction of the Rev. C. H. Bradburn, who is his own architect, and the buildings shown in the pictures were built largely by pupils in his industrial departments.

ture of the educational system. The Methodist Episcopal missionaries conduct the Harrison Memorial Industrial School, and have also a department of manual instruction in their college, both situated at Aoyama, Tokyo. The former has graduated thirty-six young women well trained in some useful occupation insuring their self-support. The same Mission has also philanthropic work for the blind at Hakodate and Yokohama, where instruction is given in massage, an occupation in which this class of unfortunate pupils can be trained so as to give skilled service, which is much in demand. The Methodist institutions at Sendai, and at Koga, near Fukuoka, pay attention to knitting, embroidery, sewing, flower-making, silk-raising, poultry-breeding, and gardening. The Canadian Methodists have two prosperous industrial schools for girls at Kanazawa. The Southern Methodists in their Lambuth Memorial School at Kobe have an Industrial Department for girls, with fifty pupils. The American Presbyterians have a useful domestic training school for women, in charge of Mrs. T. C. Winn, at Osaka. The American Board is engaged in special efforts for poor children at Okayama, where they are taught straw-weaving, and it has also a technical school at Matsuyama. At the same place it conducts a Factory Girls' Home, with accommodations for twenty-five inmates. The Home, which is under excellent management, is a moral refuge where loving care seeks to bring hope and cheer into toiling lives. The Protestant Episcopal Mission has a school of manual training for women at Aomori, on the extreme northern coast, with forty-two pupils; while it has also similar schools at Kanazawa and Tokyo, with a printing and wood-engraving department in connection with St. Paul's College, Tokyo. The native Episcopal Church of Japan has a society for the promotion of industries at Osaka, and this training is also prominent in the Holy Trinity Orphanage at Oji; while at Sendai is an industrial home of the Reformed Church in the United States, where students in the North Japan College are enabled, when necessary, to secure work to aid them in paying their fees.

Mission industries in Japan.

By far the most interesting and important mission enterprise of this kind in Japan, however, is the Okayama Orphan Asylum and School, in charge of Mr. J. Ishii, who has also an extensive farm colony at Chausubara, Hyuga. Varied and flourishing industries are under way in this institution, and orphan boys are thoroughly trained in the arts of printing, weaving, carpentering, farming, and the manufacture of straw hats and matches. Rice-mills and lumber-mills

Energetic work of Japanese philanthropists.

are also on the programme as projects about to be undertaken. No more useful and excellent work could be organized than that conducted by Mr. Ishii with so much skill and energy and in the finest spirit of Christian devotion. The Sugamo Katei Gakko, or Family School, of the Rev. Kosuke Tomeoka, at Tokyo, is another most admirable enterprise similar in purpose, being a reformatory institution for children between eight and sixteen years of age. In this connection also the work of Mr. T. Hara for discharged prisoners should be noted. He receives these social outcasts kindly, gives them religious instruction, and a moral impulse in the right direction, and then makes it his business to find some employment for them which will put hope into their otherwise despairing hearts. An interesting work of rescue for girls is conducted by the Methodists at Nagasaki, and by the Woman's Christian Temperance Union in their Home of Mercy and Love at Tokyo, where training in useful employments is given.

Industrial education a blessing in Turkey.

Before leaving the Continent of Asia, a word or two should be said of the industrial features of missions in Mohammedan lands. Public calamities and desolating persecutions have been almost continuous of late in these regions of unrest. An interesting story is told of Dr. Cyrus Hamlin, who early in his missionary life in Turkey had to provide some means of support for a number of his Armenian students, the latter, in addition to their poverty, being subjects of bitter persecution. He taught them to make sheet-iron stoves and stovepipes, which were much needed in Constantinople houses, and to this accomplishment he added the construction of rat-traps, which were also greatly in demand. He established besides a bakery, and a mill for the proper grinding of flour. His bread became very popular, and when the Crimean War opened the British soldiers were much in need of this commodity, as they loathed the sour bread which was then all that could be had. Tons-weight of bread were furnished daily for the use of the British Army.[1] Famine is not unusual in various parts of Turkey; if it is not famine, the visitation may be cholera; if not cholera, it may be locusts, or prolonged drought. If none of these, it is not unlikely to be civil strife, massacre, or the havoc of cruel marauding. The result is a pitiful array of widows and orphans in a state of helpless dependence, with widespread misery and industrial depression gnawing at the vitals of society. The missionary meets these conditions as best he can by providing a refuge for the homeless, and work for the helpless.

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[1] *The Missionary Herald*, October, 1900, p. 390.

Manual training in the orphanages.

Industrial training for young waifs in many orphanages, as at Van, Erzerum, Urfa, Marash, Harpoot, Sivas, and elsewhere, and suitable employment for widows and girls, are provided as far as possible. We read of orphanages with hundreds of inmates in training for various useful trades; and at Urfa 750 widows and young girls were reported, in 1902, as engaged in silk embroidery on the colored homespun cloth of the country, or on felts for cushions, footstools, and mats. Dr. Grace N. Kimball, after the massacres of 1895, organized an extensive scheme of relief at Van for the destitute and suffering survivors. Dr. and Mrs. George C. Raynolds still have hundreds under their care at the same place, all busy in various industrial occupations. At Marsovan over fifty families were almost entirely supported at that time of deep distress by engaging in such work as could be offered them by the Rev. George E. White. So great sometimes is the pressure of need that missionaries have occasionally invested in raw material, and in a small way undertaken the manufacture of useful commodities. Consul Norton, of Harpoot, in his report for 1902, speaks in high terms of the industries of the Harpoot Orphanage.[1] In the stress of such times industrial schemes are the most effective and useful recourse of the missionary, who, meanwhile, we may be sure, never misses the opportunity to teach the heart to trust and pray, as well as the hands to work. Several of the larger educational institutions in Turkey have manual departments in their curriculum, such as bookbinding, shoemaking, cabinet-making, tailoring, and carpentry. In the Anatolia College at Marsovan, forty per cent. of the students engage in work of some kind to pay their way in part; and the same plan is mentioned as in force at Samokov Collegiate Institute.

In Syria there are two centres of industrial education—Sidon and

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[1] "Mr. Norton says that, although his region produces an excellent grade of cotton, the native manufacture, which, owing to the abundant water-power, should be a large one, is quite the contrary, as it is dependent entirely upon hand-power. The only advance is due to the Harpoot Orphanage, which has introduced the weaving of attractive patterns to meet the popular taste, and is doing much to enable local industry to compete with English, German, and French looms. As to rug-weaving, the production from the Kurdish looms of the region extends but little beyond local needs, while the rug department of the American orphanage is steadily perfecting its work, and turning out products which find a ready sale in the United States. The Harpoot Orphanage is able to command a dollar per square foot for its rugs, a price much in excess of the average of Oriental make, and this is due largely to the fact that the yarns employed in our orphanage are dyed exclusively with vegetable coloring-matter."—*The Outlook*, January 10, 1903, p. 103.

Industrial centres in Syria and Palestine.

Brummana. At Sidon is the Gerard Institute, where students receive some instruction in masonry, carpentry, tailoring, and shoemaking; and not far away, among the foot-hills of Lebanon, is an agricultural farm for orphans. Dr. George A. Ford has given special attention to the development of this new experiment in the missionary programme of Syria, and, thanks to the generous financial aid of Mrs. George Wood, and to his own assiduous supervision, its utility has been demonstrated, while personal and economic results of value have appeared. At Brummana the English Friends have introduced an industrial feature into the curriculum of their boys' school. In Palestine the London Society for Promoting Christianity amongst the Jews has its House of Industry at Jerusalem, established in 1848, the main purpose of which is to give Jewish converts such manual training as will guarantee their self-support, in spite of the racial ostracism which follows their conversion. The Society has, moreover, a department of industrial work for women. The orphanage of the Rev. Theodore Schneller, also at Jerusalem, is largely devoted to training its inmates in useful employments, and the American Friends at Ramallah teach trades in their homes for boys and girls. In Persia little seems to be done by the missions in the line of manual training. The Report of the Archbishop's Mission speaks of a girls' technical school recently opened, under the direction of a native Syrian, where carpets and rugs of the best quality are woven. An industrial department was begun at Urumiah College some years ago, but no report of recent activities is at hand.

Arts and crafts in the missions of the Malay Archipelago.

Turning now to Malaysia, Australasia, and Oceania, we find that missionaries from the Netherlands have introduced industrial training in several of their educational institutions in the Malay Archipelago. On Sangir Island the novel plan has been instituted of gathering a group of young natives, sometimes as many as ninety, and giving them a special course in gardening and agriculture during the farming season. In the intervals when these labors have to be discontinued it is customary to devote the time to Christian instruction and moral training, and the inculcating of practical Christianity in the heart, so that it may bring forth its fruit in every-day life. The Rhenish Society has opened an industrial school among the Battaks, at Si Antar, on Lake Toba, in Northern Sumatra, where some of the technical arts and finer trades of civilization are being introduced among that isolated and backward people. At Kuching, in British

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Vatorata Chapel—Memorial to South Sea Teachers.
College for Training Teachers, Vatorata.
Drilling a Boat Crew in Keeping Time.

SCENES IN THE NEW GUINEA MISSION.
(L.M.S.)

Borneo, the Society for the Propagation of the Gospel built in 1903 St. John's School, where students are to devote half their time to remunerative labor, and the other half to profitable study—surely a happy combination, which should produce intelligent craftsmen, and scientific agriculturists, who are withal well-trained Christians.

Flourishing industries and reclaimed lives in British New Guinea.

In British New Guinea the missionaries of the London Society have introduced flourishing industries at several stations, a movement which was regarded as essential to the prosperity of the Mission. Savages whose occupation heretofore has been war, marauding, and cannibal orgies, must not, when tamed and brought into sympathy with the moral standards of civilization, be left to become the victims of idleness and alluring temptations, or to return to the excesses and excitements of the old life.[1] Habits of industry are essential to sober living; a higher and more engaging aim must claim the attention, if the life is to be permanently saved. An effort must be made to kindle new economic desires, and to make a practical demonstration of the rewards which attend the subjection and utilization of natural forces, and the varied culture of garden and field. It is thus only that manhood and orderly living can develop into fixed and improved character. Large groups of young men at Vatorata, Fife Bay, and Kwato, along the southeastern shore of the island, are thus engaged. The work at the forge and the saw-pit, the re-roofed and re-thatched houses, the large clearings of scrub-land turned into banana and *taitu* gardens, the five thousand rubber-trees, and the three thousand five hundred cocoanut-trees, all at Vatorata, tell a cheerful story of reclaimed lives, as well as of cleared and productive soil. Fife Bay, where a little community of almost a hundred souls has devoted itself to garden cultivation, is another example.[2] On the Island of Kwato the late Hon. J. H. Angas by a generous contribution made possible the erection of a splendid workshop and dock, and the building of boats and ships is already well established. The first boat ever built by the natives in European style—a large whale-boat—was launched in 1902. It was hardly a week afloat when orders for three others were received. As long ago as 1898, the Rev. C. W. Abel had developed in his native workers such proficiency in certain lines of industry that Sir William Macgregor, then Lieutenant-Governor of British New Guinea, after inspecting the work, "offered to give the boys an order for one hundred trade boxes; and the girls an order for one hundred police uniforms." Mission industry has, in fact, transformed that little island wilderness of Kwato, at the extreme southeastern point of New Guinea, until it promises to become a place of commercial importance.[1]

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[1] The Rev. F. W. Walker, one of the London Society's missionaries in New Guinea, writes on this subject as follows: "It seems to me that it is not much use getting the natives to give up their own evil customs unless you can give them something better to do with their time and their energies. It is the old story: 'Satan finds some mischief still for idle hands to do.' What is a Papuan to do when he gives up fighting, and no longer needs to make weapons for himself? Very little labor will supply him with plenty of food, as the women do most of that kind of work! Unless therefore you set him to some occupation that will develop his character and make a man of him, he is bound to go to the bad. Besides, we want him to see that Christianity touches the whole life—that it is not merely a question of going to church regularly and saying his prayers: it must make him a useful member of society."—*The Chronicle of the London Missionary Society*, August, 1903, p. 198.

[2] "Report of the London Missionary Society, 1902," p. 307.

Business enterprise invades a primeval wilderness.

One of the enterprising missionaries of New Guinea, the Rev. F. W. Walker, paid a visit to England during 1904, and the "Papuan Industries, Limited," to which reference has already been made, has been the outcome.[2] It is a business corporation, organized to take over the industrial work of the London Mission in New Guinea, as the "Uganda Company, Limited" has done for the Church Missionary Society in Uganda. It is not organically connected with the London Society, but is supported by substantially the same constituency.[3] On the north shore of the island, where the Society for the Propagation of the Gospel conducts its missions, plans for agricultural work have been matured. At Hioge, on Goodenough Bay, a

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[1] *The Chronicle of the London Missionary Society*, October, 1900, p. 252.

[2] *Ibid.*, March, 1904, p. 70, and April, 1904, p. 100.

[3] "The main objects of 'Papuan Industries, Limited,' are:

"(1) To create a social environment for the natives of New Guinea favorable to the development of a robust Christian character.

"(2) To enable the native Christians to become independent, and the mission self-supporting.

"Two important, and from the practical standpoint equally necessary, considerations have to be kept in view to achieve these results:

"(A) The occupations and industries introduced must be conducive to the highest interests of the natives from the Christian standpoint.

"(B) They must be fairly remunerative and stable.

"The policy of the Company will in the first place be to encourage the natives to cultivate their land, and thus secure their right to that rich heritage which otherwise, sooner or later, through their ignorance or neglect, they must inevitably forfeit. New Guinea is a rich tropical estate, the full value of which is not yet generally known."

Christian Industrial Settlement of one hundred natives has been formed, and a section of the primeval wilderness, one thousand acres in extent, has been granted by the Government for the uses of the Mission. This has been in part reclaimed, and is planted with five thousand cocoa-palms. On the mission staff, moreover, are a printer, a carpenter, and a boat-builder.[1] We note in passing that some technical training schools have been opened in the Philippines. The Silliman Institute, Dumaguete, under the Presbyterian Board of Missions, is a high-grade institution, with a promising industrial department. The Government has already made a beginning in this kind of education by establishing a school of that class among the Mohammedan Moros.

Industrial communities in Australia and New Zealand.

The methods we are now studying have proved themselves very efficient and useful among the aborigines of Australia. As early as 1850, Bishop Hale inaugurated at Port Lincoln the first industrial community among them.[2] Several similar communities have since been gathered by Church of England missions in different parts of that vast island-continent. They are chiefly occupied in agricultural pursuits.[3] The Moravians at Mapoon, on Cape York Peninsula, have also a flourishing station, conducted along similar lines. The money earned by the natives all goes into a common fund, the Mission supplying them gratuitously with the tools and other necessary facilities for labor. Six months of work in the garden, or in clearing land, by any man of the community, will earn for him the privilege of marriage, and then a house is built for him and his bride. In return for the benefits of citizenship in the mission settlement, with its educational advantages and economic opportunities, a certain amount of labor is cheerfully rendered by every member of the community. The whole scheme seems to succeed admirably, since food, home, school, church, and the safeguards of a well-ordered communal life, are insured, in return for clearing and tilling the soil, the cultivation of the gardens, the care of the live stock, the running of the saw-mill, and various other occupations which fill up the standard work-day of eight hours. "To keep the black man in his proper place," says a report of the station, "without disturbing the peace of his neighbor, until the grace of God gets hold of him, nothing is better than hard, honest work, even better than police protection—at least in Mapoon."[1] These methods have been adopted successfully in other sections of Australia by German missionaries. The native aborigines of Australia are estimated to number at the present time about fifty thousand. Their extinction, however, seems to be only a matter of time, as their number is steadily diminishing. Some of the earliest missionaries sent to New Zealand by the Church Missionary Society were artisans. They were contemporaries of Marsden, and sought diligently, and with much patience, to teach a few of the arts of civilized life to the rude Maoris. Some industrial schools were established by government aid, for the most part with farms attached to them.[2] Industrial training has no doubt served a useful purpose in the wonderful, though checkered, history of Maori missions.

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[1] *The Mission Field* (S. P. G.), February, 1903, p. 43.

[2] *Ibid.*, May, 1895, pp. 180–183.

[3] Article on "The Australian Aborigines," by the Bishop of Carpentaria, in *The East and the West*, January, 1903, pp. 65–74.

Successful schooling in handicrafts among the Pacific islanders.

If we continue our inquiries among the islands of the Pacific, we find that the study of handicrafts has been a feature of missions in the New Hebrides, and we note the adoption of an industrial policy as part of the programme of the London Mission at its numerous stations, long before the middle of the last century. The skilled carpenters of Rarotonga, taught by the Rev. Aaron Buzacott, were known far and near among the Pacific islanders. Samoan teachers, trained at the Malua Institution, were pioneers of the civilized arts wherever they were sent, and soon built good houses, which they filled with suitable furniture made by their own hands. The native boys under their care were instructed in various trades, and soon became excellent carpenters themselves. Mat-making was taught to the girls, and hat-making as well. The surprising statement is made that in a single year hats to the value of two thousand pounds ($10,000) have been exported from Niué.[3] Other islands present a similar record of progress. The early missionaries of the London Society gave the impulse to skilled labor which "lives to-day in the improved homes and in the ready, clever craftsmen of the islands of the Pacific." At the present time, technical instruction at the Leulumoega School, and a large and busy workshop at Malua, both on Upolu, an island of German Samoa, are active features of the London Mission. An Industrial Christian Mission, somewhat after the pattern of the Papuan Industries scheme, is earnestly called for by missionaries in the Gilbert Islands.

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[1] *Periodical Accounts Relating to Moravian Missions*, December, 1899, p. 194. Cf. also article by the Rev. J. T. Hamilton, D.D., in *The Missionary Review of the World*, January, 1903, pp. 3–15.

[2] Stock, "The History of the Church Missionary Society," vol. i., p. 446, and vol. ii., p. 625.

[3] "Every industry practised on Niué and every art known there was taught by the Mission. No outsider had any share in the industrial training and education of the people. Niué is only a fair sample of the Christianised islands of Polynesia. It stands as an instructive object-lesson in the industrial education carried on during many years by the missionaries of our Society, and the whole of this has been effected without additional cost to the L. M. S."—*The Chronicle of the London Missionary Society*, May, 1904, p. 120.

In the Micronesian Mission of the American Board there is an industrial department at Bingham Institute, on the Island of Kusaie, in which printing is taught. The Report of 1903 states that nearly 177,000 pages were set up and printed during the previous year, entirely by the hands of the pupils of the school. In the Hawaiian Islands, under the care of the Evangelical Association, are several schools—the Kawaiahoa, the Maunaolu, the Kohala, the Hilo, and the East Maui—where children are trained in useful industries. At the Kamehameha Schools are three hundred Hawaiian children receiving an industrial training, after the model of Hampton Institute.

Transforming the Indian from a "pagan liability" into a "Christian asset."

Missions among the Indians of North and South America have also utilized the industrial method with marked success. The Church Missionary Society in Canada has several schools where training in some useful trade is combined with intellectual and religious instruction. The boys of the Industrial Home at Alert Bay, it is recorded, made all the furniture of the hospital erected there in 1898. From Aiyansh, on the Naas River, one of the Church Missionary Society missionaries wrote, in 1899: "I am afraid you are slow at home to appreciate the immense importance of this sort of work among uncivilized races in connection with missions. . . . Humanly speaking, had we no saw-mill you would never have heard of a 'transformed people' at this out-of-the-way place."[1] Manual training is a part of the instruction in some of the Indian schools of the Presbyterian missions. The extensive Methodist missions are also to a considerable degree industrial. Seven institutions are noted where trades are taught, and with four of these farms are connected, varying in size from two hundred to twelve hundred acres. A recent Government Blue Book, in referring to this feature of the work of missions in Canada, remarks: "As a pagan, the Indian was a liability; as a Christian, he is becoming an increasing asset to the nation."

It has been one of the mistakes of the Indian policy of the United

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[1] *The Church Missionary Gleaner*, November, 1899, p. 174.

States that the industrial capacities of the Indians have not been sufficiently cultivated, thus closing many opportunities of self-support.[1] Their native skill in canoe-building, blanket-weaving, basket-making, bead-work, and pottery—arts which they have cultivated from ancient times—could have been fostered by government patronage, and made of artistic and economic value, had not the reservation system tended to enforced idleness rather than wholesome industry. In Alaska various mission efforts have coöperated with the Government in introducing the arts and trades of civilized life. An industrial school has been established at Sitka by the Presbyterians, and the Moravians have several at their different stations. The Episcopal missions have one at Anvik, while Metlakahtla may be counted an industrial marvel in both its moral and economic aspects.

Industrial efforts in South America, Mexico, and the West Indies.

Among the Mapuche Indians in Chile is the Quepe Industrial School, with extensive workshops and an agricultural farm; a Christian Colony for the prosecution of various industries has been also established, both conducted by the South American Missionary Society. The experiment of cotton-growing is about to be inaugurated in the Chaco country, west of Paraguay, which will prove, no doubt, a profitable opportunity for the Christian Indian. Mission industries have been in operation at Ushuaia, at the extreme southern point of the Continent, and sheep-farming at Keppel Island. In connection with Mackenzie College, at São Paulo, is a manual training department, as we find also at the new boys' school of the Southern Presbyterians at Lavras, Brazil. At Cuzco, Peru, the Regions Beyond Missionary Union has inaugurated industrial work which has now become entirely self-supporting. In British Guiana there are two Homes for Indian children, conducted by Mr. F. Harding—one at Cabacaburi, on the Pomerun River, and the other at Waramuri, on the Moruca River, both supported in part by the Society for the Propagation of the Gospel. In them, agriculture, carpentry, and hammock-making are taught. In Mexico the Cumberland Presbyterian Church has given attention to practical industry in its schools at Aguascalientes, as have also the Southern Presbyterians at several of their stations, and the American Board in its Colegio Internacional at Guadalajara. In the Jamaica Mission of the Moravians, efforts have been made to introduce improved methods of agriculture.

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[1] Cf. article on "Indian Industrial Development," in *The Outlook*, January 12, 1901, p. 101. The interesting work of Miss Sibyl Carter in teaching the lace industry among the Ojibways, the Dakotas, and the Chippewas, is described in *The Outlook*, September 1, 1900, p. 59. The art of bead-work has also been made a specialty among the Indians at "Mohonk Lodge," Colony, Oklahoma. The work has been for six years under the charge of the Rev. and Mrs. W. C. Roe (Ref. C. A.), and is now entirely self-supporting.

The foregoing review of the industrial features now established in many mission fields indicates that this department of training has developed extensively of late, and that its substantial value and helpfulness are increasingly recognized.

3. MODERN METHODS OF UNIVERSITY EXTENSION.—In addition to what may be called the canonical efforts in behalf of education, identified as they usually are with permanent institutions, and conducted according to an established routine, we may note an increasing tendency in mission lands to adopt and utilize less formal methods, adapted to reach certain classes, and intended to extend the influence of education more generally among the people. Among these extra-institutional devices we may name conferences, summer or winter schools, lecture courses, plans for home culture, mutual improvement societies, and passing reference may be made also to mission conferences, and other more strictly ecclesiastical assemblies. These various gatherings are not designed in all cases simply to popularize secular education, or distribute broadcast the seeds of culture, but to a preponderating extent they are made the media of religious and spiritual instruction. In some instances they have a philanthropic purpose, being devised to ameliorate cheerless conditions, and put some brightness and the means of profitable entertainment into dreary and depressed lives. In most cases they are adjusted to the intellectual or spiritual needs of certain classes of workers, and so are addressed principally to this purpose.

Extra-institutional methods for extension of culture.

In India these tentative facilities have been widely adopted, especially in behalf of the educated classes, among whom they serve as a valuable means of influence. Numbers of missionary workers, especially those connected with Christian Associations for young men and young women, have devoted themselves with solicitude and evangelistic zeal to the welfare of students, both graduate and undergraduate. Lectures, or public addresses, within the precincts of some

Special efforts among Indian students.

institution, in the hostels where students reside, in Christian Association halls, or in outdoor gatherings, are favorite methods of approach. Reading-rooms and Bible classes are also useful. Acquaintance is thus established, and the way is opened for further and more personal intercourse. Overtoun Hall, in the Young Men's Christian Association Building, Calcutta, is in constant use for such purposes. The London Missionary Society at Bangalore has organized a special department of activity among educated men, in which the Rev. T. E. Slater is a prominent and devoted worker. It has instituted a campaign of lectures, conferences, study classes, literary unions, and mutual improvement societies, and is giving much attention to the distribution of suitable literature, in order to attract the educated Hindu mind.

Valuable work of the Oxford and Cambridge Missions.

The Oxford Mission to Calcutta, and the Cambridge Mission to Delhi, have made a specialty of work for the educated classes. In many of the large cities of India, notably in such student centres as Calcutta, Dacca, Lahore, Allahabad, Bombay, and Madras, careful thought is given to the needs of students. It is a notable fact that "there are more men receiving an English university education in India than there are in the British Isles."[1] At Allahabad, the Oxford and Cambridge Hostel, and also the Oxford and Cambridge Institute at the same place, both established by the Rev. W. E. S. Holland, M.A., of Magdalen College, a Church Missionary worker among young men, are scenes of tactful and earnest work among a large student body.[2] Free reading-rooms are also made available, such as the very successful one established at Madanapalle by the

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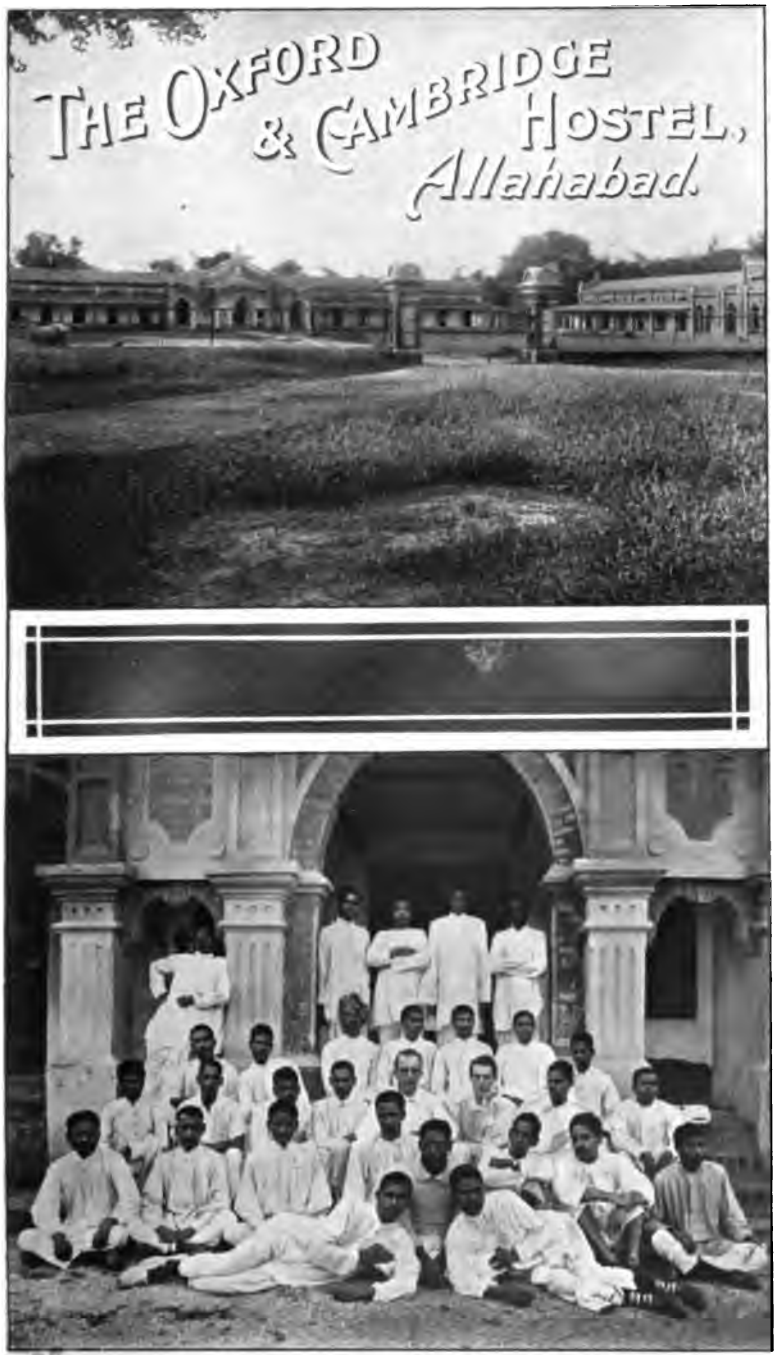
[1] The Rev. G. T. Manley, in *The Church Missionary Intelligencer*, June, 1902, p. 444.

[2] Mr. Holland thus describes the workings of these institutions: "With the general body of students we can only get into touch by attracting them to some centre where we may get to know them. With this object we have turned the large room of our bungalow into a reading-room, supplied with English papers, magazines, and games; and in the compound we have three tennis courts, which are in great demand. Inconveniently situated as our Institute is, we have now over seventy members, and numbers of men come round every evening. In connexion with this, the 'Oxford and Cambridge Institute,' we have organized a course of lectures, followed by discussion. Among our lecturers (past and present) are the Bishops of Calcutta and Lahore; the Revds. A. H. Bowman, J. P. Haythornthwaite, G. H. Westcott, C. A. R. Janvier, J. N. Carpenter, and G. T. Manley. The lectures have had an average attendance of about ninety. . . . The Hostel seems to me to afford unique opportunities for winning these men. They get to know us intimately; are under our constant influence, and can come to us at any odd moment for a talk."—*The Church Missionary Intelligencer*, July, 1901, p. 533.



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The Hostel Quadrangle, Allahabad.
A Group of Indian Students—Inmates of the Hostel.
(See p. 128.)

SPECIAL WORK FOR YOUNG MEN IN INDIA.
(C.M.S.)

Rev. J. Chamberlain, M.D., of the Arcot Mission. The World's Student Federation, to which we shall refer more fully in the next section, is a forceful agency, and has accomplished a vigorous and fruitful work among educated Indians. The Student Federation membership in India, including Ceylon, already numbers 2500.[1]

Efficient aid of lecturers on the Haskell foundation.

The Barrows lecturers—Drs. Barrows, Fairbairn, and Charles Cuthbert Hall—have given most effective aid in this endeavor to reach the educated classes. They have presented Christian truth to the cultured minds of India with admirable tact, impressive eloquence, and winning attractiveness. The missionary body has welcomed these sympathetic coadjutors; and their powerful apologetic arguments on behalf of Christian truth, presented in a spirit of fine courtesy, have made a deep impression upon many Indian hearers. A prominent native Christian paper in India has expressed the hope that the Barrows Lectureship (often called the Haskell Lectureship) will eventually develop into a permanent mission for educated Indians.[2] Other lecturers have been heard in India with great acceptance; we may name as examples Dr. Ladd and Dr. Pentecost.

The Decennial Missionary Conference of India, and other stated assemblies.

General conferences, conventions, and public gatherings for various purposes, are numerous and popular in India. The most important of these is the regular Decennial Missionary Conference of all India, which began to be known as "The Decennial" in 1872, when this designation was first used. Since then it has assembled at the end of each decade, having met first at Allahabad in 1872, then at Calcutta in 1882, at Bombay in 1892, and at Madras in 1902. It is an interdenominational as well as an international gathering, and is attended not only by foreign missionaries, but by representative Indian Christians. The attendance increased from 136 missionaries, representing nineteen societies, at Allahabad, to 620 missionaries, gathered from forty societies, at Bombay. At the Madras meeting, in 1902, the attendance included only appointed delegates from the various missions, in the proportion of one delegate for every fifteen Europeans on the mission staff. Other general conferences had preceded this stated "Decennial," among them one at Calcutta in 1855, one at

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[1] Upon this subject of work among Indian students of the educated classes in general, cf. article by Mr. George Sherwood Eddy, in *The Missionary Review of the World*, December, 1903, pp. 922–927; also *The Intercollegian*, April, 1902, p. 171; and *The Church Missionary Intelligencer*, July, 1901, pp. 531–538.

[2] *The Christian Patriot*, January 24, 1903.

Benares in 1857, and one in the Punjab in 1862. The South India Mission Conferences have convened at regular intervals since 1858. There are also local assemblies of missionaries and native workers held frequently in almost all the large cities of India, some of these, however, being exclusively native gatherings, as the Bengali Christian Conference, which met in 1904 for its twenty-seventh annual session at Calcutta. Numerous other strictly provincial or tribal gatherings are customary, such as the Tamil Christian Congress, and the Garo General Association.

It is worthy of special note that a representative Indian Christian National Council, intended to include all Indian Christians in its constituency, was formed in 1903, its design being to guard and promote the interests of the Indian Christian community as a whole. Prominent organizations of native Christians, such as the Madras Indian Christian Association, the Parsi Christian Association at Bombay, the Christian Literary Union of Bangalore, and the Bombay Indian Christian Association, are already in active existence. There are also native conferences of preachers, evangelists, teachers, colporteurs, and Bible-women. Moreover, the various missions, or denominations, arrange to meet at regular intervals, as the Conference of the Telugu Baptist Mission, the Quinquennial Conference of the Church Missionary Society, the South Indian Provincial Synod of the Wesleyans, and the Synod of the South India United Church, besides many other ecclesiastical assemblies. It may be noted also that important movements on behalf of church union have been consummated by Presbyterians and Methodists. The various branches of the Presbyterian Church engaged in mission work in India will hereafter coöperate in one General Assembly, composed of both native and foreign representatives.

Summer schools, harvest festivals, and students' camps in India.

Conventions for purely spiritual ends are numerous, among these aims being the deepening of the religious life, and the quickening of evangelistic zeal. Gatherings similar to camp-meetings, and known as Christian *melas*, are held among rural communities. Harvest festivals are rallying-points for Christian delegations from neighboring villages, drawn together for spiritual instruction, and to present their offerings, usually in the form of living animals, the fruits of the soil, or articles of home manufacture. Summer schools are in vogue, for both biblical and secular study, and teachers' institutes are held, where normal and advanced instruction is given, and an *esprit de corps* cultivated. Conferences after the pattern of Northfield

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The First General Assembly of the Presbyterian Church in India, Allahabad, December 19, 1904.
(See p. 130.)

The Last Meeting of the Presbyterian Synod of India, Allahabad, November, 1904.

CHURCH UNION IN INDIA.

and Keswick are now annually convened. The programmes of these gatherings include the discussion of some great theme of Christian doctrine or history which is studied in its varied aspects. A similar assembly is the "Kodaikanal Convention for the Deepening of the Spiritual Life," held at that mountain retreat every year. An annual Christian Students' Camp, initiated in 1898, under the auspices of some Young Men's Christian Association leaders, has proved a most popular as well as profitable experiment, having an attendance of about one hundred students. The Young Women's Christian Association has established a similar provision for the rest, recreation, and instruction of its members. "Friendly Clubs" have been instituted, which are both social and literary in their design and scope. Zenana visitation, now so extensively conducted, is also in this class of agencies supplemental to the regular educational programme, as is also village work by missionary ladies, or native Bible-women, who visit the homes of the peasant class with the same aims as impel them to enter the zenana. Classes for home culture are arranged for girls who have had some school advantages and are promising candidates for further improving study. A novel entertainment, called by the rather unusual name of a "Zenana Party," has been tried at the Isabella Thoburn College in Lucknow. It is best described in the note appended.[1]

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[1] "Its object is to provide a form of entertainment which will also be instructive and educational. The most popular form, which has been tried on several previous occasions, was again used at the zenana entertainment given last Friday. Stereopticon views of Japan furnished illustrations for an interesting address, by one of the Professors of the College, on her own travels in that land. The dwellings, occupations, dress, and habits of the people were shown. The Japanese mode of salutation, the women's costumes and fashion of dressing the hair, and their manner of performing household tasks, evidently appealed strongly to the feminine interest. Their wonder at the pictures which appeared so mysteriously upon the screen did not prevent their showing a keen sense of the humorous whenever opportunity offered. Quite as interesting to the spectators was the music which was furnished at intervals during the address, by the students of the High School and College. Once it was a pretty Urdu song by Hindustani girls; again a violin solo; and then a rollicking plantation song by a group of English students. But perhaps the most pleasurable feature, and the prettiest expression of their enjoyment, was the scene after the close of the entertainment. It was bright moonlight as the women came out of the hall to the verandah. The *garees* and *palkhees* and *dolees* stood waiting just beyond the gate, but for a short quarter of an hour the younger ones among the crowd, to whom no doubt the moonlit lawn seemed a vast expanse compared with the tiny courtyards of their homes, hidden by the temporary screens put up for the occasion, danced out into the middle of the lawn, and laughed and played with a delight that was altogether charming."—*The Indian Ladies' Magazine*, December, 1902, p. 204.

Settlement work in Indian cities and villages.

A missionary settlement of university women at Bombay is a project which originated, in 1893, with some of the lady students of Oxford and Cambridge identified with the Student Volunteer Movement. Other institutions coöperated, and ladies from Newnham, Girton, Somerville, and Alexandra colleges, connected with different universities, reached Bombay in 1896. They work under the general direction of a council formed in Great Britain, and are supported by the women students of the universities of the Motherland. An evangelistic, educational, and medical mission has thus been established among Parsi women of the better class, the design of the settlement being to benefit especially women of the higher grade of Indian society. In 1899, Mrs. Royal G. Wilder, and her daughter Grace, of the American Presbyterian Board of Missions, established a similar settlement for village work in Western India. Four young ladies went out in that year and were supported by the special gifts of generous friends. Their field is in the numerous towns and villages in the vicinity of Kolhapur, and they seek, by house-to-house visitation, Bible instruction, and informal religious gatherings, to enlighten the minds and win the hearts of the ignorant peasant women. Still another missionary settlement, intended for work among men, has been organized in Madras. In the neighboring Island of Ceylon we find like conferences and gatherings, especially for the instruction of native Christian workers. Prominent among them is a convention attended by fifty Bible-women connected with the various missions.

"Rainy Weather Bible Classes" in Burma.

In Burma the Baptist Missions hold annual Bible institutes for preachers among the Kachins, and pastors' Bible classes in connection with their work among the Karens, besides regular conferences attended by missionaries and native workers of all classes. Native Christians have their associations and gatherings in all parts of Burma. At a recent Karen Association meeting an attendance of 1950 persons was reported. When the rainy season prevails, Bible classes attended by native evangelists are held, to which the appropriate name of "Rainy Weather Bible Classes" has been given, since the touring trips are rendered impossible by the usually continuous downpour. Annual conferences in connection with the Methodist Mission in Malaysia assemble at Singapore. The Laos Mission of the American Presbyterians, in addition to their regular ecclesiastical gatherings, held a special convention at Chieng Mai during Easter Week

Decennial Missionary Conference, Madras, India, 1902.

of 1903, attended by over a thousand delegates from the mission churches. The mornings of five consecutive days were devoted to religious services, including a communion gathering on Easter morning, with an attendance of eight hundred. The week-day afternoons were devoted to social intercourse, interspersed with games and amusements. A spirit of liberality was manifested during the sessions, and generous contributions towards various church purposes were secured.

The Mission among the Higher Classes in China.

In China, some years ago, the Rev. Gilbert Reid, D.D., founded the Mission among the Higher Classes, designed to establish friendly relations with statesmen, literati, and men of rank, in the hope that their minds might become enlightened, and their views broadened, concerning the essential features of Western civilization. This Mission contemplates the establishment of an International Institute, containing a library, museum, auditorium, class-rooms for special study, and reception-rooms for social intercourse. It is hoped by these means to dissipate prejudices, and bring the higher classes of China into a more sympathetic attitude towards the West, and thus forward the introduction of Western learning into China, and establish more cordial international relations. When this is accomplished some of the barriers to mission progress in China will disappear, or be in part removed. Dr. Reid's project was in abeyance during the Boxer disturbances, but in accord with his general scheme he has been lecturing in the Shanghai Polytechnic, on a comparative view of the governments and customs of different countries. Large audiences have greeted these addresses. A new impulse has been given towards the accomplishment of his plans by the purchase of valuable property in Shanghai, which has just been effected with funds provided almost entirely from local contributions. One of the main buildings will soon be erected, and the prospects of further progress are understood to be bright. Dr. W. A. P. Martin has recently become associated with Dr. Reid in promoting the success of his scheme.

Numerous conferences, associations, and institutes in China.

Conferences of various kinds are numerous and influential throughout the China missions. They are of comparatively recent origin, for although the first general conference of the Protestant missionaries was held at Peking in 1877, and the second at Shanghai in 1890, the movement for native conferences did not begin, save locally in a small way, until about 1896. In that year such gatherings of Christian workers convened at Chefoo, Peking, Shanghai, Foochow, and, in a less formal way, at Hankow, Tengchow, and elsewhere.

They have been extremely useful, and have helped the Church in China to find itself, and be conscious of its solidarity, realizing the unity of Christian fellowship and the strength of oneness in Christ. The total attendance at the first four conferences was 2883, of which number 2382 were Chinese, 1000 of them being students. The presence of Mr. John R. Mott, then on one of his world tours, was a great help in the spiritual conduct of the meetings. Since then numerous like gatherings have assembled in all parts of China. Women's conferences are now an established order, as well as those for men; teachers' institutes convene from time to time for normal training and advanced instruction; while pastors' associations are forming in increasing numbers. All missionaries in China are looking forward with interest to the Centennial Conference, to be held in 1907—just a century after the inauguration of modern missionary effort in that land, when Morrison in 1807 entered upon his pioneer service. This Conference will take the place of the one which could not gather in 1900, owing to the Boxer troubles. The Province of Hunan, which has only recently been opened to missionary residence, has already become the scene of a fraternal gathering, showing how quickly this laudable feature is introduced. The numerous missions which have entered that fanatical, and until lately inaccessible, province in Central China, joined hands and hearts in a conference held at Changsha, in July, 1903, in which union, coöperation, and plans of brotherly comity were subjects of happy and harmonious action. The Yale University Mission was cordially invited to enter upon a special work among the literati of Hunan, hitherto a hotbed of anti-foreign sentiment. In all these varied conferences which we have noted, the keynote was the deepening of the spiritual life, and the perfecting of Christian service, combined with earnest searchings after a solution of the many militant problems which confront the mission worker in China.

The Educational Association of China.

The large interests involved in education have prompted the formation of the Educational Association of China, which held its fourth triennial meeting at Shanghai in 1902. It has now 249 members, and finds an important sphere of service in giving systematic form to the educational movement in China, in fixing standards, arranging courses of study, superintending the publication of school literature, and bringing into agreement the educational terminology to be adopted in the arts and sciences. Aside from the special work of the Educational Association, the various missions utilize educational institutions for special Bible work among students, and for useful lectures, apart from the regular curriculum of studies. Here and there a Chinese "Chautauqua" is attempted, with a *sui generis* list of subjects for consideration, suited to the environment and needs of students. The Young Men's Christian Association has opened Bible institutes, and frequently holds student assemblies. The Morrison Society, an organization devoted to the investigation and study of the various problems directly or indirectly related to mission work in China, has been recently formed, and a special department of *The Chinese Recorder* is devoted to the promotion of its aims.

The academic utility of museums.

The opening of museums in some of the large academic centres, in which lectures are delivered on scientific and religious themes, has been found attractive to the Chinese. The attendance at these museums has been phenomenal, extending in some instances to seventy or eighty thousand annually. Special lecture courses present historical, economic, and scientific instruction, in a way to secure the delighted attention of large audiences. It often happens that in these lectures the superstitious notions lodged in the minds of Chinese listeners receive some staggering blows, and yet so deftly are the thrusts given that dazed minds hardly know where the paralyzing assaults come from, while no spirit of bitterness or antagonism is aroused. In some of these museums provision is made for a Gospel service, which multitudes attend.[1] The summer school is a favorite in China, and is held during vacations at some convenient educational institution, or becomes itself a vacation experience in the form of a camping-out party.

Informal classes in towns and villages, gathered in the evenings to study "Western learning," often attract men of literary rank. It is interesting to note that a Chinese Choral Union was formed at Foochow in 1902 to develop a love of and a desire for good sacred music. It held its second Choral Festival in that city in 1903.[2]

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[1] A letter from the Rev. Hunter Corbett, D.D., who has charge of the museum at Chefoo, indicates that the holding of a religious service has been attended with excellent results. He says: "The first year we opened this place 71,500 visitors were received. Every one heard the Gospel preached, and received tracts and books to take home. We have had visits from officials and rich men, also from women and children, people whom we could not reach before opening the museums. . . . We have now some earnest Christian workers, who were brought to a knowledge of the truth through this work. The people as a class are much more friendly than formerly. Much prejudice has given way, and we are now greeted on the streets, and treated as friends, by many who used to pass us as unworthy of notice."

[2] *The Chinese Recorder*, July, 1903, pp. 365–367.

"Station classes" are similar adult schools devoted to Bible study, informing lectures (often accompanied with an exhibition of lantern-slides), courses in "first aid" instruction, scientific experiments, instruction in singing, with now and then a Sunday-school lesson or a prayer-meeting as part of their varied programme. Women's classes are like station classes, but are attended by the married women only. Bible-women's institutes and schools are for special instruction to that class of workers, now becoming numerous in China. We find accounts of an "Autumn Reading Class" which gathered together forty members for six weeks at Swatow, with the Bible and Bunyan's "Pilgrim's Progress" as its text-books.

Informal classes among the Chinese for the study of "Western learning."

Japan has given a cordial welcome to the university extension scheme in its diversified forms. It has a record for large general missionary conferences, which have been held in 1872, 1883, and again at Tokyo in 1900. Its ecclesiastical gatherings are of imposing proportions, as those of the Kumiai Churches, and of the Church of Christ in Japan. An appreciative hearing is given to foreign lecturers of eminence who visit the Island Empire. Students' conventions, usually under the leadership of the Young Men's Christian Association, or of the Student Volunteer Movement, are largely attended. It had been arranged that the Conference of the World's Student Christian Federation should be held at Tokyo, in September, 1904, but owing to the Russo-Japanese War the project had to be abandoned. The American Episcopal Mission has recently opened a Church House in Tokyo for direct work among the students of the Imperial University. The first Christian Summer School gathered in 1889, and met for its sixteenth session in 1904. It has grown to such proportions that it now meets in two sections, one Japanese and the other foreign. Special schools assemble annually in the summer for pastors and evangelists of the various missions, and winter schools as well, such as the Bible School which meets yearly at Saga. A League of those who went out to the foreign field as Student Volunteers has been formed, and held a profitable conference at Karuizawa in 1902. The mountain retreat of Karuizawa promises to become a Japanese "Northfield," a Japanese "Chautauqua" being already in existence.

University extension devices popular in Japan.

Spiritual conferences for deepening the religious life, Bible institutes for special religious study, with an aggregate attendance in some instances of over nine hundred, Bible-women's conventions, ladies'

PALMORE INSTITUTE, ENGLISH NIGHT SCHOOL.

(All the Students in the Group are Christians.)

STUDENTS OF PALMORE INSTITUTE, KOBE, JAPAN.
(M.E.S.)

UNIV. OF MICH.

clubs, mutual benefit societies in village communities, evening schools, with now and then magic-lantern lectures, are other and well-known agencies. Formal lecture courses are planned in different cities, an attendance of eight hundred greeting one recently given at Kobe. Missionaries on their tours often carry a lecture outfit with lantern-slides to delight as well as instruct the village communities which they visit. Social settlements are to be found at Osaka, Tokyo, and Kyoto. A feature of the settlement at Tokyo is Kingsley Hall, opened by Mr. S. J. Katayama, who during a visit to England and America made a careful study of Toynbee Hall and Mansfield House in London, the Andover House in Boston, and the Hull House in Chicago, returning to devote himself to similar work in his native country.[1] The Kyoto settlement is in effect a "household church," with a varied programme of religious exercises, intellectual entertainment, and kindly ministration, calculated to give relief and cheer to life, in spite of long days of toil.

Bible institutes and social settlements in Japanese cities.

In Korea much attention has been given to Bible study classes for adults. They gather at various stations throughout the country, and are composed of Christians specially invited from neighboring churches and village communities. The purpose is to set apart from one to four weeks for the careful study of Scripture truth and its application to daily life. It might be called a sabbatical week or month given over to religious study—the serious devotion of an unusual amount of time to searching after knowledge and perfecting the Christian view of life. Classes of this kind are held for women also as well as men; they vary in the numbers attending them from thirty to three hundred, the expenses of the gatherings being borne by the natives themselves. The object is not simply Christian culture, but inspiration and training for service and aggressive work in the churches. In some instances, pastors, teachers, and evangelists are exclusively invited, and the class becomes an informal theological seminary. It would seem that the Korean "Northfield" is already an established institution. An Educational Association similar to the one in China has recently been formed in Korea, with the Rev. H. G. Underwood, D.D., as President. It will supervise the issue of suitable graded text-books, fix scientific terminology, and endeavor to give uniformity and system to educational progress. A new "Single Advance Society" under Korean direction is a sign of the times, especially as it announces its

Bible study classes a remarkable feature in Korea.

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[1] *The Japan Evangelist*, June, 1900, p. 181.

purpose to be "the education and enlightenment of the people and the advocacy of the national spirit."

Students' conferences, Bible schools, and lectureships in Africa.

The first Students' Conference in South Africa was held at Stellenbosch in 1896, and was attended by five hundred delegates from twenty-nine educational institutions. It was under the auspices of the World's Student Christian Federation, and was devoted almost exclusively to religious themes. Conferences, institutes, Bible schools, and lecture courses, for pastors, evangelists, and teachers, are becoming recognized agencies in various missions throughout Africa. Educational institutions like Lovedale have their separate literary societies, or students' clubs, for mutual intellectual improvement and culture. Ecclesiastical gatherings, or missionary conferences, in some instances denominational and in others interdenominational, are held in connection with missionary operations in other sections of the Continent. The first General Conference of Congo Missionaries met at Leopoldville in January, 1902, just twenty-five years after Stanley's memorable journey, in 1877, which opened the Congo region to the white man. The First General Missionary Conference of South Africa assembled at Johannesburg in July, 1904, with an attendance of about one hundred representatives from twenty-five societies—American, British, Dutch, French, German, Norwegian, Swedish, and Swiss. In Madagascar, meetings of the Congregational Union are sometimes attended by about 1600 pastors, evangelists, teachers, and delegates.

Conferences on the heights of Lebanon in Syria, and summer schools in Asia Minor and Macedonia.

In many sections of the Turkish Empire, as well as in Persia, conferences of missionaries and native workers are part of the programme of missions. Brummana, on Mount Lebanon, has become the favorite site for a gathering which promises to be held regularly at stated intervals. Missionaries and native Christian leaders from all parts of Syria, as well as from Palestine and Asia Minor, have assembled there on several occasions, for inspiring and profitable seasons of religious discussion and spiritual devotion. A special conference of the pastors and evangelists of Syria recently met at Beirut, by the invitation of the Syrian Protestant College officials. It was held during a vacation season, when the College dormitories could be thrown open for entertainment. It so happened that the Sunday-school Convention of 1904, on its way to Jerusalem, was visiting Beirut while this conference was in session, and the opportunity was improved for fraternal greetings which gave mutual pleasure. The summer school is well known in Asia Minor and Macedonia. It was while returning from one of these annual gatherings for Bible workers at Bansko, in Macedonia, it may be remembered, that Miss Ellen M. Stone was waylaid and abducted, in 1901.

Further reports of summer schools, conferences, and societies for mutual improvement, in Australia, New Zealand, Oceania, Hawaii, Mexico, South America, Cuba, and among the Indians of North America, could be given did the subject call for further details. A large conference of 288 native pastors and 177 deacons, so representative that it has been called the "Congregational Union of Samoa," assembled at Malua in April, 1904. It ordained nineteen young men to the ministry, and formed a Christian Endeavor Union for German Samoa, besides giving days to the consideration of spiritual and practical themes bearing upon the progress of Christianity in the South Sea Islands. This all pertains to a region where not long ago degrading savagery reigned in its pre-missionary days. A settlement house was opened in 1903 at Manila, under the supervision of Bishop Brent. The Evangelical Union of the Philippine Islands is one of those bright signs—now becoming so numerous—of the gracious spirit of unity among Christians.

A noble response to the claims of world-wide missions.

4. Christian Associations for Young Men and Young Women.—This general caption stands for a group of societies well known in Christian lands, whose activities have been extended to foreign mission fields. Among those which have responded to the appeal of world missions are the Young Men's and the Young Women's Christian Associations, including their Intercollegiate Departments, the Student Volunteer Movement, the Society of Christian Endeavor, the Epworth League, the Baptist Young People's Union, the Luther League, the Brotherhood of St. Andrew, the Order of the Daughters of the King, the International Order of the King's Daughters and Sons, the Foreign Sunday School Association, the Children's Scripture Union, besides unions and bands connected with regular societies, as the Gleaners' Unions of the Church Missionary Society, the Watchers' Bands of the London Society, and the Wesley Guilds of the Wesleyan Society. The National Student Union in various

mission lands are in affiliation with the World's Student Christian Federation. In addition to the organizations already specified, there may be included within this classification numerous associations or societies under native auspices in mission lands, such as institutes, guilds, bands, and circles (some of which have been mentioned in the previous section), the design of which is to instruct and inspire young people, and open to them doors of beneficent service.

The progress of the Y. M. C. A. in mission fields.

The Young Men's Christian Association, especially through the work of its Student Department, is the leading factor in the foregoing enumeration. The World's Committee of Young Men's Christian Associations, of which Mr. Charles Fermaud is General Secretary, has its headquarters at Geneva, Switzerland, and is the central agency around which cluster the various national committees of every continent. In countries where no national committee has as yet been formed the World's Committee is represented by its corresponding members. Conferences of this World's Committee are held every four years, the most recent having been convened at Paris, France, in 1905. Aside from the World's Committee, there is another organization which is in touch with foreign mission fields, yet quite distinct in its workings from the former Committee. It is the International Committee of Young Men's Christian Associations of North America, of which Dr.. Lucien C. Warner is Chairman, and Mr. Richard C. Morse is the General Secretary. About 1888, solicitations from the missionaries in various fields began to accumulate in the hands of this International Committee, calling for its entrance upon a special work among the young men of non-Christian lands. These calls were responded to on the part of the Committee by sending Mr. Luther D. Wishard on a tour of investigation among the missions of the world, and in 1889 the first foreign secretary, Mr. David McConaughy, was sent to India. The Committee then established what is known as its Foreign Department, now under the general administration of Mr. J. R. Mott, with Mr. H. P. Andersen and Mr. E. T. Colton as Associate Secretaries. This International Committee through its Foreign Department sends a considerable force of foreign secretaries to the mission fields to aid in organization, and to coöperate with the various national committees, or with the more important local associations, and thus to extend the operations and aggressive efficiency of association work wherever they may be stationed. These foreign secretaries—they are in fact missionaries—now number sixty-three, in twelve mission lands, their services being devoted, in at least one half of the associations with which they are identified, to work among students. The *Foreign Mail* is their American organ of communication with friends and supporters.[1] The National Councils of Young Men's Christian Associations in England and Scotland have also, like the North American International Committee, their Colonial and Foreign Departments, and send out their force of secretaries to mission lands, especially into India, Burma, and the British colonies. Bombay is one of their chief centres of activity, where Mr. Frank Anderson, M.A., and Mr. James McWhirter are conducting a successful mission among native students. Arrangements are completed for the construction of a handsome building for the Central Branch, devoted to work among Europeans and Eurasians, and another for the Student Department in the native city, the former to replace the old building, which is now out of date. A building is also in course of erection at Rangoon, and at Singapore a new branch has quite recently been opened, where suitable quarters have been obtained for establishing a hostel for young men. In addition to the services rendered by these

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[1] The distribution of these foreign secretaries as given in the Foreign Mail, Jan., 1906, including those from Canada and Great Britain, is as follows:

Argentine . . .	B. A. Shuman
	Charles J. Ewald
Burma	O. H. McCowen
	Stuart Donnithorne
Brazil	Myron A. Clark
	J. H. Warner
Ceylon	C. A. Adams
China	F. S. Brockman
	D. Willard Lyon
	F. O. Leiser
	H. T. Hodgkin
	R. R. Service
	W. L. Beard
	L. E. McLachlin
	J. M. Clinton
	Robert E. Lewis
	W. W. Lockwood, Jr.
	Arthur Rugh
	G. H. Cole (unassigned)
	Geo. W. Leavitt "
	Wm. E. Taylor "
	Jas. H. Wallace "
	Robert R. Gailey
	Charles W. Harvey
	Roscoe M. Hersey
	C. H. Robertson
	F. B. Whitmore
Cuba	J. E. Hubbard
Hong Kong.	Walter J. Southam
	J. L. McPherson
	C. C. Rutledge
India	E. C. Carter
	H. J. Keith
	F. J. Michel
	G. Sherwood Eddy
	H. G. Doud
	A. H. Grace
	Joseph Callan
	J. Lovell Murray
	B. R. Barber
	J. N. Farquhar
	C. S. Paterson
	Frank H. Reynolds
	F. W. Steinthal
	Stanley Golden
	R. L. Ewing
	L. P. Larsen
	Frank Anderson
	James McWhirter
Japan	Galen M. Fisher
	V. W. Helm
	G. S. Phelps
	J. Merle Davis
	George Gleason
	C. V. Hibbard
Korea	Philip L. Gillett
	Frank M. Brockman
Mexico	G. I. Babcock
	A. Elmer Turner
	Richard Williamson
	W. G. Coxhead
	Paul C. Foster
Singapore . . .	R. D. Pringle

North American and British secretaries, numerous independent local associations, under native auspices, have been organized in mission fields, each one connected with its own national council or committee, and manned by officers drawn from its own membership. The total of Young Men's Christian Associations in all strictly mission lands is 289, with a membership of about 22,800.[1]

The Y. W. C. A., and its activities abroad.

The Young Women's Christian Association has also its World's Committee, of which Mrs. G. W. Campbell is the President, and Miss Clarissa Spencer, General Secretary, with its headquarters at 26 George Street, Hanover Square, London. There is also a coöperating American Committee, of which Mrs. Thomas S. Gladding is President, with headquarters at 289 Fourth Avenue, New York City. The World's Committee seeks to establish and promote the formation of associations for young women in European countries, British colo-

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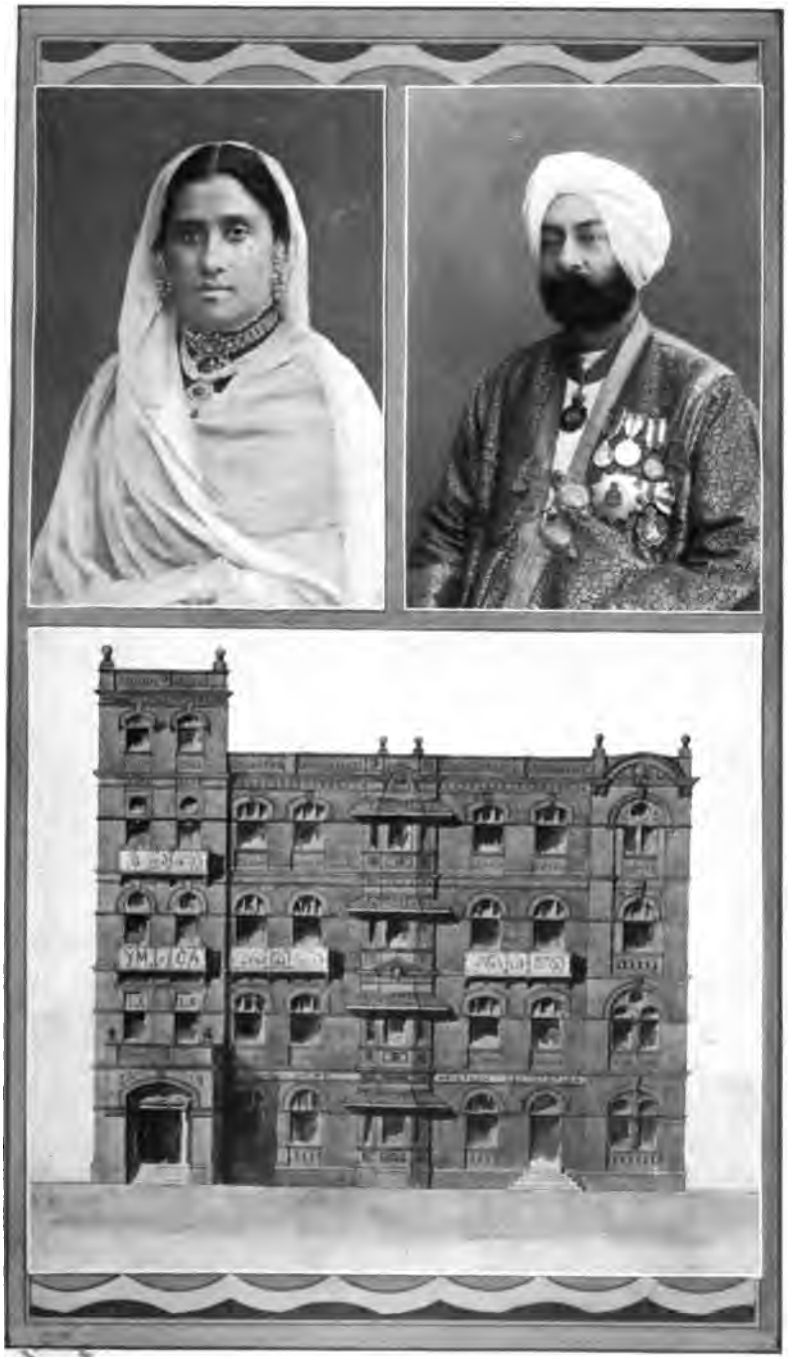
[1] The distribution of these associations is as follows:

	NUMBER OF ASSOCIATIONS.	NUMBER OF MEMBERS.
AMERICA, NORTH AND SOUTH.		
Argentina	1	525
Brazil	9	975
Chile	1	20
Dutch Guiana	2	.....
Mexico	2	625
Uruguay	3	50
West Indies	3	222
EUROPE.		
Turkey (European)	6	110
ASIA.		
Asia Minor, Syria, and Palestine	13	400
Ceylon	14	1,033
China and Hong Kong	50	3,613
Dutch Archipelago	1	35
India	104	7,633
Indo-China	3	100
Japan	64	2,755
Korea	2	540
Persia	3	40
AFRICA.		
Madagascar	1	100
North, West, and Central Africa	11	308
South Africa	10	3,750



Lady Harnam Singh Sir Harnam Singh.

(See pp. 34, 154, 345, 346.)

Building of the Young Men's Christian Association, Bombay, India.

nies, and foreign mission fields. It has sent out workers, numbering in all thirty-six, to India, Burma, Ceylon, China, Japan, and North and South Africa, and has also its corresponding representatives in Turkey, Egypt, Syria, Hong Kong, the Straits Settlements, and South America. The American Committee supports eight of the thirty-six secretaries in foreign fields. The total of Young Women's Christian Associations in mission lands is 313, with 6357 members. The next World's Conference is appointed to be held at Paris in May, 1906.

The Student Volunteer Movement for Foreign Missions.

The Student Volunteer Movement for Foreign Missions does not extend its activities to distant fields, but rather limits its sphere of service to the recruiting of candidates for the foreign service from among the students of Christian lands. A counterpart of the Student Volunteer Movement has established itself, nevertheless, among the student body in mission fields, as a department of the intercollegiate work of the Young Men's Christian Association. The purpose in foreign lands, however, is to secure volunteers for local rather than for distant missionary service. It assumes the function of a home missionary recruiting agency, with a view to stimulating consecration on the part of students to mission work in their own environment. Its special function in Christendom is to present the claims of foreign mission service to young men and young women of the student class, and to bring its appeal clearly and earnestly before their minds. In this it seeks to secure, from those who are inclined, such a commitment to work in foreign lands as they may feel justified in giving, or, at least, to awaken such an intelligent and permanent interest in the cause of missions as will dominate their subsequent attitude towards this great Christian obligation, even though they should not be able personally to go to the foreign field. It is a purely volunteer movement, with the call of foreign missions as its rallying-cry; it does not choose or commission candidates, however, regarding these functions as belonging exclusively to the churches or to missionary boards. It is in harmonious relations with all denominational bodies, and serves them all with impartial loyalty.[1] Its condition of membership is the and binds them together, under one constitution, in an immense student brotherhood, not, however, in a sense which destroys in the least the independence of their separate national organizations. This world federation dates from August, 1895, when it was formed by a conference of delegates, which met in the ancient castle of Wadstena (Vadstena), on the shores of Lake Wettern, in Sweden, representing the five great Christian Student Movements of the world then in existence. These were the American (including the Canadian), British, German, and Scandinavian, and what was known at that time by the title of the "Student Christian Movement in Mission Lands." Since then the organizations of other lands have joined in the Federation, which now represents all continents, and the most prominent nations of the earth. World conferences have been held at Williamstown, Massachusetts, in 1897, at Eisenach in 1898, at Versailles in 1900, and at Sorö in 1902, and at Zeist, Holland, in 1905. The activities of this Federation, and the practical results of its workings, have proved of striking value to the student life of our generation. The spiritual opportunities it has discovered, and the impetus it has given to the development of Christian life and service among students, are phenomenal.[1]

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[1] The purpose of the Student Volunteer Movement, as stated by the Executive Committee, is as follows: "(1) to awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions; (2) to enrol a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America; (3) to help all such intending missionaries to prepare for their life-work, and to enlist their co-operation in developing the missionary life of the home churches; (4) to lay an equal

The United Society of Christian Endeavor, and its remarkable extension in mission lands.

The United Society of Christian Endeavor is another spiritual movement which has extended itself to foreign fields with surprising rapidity and great acceptance. It has proved most helpful to the cause of foreign missions, both at home and abroad.[2] It has planted itself among the mission churches in numerous stations, with an alertness, energy, and enthusiasm truly astonishing, until its total of societies in mission lands, including "Juniors," numbers 2376 according to a recent authoritative statement, with a membership which, although not officially given, may be safely estimated as fully 300,000.[3]

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[1] Pamphlets descriptive of the Student Movements of the world, and of the World's Student Christian Federation, are published at the headquarters of the Federation, 3 West 29th Street, New York City. Cf. also Mr. Mott's volume, "The Evangelization of the World in this Generation," and the present author's "Centennial Survey of Foreign Missions," pp. 238, 239.

[2] *The Missionary Review of the World*, March, 1901, pp. 176–180, and June, 1903, pp. 420–427.

[3] An article by Mr. Amos R. Wells, published in *The Christian Endeavor World*, February 4, 1904, and also the Quarter Century Almanac of 1906, prepared by Mr. Wells, furnish information from which we cull the following statistics of societies in mission fields:

Alaska	17	Central America	13
Mexico	133	South America	84
West Indies	292	Hawaii	54

Y. W. C. A., Rangoon. Y. W. C. A., Calcutta.

BIBLE CLASS IN THE STUDENTS' HOSTEL, Y. W. C. A., MADRAS, INDIA.

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The Epworth League as a factor in mission progress.

The Epworth League, an organization founded in 1889 among the young people of the Methodist Episcopal Church, is another devoted ally of the foreign missionary cause. It arranges for the systematic study of missions among its members, and has extended its organization into mission lands. Recent data concerning the number of leagues in foreign fields do not seem to be available at present. At the time of the Ecumenical Conference of 1900, the chapters reported as in foreign fields in connection with the Methodist Episcopal Church were 443, with a membership of 16,755, and in connection with the Methodist Episcopal Church, South, were reported forty-five chapters, with a membership of 2035, making a total of 488 chapters, with a membership of 18,790. There has been, no doubt, a considerable growth since 1900, as the membership in Southern Asia alone is now stated to be nearly 20,000.

Other societies of young people, and their service to foreign missions.

The Baptist Young People's Union of America is not active in foreign fields through any extension of its own separate organizations. It confines its attention to an earnest endeavor to stimulate and inform its membership in the homeland on the subject of missions. Its "Conquest Missionary Course" plans for a systematic study of the theme which will bring its young people into sympathy with the cause, and deepen their interest in its progress. The United Society of Free Baptist Young People supports its own individual missionaries in India by contributing the necessary funds through the General Conference of Free Baptists. The Luther League of America occupies substantially the same relation to foreign missions as the Baptist Young People's Union. It devotes more attention, however, to home than to foreign missions. The Brotherhood of St. Andrew likewise is organized for home rather than for foreign service; yet it has its representatives in Japan and the Philippines, and has also chapters in Africa

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(Continued from p. 146.)

Pacific Islands	100	India	582
Japan	129	Persia	65
Korea	12	Turkey	20
China	372	Syria and Palestine	22
Burma	15	Africa	341
Siam and Laos	31	Madagascar	93

The number of Christian Endeavor Societies in the entire world is 67,213 with a membership of more than 3,500,000—a phenomenal growth, as the first society was formed in Portland, Maine, February 2, 1881.

and Alaska. The Daughters of the King—an organization connected with the Protestant Episcopal Church of America—has two chapters in China, where it supports its own missionary at Shanghai, and has also chapters in Alaska, in the Danish and British West Indies, in Haiti, and in Hawaii. The Daughters of the King in the Dominion of Canada are interested in the girls' school at Quepe, Chile. The International Order of the King's Daughters and Sons has established its circles to some extent in India, China, Japan, Turkey, and Africa. Several of the children's societies in Christian lands have extended their work to mission fields. Among them may be noted the Children's Scripture Union, the Boys' Brigade, the Gleaners' Union, the Sowers' Band, and the Watchers' Band. Several organizations in the interests of Sunday-schools have aided in the establishment and support of Sunday-school work in mission lands. The growth of the India Sunday School Union is a most interesting feature of this department of missionary service.

The most recent enterprise to be noted is known as "The Young People's Missionary Movement." This was organized during a conference of leaders intimately identified with the work of the Church for the young, which assembled at Silver Bay, Lake George, New York, July 16–25, 1902. The "Movement" is a direct effort to interest young people in missions at home and abroad. Summer conferences are held, in which those who have direct responsibility in connection with work among that special class confer and plan for larger and more practical success in bringing the mission appeal to their attention. Metropolitan institutes are another feature, being held in the cities during the winter months, while the promotion of mission study classes, and the provision of suitable text-books, constitute a further sphere of usefulness. An Executive Committee representing the various denominations is in charge of this enterprise, and a noble opportunity is presented for reaching the hearts and informing the minds of those who are still young in years.[1] Several of the larger missionary agencies have, moreover, commissioned supplemental efforts for special work within their own constituencies; as the "Forward Movement" of the Presbyterian Board, under the secretarial charge of Mr. David McConaughy, and the "Mission Study Dep't" of the same Board, supervised by Dr. T. H. P. Sailer. A similar endeavor to influence young people has been inaugurated by the American Board, under the direction of its Assistant Secretary, Mr. Harry Wade Hicks.

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[1] The office of the Secretary, Mr. Charles V. Vickrey, is at 156 Fifth Avenue, New York City.

These are but examples of a concerted effort to extend and deepen the interest in missions throughout the Church.

The above general statements concerning the missionary activities of these various organizations may be fitly supplemented by a brief survey of their status in prominent mission lands.

The growth of the Y. M. C. A. in India.

India has given a cordial welcome to these different agencies, and has found them fresh and attractive in their methods, stimulating in their zeal, and extremely useful through their successful efforts to reach their young constituency. The Young Men's Christian Association seems to have secured its first lodgment in Indian soil at Trevandrum, South India, in 1873, where an association was formed by the missionaries of the London Society. Branch organizations were also established at Bombay and Lahore, in 1875. The first Student Association in the foreign mission field was formed at Jaffna College, Ceylon, in 1884, by Professor F. K. Sanders, then an instructor in Jaffna College, but now Dean of the Yale Divinity School. This firstling among the college organizations has become a model of sustained fidelity and zeal, and still occupies a front rank among student associations. It sends out its own missionaries to one of the neighboring islands, and to the Madura District of India. Other associations have since been formed in Ceylon, where Mr. Louis Hieb was sent, in 1896, as foreign secretary of the International Committee of North America. Mr. Hieb established a Young Men's Christian Association at Colombo, which will soon occupy a new building, erected at a cost of $25,000, on a valuable site leased by the Government. Associations at Jaffna City and at Galle have also been organized.

The Madras Association, and its noble building.

In India the earlier associations were formed for the most part between 1880 and 1890. The first foreign secretary, in the person of Mr. David McConaughy, was sent out in 1889, by the International Committee of North America, in response to a special call from the missionaries of South India. Mr. McConaughy reached Madras in December, 1889, and his work in that important field has proved most fruitful in both spiritual and material results. The Madras Association was founded in 1890, when a model constitution was drawn up, in which several fundamental governing principles of the Association in India were incorporated. It was largely through Mr. McConaughy's influence and labors that the magnificent international structure for the uses of the Association at Madras was erected.[1] The ground was given by English contributors, the foundation and furnishings were provided in India, and the superstructure was erected from the gifts of Americans, chief among whom was Mr. John Wanamaker. The British Government at Madras contributed $7000 towards the expense of the building, the total cost of which was about $70,000. The corner-stone was laid January 29, 1897, and the completed building was dedicated January 27, 1900, on the tenth anniversary of the Madras Association. It is thoroughly modern, and furnished with every appliance which could contribute to its attractiveness and usefulness. Its fourth floor is entirely given up to the purposes of a hostel for young men. Its membership in 1903 was 629. A further evidence of the splendid outcome of the Young Men's Christian Association campaign in South India is the fact that, out of 110 associations in all India, nearly two thirds are in the Madras Presidency. This is no doubt in part explained by the exceptional progress of Christianity in Southern India. Out of every 10,000 of the population in the Madras Presidency in 1900, 243 were Christians, as compared with 84 in the Bombay Presidency, 28 in the Bengal Presidency, and 12 each in the United and Central Provinces.

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[1] See illustrations, pp. 380 and 388, Vol. I.

The Association in Calcutta, and its expanding work.

Another point of special interest in the history of the Association is Calcutta, where an organization was formed in 1892. Mr. J. Campbell White arrived as its foreign secretary in 1893. Since then the work has grown rapidly, so that it is now under the charge of six secretaries, and owns property of much value. A spacious building, formerly the Victoria Hospital of the Lady Dufferin Committee, was purchased to accommodate the Student Department, and was occupied July 16, 1897.[1] On November 28, 1902, a large building was opened for the use of the Central Branch Association of Calcutta, intended for Europeans and Eurasians exclusively, the young men of these two classes numbering nearly 30,000 in the city. It is a four-story brick building, admirably adapted to its purpose, and has cost about $93,000. On February 2, 1904, a special building, known as Wanamaker Hall, with boarding accommodations for the Boys' Department, was opened. The total membership of all branches of the Calcutta Association, in 1904, was 599, and the present value of all association buildings in that city is $227,000. The Association at Bombay was established in 1875, and had its own building some years before those at Calcutta and at Madras were opened. Its two new buildings, it is expected, will soon be ready for use. It is especially under the care of the British National Council, which sends out the foreign secretaries in charge.

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[1] See illustration, p. 375, Vol. I.

The Intercollegiate Department, and its work among Indian students.

The Indian National Council of Young Men's Christian Associations was formed in 1891, and met first at Madras. The Intercollegiate Young Men's Christian Association of India and Ceylon was organized in 1896, and was admitted in the same year to the World's Student Christian Federation. There are at present in all India 104 associations, with about 7633 members, occupying sixteen buildings appropriated to their use. This is inclusive of forty-one student associations, with 2340 members, and we may add 690 student members connected with city associations, making a total student constituency of 3030. The Student Volunteer Movement, with its special missionary declaration, is an integral part of the intercollegiate work. This declaration contemplates home rather than foreign work, and is worded as follows: "It is my purpose, if God permit, to devote my life to *direct* work for Christ." The influence of these united forces of the Young Men's Christian Association in developing a growing consciousness in India of possible national unity, and also in promoting the bonds of international fellowship, is noticeable.[1]

Hearty official endorsements of the Association in India.

The official endorsement given to the work of the Young Men's Christian Association in India, and the favorable estimate placed upon its usefulness by men in positions of great prominence, form a remarkable testimony, and give great encouragement to its workers. The Madras Conference of 1902 recorded its "hearty and thorough appreciation of the work of the Young Men's Christian Association in India, Burma, and Ceylon." The Conference further commended the general principles and methods, and affectionately accorded its prayers and fellowship to those engaged in that department of service. The Bishops of Bengal, Bombay, Madras, and Tinnevelly have presided at and addressed associational meetings, as have also the Governor of Madras, and Sir Andrew Fraser, the Lieutenant-

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[1] The extent to which this influence is felt is manifest in the following admirable remarks of the Bishop of Calcutta, whose high office as Metropolitan of the Church of England gives special weight to his commendation, and indicates a fraternal appreciation of good work done by those outside of the English Church connection: "The object of the Young Men's Christian Association is one of the noblest in the world. It is to hold out the hand of sympathy to young men at the anxious and arduous time when they are entering upon the solemn responsibilities of life. It is to unite all Christians in a common effort of sacred beneficence for Christ and for human souls. A young man if left to himself amidst the temptations of a great city in which

Governor of Bengal, who is, moreover, President of the Calcutta Association. Other prominent government officials and distinguished English residents of India have given abundant evidence of their cordial sympathy and readiness to coöperate. The Government of Madras, also of Ceylon and Bengal, and of the Central Provinces, have contributed liberal financial help towards the erection of association buildings; even the Nizam of Hyderabad, a Mohammedan, having given one half the cost of the building at Hyderabad.

Excellent work of the Y. W. C. A. among Eurasian and Indian women.

The Young Women's Christian Association was established first at Bombay, and later at Calcutta and at Madras. The National Young Women's Christian Association of India, Burma, and Ceylon was formed January 1, 1897, Miss Agnes G. Hill being at present (1905) the National Secretary, with headquarters at Bombay. India is its largest and most important foreign mission field, its work as yet being chiefly among English and Eurasian women, although efforts among native women have not been neglected. A Home was opened in Madras in 1896, and a Students' Hostel in 1902; the latter enterprise, as is all work for women students in India, being conducted by a combined committee of the Young Women's Christian Association and the Missionary Settlement for University Women. Several Christian unions have been formed of students in the colleges and schools of Madras. Miss Elsie Nicol, sent out by the colleges of Australia, has just entered upon work for students at the Madras Hostel. Plans are now under way for an adequate building to accommodate its growing activities in that important city, where, under the direction of Miss Mary B. Hill and Miss Lela Guitner, the Association has a membership of 423. It has opened an Institute and a Home at Calcutta, with a membership of 765 in the former. There are several branch associations in adjacent places. Miss Laura Radford, Miss Alice Newell, and Miss Brunton are the Calcutta secretaries. Bombay, under the secretarial care of Miss Mary McElroy, Miss MacMurray, and Miss Berkin, has a fine new building, dedicated on August 27, 1901. Another important station is Lahore, where Miss Smith and

he has no friends is only too likely to go wrong. But if he can be placed in good surroundings and can make noble friendships, if he can find elevating influences and interests, if he can realize every day that he is called to live as a member of a Christian State and a Christian Church, he will gain an unspeakable strength. It is in this view that I give my cordial support to the new undertaking of the Young Men's Christian Association in Calcutta. It is much needed; it has, I believe, been well considered; and I pray that the Divine Blessing may rest upon it."—*The Christian Patriot*, September 16, 1899.

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BUILDING OF Y. W. C. A., BOMBAY, INDIA.
(The three upper floors are used as a boarding home for sixty girls.)

SOCIAL SERVICE CLUB, Y. W. C. A., BOMBAY.
(Miss McElroy, General Secretary, seated in centre of the front row.)

YOUNG WOMEN'S CHRISTIAN ASSOCIATION WORK, INDIA.

Miss Masters are in charge. The Association has restful retreats, known as "Holiday Homes," at Simla and Ootacamund (Utakamund), and a Home has been established at Mussoorie. It has also camps where recreation is combined with profitable spiritual and intellectual instruction. Its foreign secretaries now number eighteen, and it reported 100 associations in 1902, with a membership of about 4500. Its college organizations numbered twenty-seven, with a student membership of 555. In Ceylon, Miss Campbell is at Kandy, where a building to serve as a place of assembly is soon to be erected. At Colombo is an association Home, in charge of Miss Bracher.

The Christian Endeavor Society in India.

The Christian Endeavor Society was introduced by Miss Leitch at Oodooville, in Ceylon, in 1885; the United Society of India, Burma, and Ceylon was formed in 1897, and numerous local unions have been organized in different provinces. The first All-India Convention met at Calcutta in 1898. The convention which assembled at Ahmednagar, in September, 1903, was the largest Christian gathering ever held in Western India. The Ahmednagar society is the second largest Endeavor Society in the world, having 693 members marshalled in twelve separate divisions of service. Plans have already been discussed for a meeting of the World's Christian Endeavor Convention at Calcutta, which, if held, will no doubt prove a memorable and inspiring incident in the history of modern missions. A British General Secretary for the India, Burma, and Ceylon Union has been appointed, in the person of the Rev. Herbert Halliwell, to take the place of the Rev. F. S. Hatch, who recently resigned. The Christian Endeavor Society has prospered in India, and proved itself most helpful as a missionary agency not only among young people, but also among adults. The testimony of numerous missionaries to its usefulness and adaptability is characterized by much enthusiasm. It is regarded as possessing remarkable zeal in multiplying its organizations, and in adjusting itself to aggressive evangelistic work. Its commendation by the Madras Conference of 1902 was hearty and explicit. There are at present 582 societies in India, which report approximately an aggregate membership of 18,200. A society formed in the Leper Asylum at Sholapur numbers 58 members, and has designated itself as the "Sign-Post Society of Christian Endeavor," a name suited to its isolation, and yet descriptive of its desire to stand still by the wayside and point to the right path. A sentence in the last annual report indicates touchingly the attitude of its members. They say: "So, like the sign-post, we are trying to stand patiently and with love in our divinely appointed place, and by our attitude and prayers to help ourselves and others on toward the crucified Saviour."[1] It should be noted also that several missions have young people's societies organized for substantially the same purposes as the Christian Endeavor, but passing under different names, as, for example, the Juvenile Associations and the Gleaners' Unions of the Church Missionary Society, and the Watchers' Bands of the London Society.

The Epworth League and the India Sunday School Union.

The Epworth League is identified with the Methodist missions in India, as are also the Wesley Guilds with the Wesleyan Society. An All-India Convention of the Epworth League, held at Bangalore in February, 1904, gathered its representatives from all parts of India, and was attended by a delegation even from Malaysia. It was stated at this Convention that there were in Southern Asia nearly 20,000 native members of the League. The profitable instruction and devout enthusiasm which characterize the Epworth League campaign in India render it a potent spiritual force in that country. There are, moreover, other important movements intended for the young people of India, which should be noticed. Chief among them is the India Sunday School Union, which, in 1903, recorded the remarkable enrolment of 6938 schools, 11,965 teachers, 280,345 scholars, and a total membership of over 300,000. The first Sunday-school in India is said to have been established at Serampore, Bengal, in 1803, but it was not until 1876 that the Sunday-school campaign was regularly organized by the formation of the India Sunday School Union at Allahabad. The Union at present binds together seventeen provincial auxiliary unions, and has for its President Sir Harnam Singh, and for its efficient Secretary the Rev. Richard Burges, with headquarters at Calcutta. The Indian Sunday-schools are conducted in about thirty different languages, in the majority of which Sunday-school periodical and lesson literature is regularly issued, which engages the attention of no less than thirty-five editors, Indian and European.

Other associations, and their work among young people in India.

There are, in addition, Bands of Hope, Students' Associations, Young Men's Unions, Young Men's Institutes, Circles of the King's Daughters, and numerous Christian Associations, such as the Native Christian Association of Madras (hereafter to be called the Indian Christian Association of Madras), and the Indian Christian Associations of Bombay, Poona, the Punjab, and the United Provinces of Agra and Oudh, also the Parsi Christian Association of

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[1] *Without the Camp*, July, 1904, p. 38, and October, p. 56.

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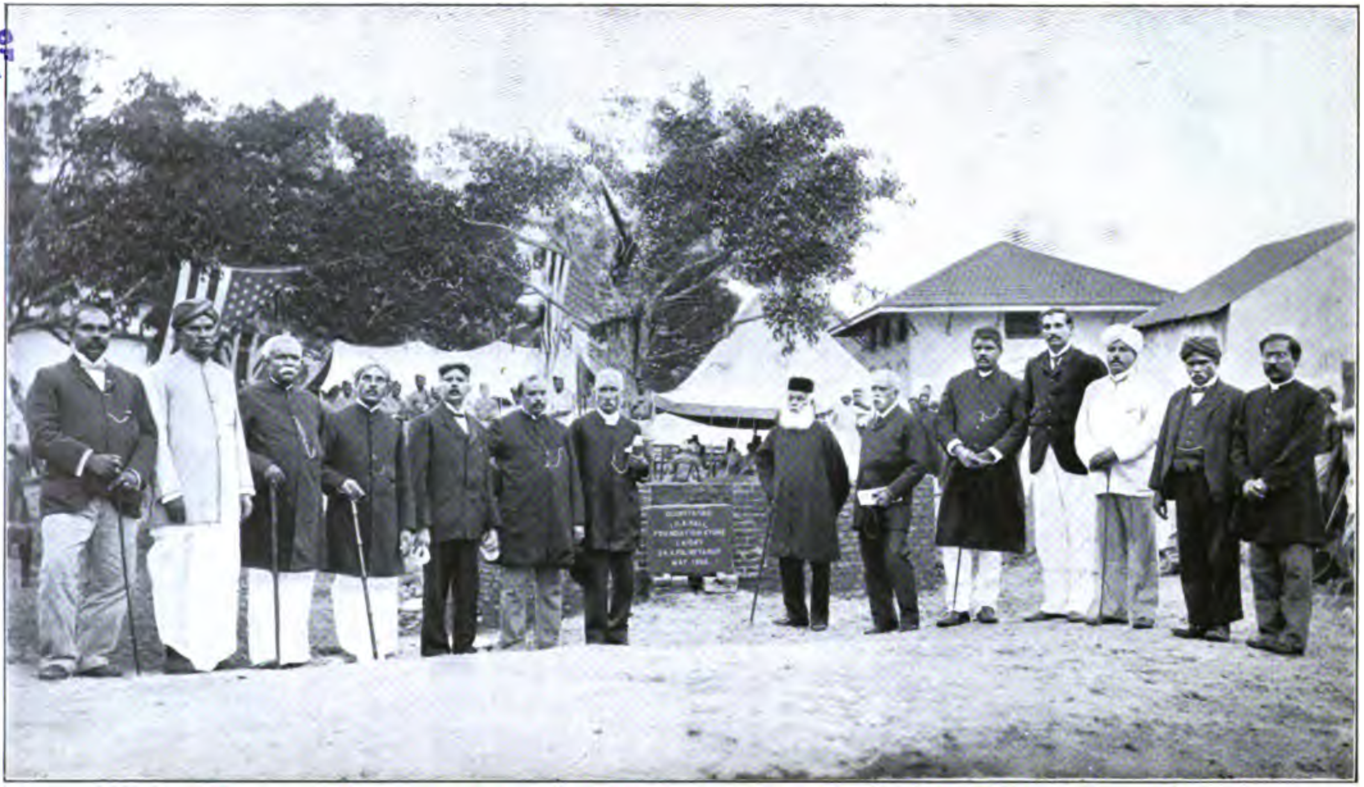

Dr. S. Pulney Andy, President, who laid the stone, stands in the centre, just to the right of the stone.

Laying the Foundation Stone of the New Building of the Madras Indian Christian Association, May 13, 1905.

Bombay, the Cannanore Indian Christian Association of Mangalore, and the Travancore Cochin Christian Association. Some of these, as the Indian Christian Association of Madras, have numerous branches, as those at Bangalore, Tanjore, Ootacamund, Bellary, Palamcotta, and Rangoon, and the twenty branches of the Association of the United Provinces of Agra and Oudh. The Madras Association has a total membership of 545, and expects soon to have a permanent building of its own. The membership of the Association of the United Provinces and its branches is over 700.

The Y. M. C. A., the Y. W. C. A., and other societies for the young people of Burma and Siam.

The Young Men's Christian Association in Burma is under the special charge of the British National Council, which sends out foreign secretaries to supervise its work. A new building is in prospect at Rangoon, to take the place of the present rented quarters. A health resort has recently been established in the Thaudarung Mountains as a refuge for young men who need recreation and the benefits of a periodic change of air from the enervating climate of the cities. The Young Women's Christian Association is also in Burma, and in 1900 it opened a Home for Young Women at Rangoon, where Miss Lindsay, Miss Casswell, and Miss Waugh are in charge as secretaries. Both the Young Men's and the Young Women's Associations are officially connected with the National Committees of India. The Student Volunteer Movement has met with much encouragement in Burma, in connection with the theological seminary at Insein. The scope of its activities includes not only home evangelism, but, in addition, foreign work among heathen races. A number of students have already gone out under this impulse, in response to calls to labor among savage tribes; according to a recent report twenty-five, out of an enrolment of forty students, were volunteers, although still pursuing their studies in the seminary. The Society of Christian Endeavor enrols fifteen organizations in Burma, and there are also King's Daughters at Moulmein. In Siam the Young Men's Christian Association is represented by some local organizations, and two Christian Endeavor Societies are reported. In the Laos Provinces, moreover, there are twenty-nine Societies of Christian Endeavor, whose conventions are characterized by much enthusiasm, and a Christian Endeavor paper is published in the native language. At the extremity of the Malay Peninsula we find the Young Men's Christian Association at Singapore, whither the British Council has recently sent Mr. R. D. Pringle as Secretary to look after its interests. Among the Methodist missions in Malaysia are a few scattered chapters of the Epworth League.

"The Association of Christian Men of Vigorous Years" in China.

In China, also, marked success has attended the introduction of these lines of effort among young people. "The Association of Christian Men of Vigorous Years," which is the literal translation of the Chinese title for the Young Men's Christian Association, was established at Tientsin, among English-speaking young men, in 1895, by Mr. D. W. Lyon, who was at that time sent out by the International Committee of North America. Here, too, the first building in China was secured (Mrs. J. Livingstone Taylor, of Cleveland, contributing the funds), and was set apart for the uses of the Association in 1897. Some of the college associations, as that of the North China College at Tungchau, near Peking, founded by the Rev. H. P. Beach in 1885, and that of the Anglo-Chinese College at Foochow, antedated this one at Tientsin, but the latter was the first one formed under the direction of a foreign secretary of the International Committee. The first Young Men's Christian Association Convention was held at Shanghai in November, 1896. It was the outcome of awakened interest among the students in Christian colleges, and of a growing conviction on the part of missionary educators that the higher spiritual welfare of students in China demanded organization. Mr. John R. Mott, who was then travelling in China, visited numerous colleges, where at his suggestion associations were formed, and this gave the basis for a concerted effort to unify these various bands into a permanent national organization. The result was the formation of the College Young Men's Christian Association of China, which was accomplished at the Shanghai Convention of 1896, where also a National Committee was appointed, with the Rev. A. P. Parker, D.D., as Chairman, to whose general oversight the interests of all the Christian Associations of China were committed. A Student Volunteer Movement in the colleges was also arranged for at the above Convention, to be considered as the missionary department of the College Young Men's Christian Association of China. Mr. R. E. Lewis reported in 1904 that there were 250 volunteers in the Chinese colleges. Through the good offices of Mr. Mott, the Chinese College Association was at once admitted to membership in the World's Student Christian Federation. In 1904 there were associations in forty-four educational institutions in China, with 1772 members. These student associations will no doubt multiply; they now promise to become one of the most powerful agencies of the twentieth century for unfolding and shaping the higher destiny of the educated young men of progressive China.

In a land where old men hold the place of honor and influence, The rise of Christian literati in China—a twentieth-century product.

often largely out of deference to their years, these associations are enlisting the services of the younger men, and bringing them into the ranks of leadership and power. The new education in China emphasizes the capabilities of youth, and is placing young men, and in some instances young women, in positions of power and usefulness, to an extent quite unknown in the past. The literati of the twentieth century will thus be trained in modern knowledge, and will come into touch with the best thought and the higher inspiration of the West, and will, moreover, represent as never before the ability, enthusiasm, and enlightened zeal of educated young men. It is a significant fact when hundreds of the Christian literati of China, disciples of the new learning, endowed with the discernment which a modern education insures, meet together for days at a time to discuss the higher themes of progress, and to seek guidance and strength in prayer.[1] In addition to the college associations, others of a more general scope have been founded in several of the large cities of China. The one at Shanghai is the most important and extended in its activities, having a Saxon, a Japanese, and a Chinese department, with a total of 962 members. A fine new building rented for the Saxon branch was opened in 1901,[2] and a building for the Chinese branch is soon to be erected. A gratifying liberality on the part of Chinese supporters has afforded substantial help to the project. A similar readiness on the part of Chinese merchants in Hong Kong has given much encouragement to Mr. W. J. Southam, who has organized there a Chinese Association, with a membership of 250. Bible classes, and a varied educational curriculum, combined with religious instruction, are successful features of the work. Mr. Southam was sent out by the International Committee in December, 1899, in response to a request by missionaries and native pastors of Hong Kong. A European department has been formed, with the Hon. F. H. May, Acting-Governor of Hong Kong, as Chairman of the Board of Directors. The Third National Convention of All-China was held at Nanking in 1901, with 170 delegates. The entire number of associations reported in 1905 was fifty, with 3613 members.

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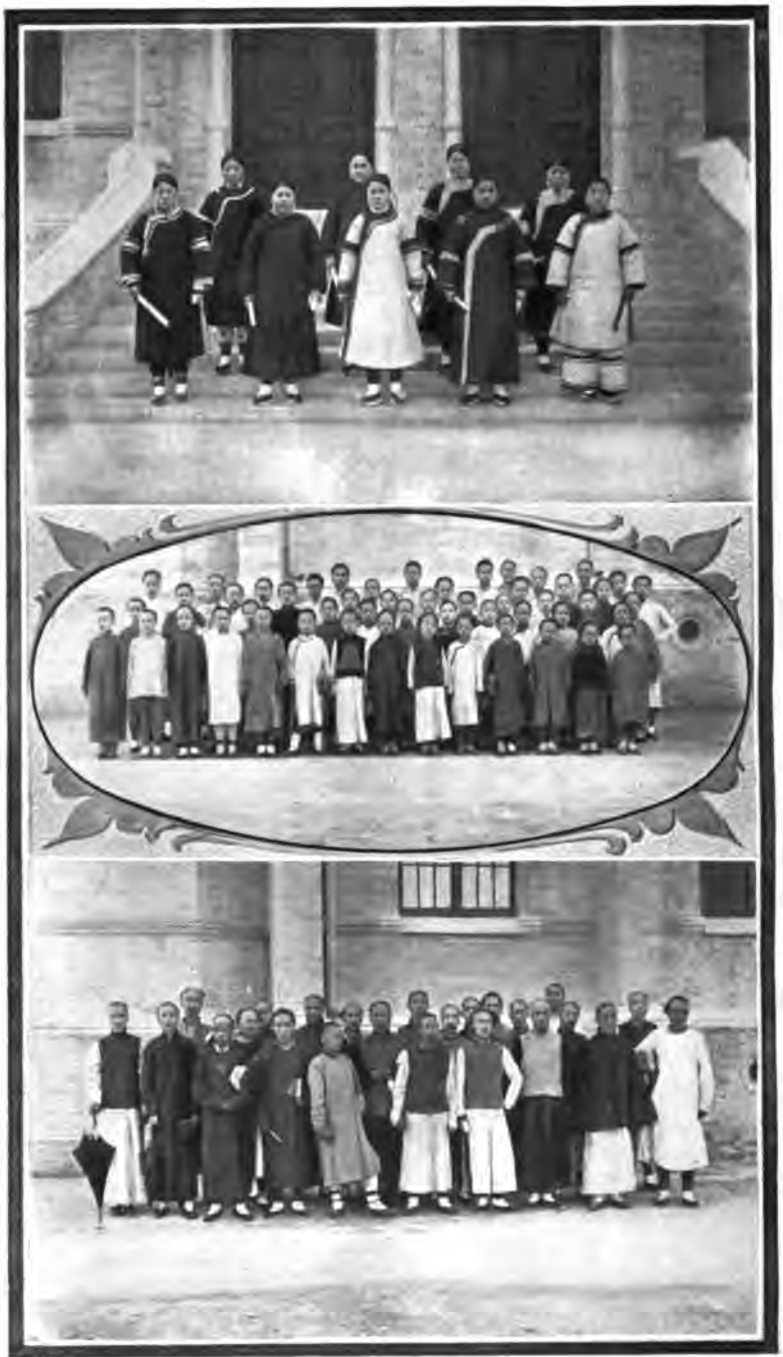
[1] Cf. article on "The Young Men of China," by Mr. D. W. Lyon, of Shanghai, in *The Missionary Review of the World*, February, 1903, pp. 105–108, and also article on "Work for the Young Men of China," by Mr. Robert E. Lewis, in the same magazine, September, 1904, pp. 693–697.

[2] Mr. Robert E. Lewis thus describes the ceremonies which attended the taking possession of the new quarters of the Saxon department: "The opening function was expressive in its simplicity. The British Consul-General for China turned the silver key, the American Episcopal Bishop in China offered prayer, and the sub-manager of the Hong Kong and Shanghai bank, who is vice-chairman of the board of directors of the Shanghai Young Men's Christian Association, made an impressive address. The building is splendidly located, one block from the Bund, and one block from Nanking Road, the greatest wholesale and retail streets of the city. It was erected for us, is four stories in height, has light on three sides, and has large verandas on the south. We are to make this building a centre of Christian influence among tempted Americans and Europeans in China. An indication of the hold which this Saxon branch of our work has on business men is seen in the fact that the Saxon merchants and bankers in Shanghai have filed a guarantee with the board of directors that they will stand responsible for the rent and current expenses (over and above members' dues) of this building and work for four years in advance."—*Foreign Mail*, October, 1901, pp. 8, 9.

A Young Women's Christian Association was formed by Miss Luella Miner at Tungchou, near Peking, about 1888; another was started at Canton in January, 1894, and in the same year associations were established also at Shanghai and Peking. They have now been organized at Hong Kong and Foochow, and at many other places, even in inland China. The American Committee of the World's Young Women's Christian Association sent out its first secretary to China in 1903, in the person of Miss Martha Berninger, who is at work among the women and girls industrially employed at Shanghai.

"The Drum-around-and-rouse-up-Society" in China.

The Christian Endeavor Society was first introduced into China at Foochow, in 1885, and entered North China in 1888, selecting as its stirring title the "Drum-around-and-rouse-up-Society." The Rev. G. H. Hubbard, an American Board missionary, who went to Foochow in 1884, carried with him the spirit of the Christian Endeavor ideal. A national union was formed in 1893, and several large district unions have been organized in different sections of the empire. The Rev. G. W. Hinman, of the American Board, was appointed the General Secretary for China in 1903. The Boxer disturbances of 1900 broke up many of the organizations, but there are at present 372 societies in China. A National Convention, well attended, was held at Ningpo in 1905. The scope of the Society in China is perhaps unique, as it comprises not only a spiritual training school, but a course of discipline in good behavior, and an effective agency for the promotion of polite, gentle, and unselfish demeanor. It seems in some cases to subdivide itself into numerous departments, with varied functions of an interesting character. The seven subdivisions of one of the Christian Endeavor Societies of China illustrate its all-round enterprise and wide-awake efficiency. These are, first, a "Gospel Preaching Band," giving attention to evangelistic work; second, a "Lookout



UNIV. OF MICH.

Graduating Class, Bridgman School, Peking.

Boys' School, Peking.
(A.B.C.F.M.)

The First Adult Christian Endeavor Society in North China, founded in 1888.

MISSION SCENES IN NORTH CHINA.

Committee," whose duty is alert watchfulness concerning irregularities, and also the welcoming of new-comers; third, a "Christian Marriage Society," whose special function seems to be to see that the marriage engagement shall be between Christians only, and that the wedding shall be under Christian auspices; fourth, a "Repeating Scripture Band," which attends to the memorizing of chapters from the Bible; fifth, an "Anti-footbinding Society," which endeavors to banish this objectionable custom, and to minimize compliance with the exactions it imposes; sixth, a "Christian Purity Society," which enrols those who are willing to pledge themselves to abstain from intoxicating drinks and all degrading habits; seventh, a "Soul-Seeker Society," which devotes itself to searching for inquirers, and leading them to Christ. This is surely Christian Endeavor in its broadest significance.[1]

The Epworth League has been well known in China since 1892, where there are numerous chapters, but no official statistics appear to be available. The Children's Scripture Union was introduced into that country in 1886, and in 1902 reported a membership of 1500.

Entrance of the Y. M. C. A. into Japan.

The Japanese, with their usual alertness, have readily assimilated these modern methods of work among their young people. A group of Christians in Tokyo, as early as 1880, organized a Young Men's Association, which was the forerunner of the Tokyo Young Men's Christian Association, for which a fine building was erected in 1894, largely by the generous aid of American friends. Another association was formed at Osaka in 1882, which proved to be the first step in the establishment of the present Osaka Young Men's Christian Association, which, in 1887, built for its own uses a spacious hall, the first Young Men's Christian Association building in Japan. Friends in America, England, and Australia, aided also in this enterprise. The organization known in other countries as the National Committee was designated in Japan as the Central Committee, and divided into two sections, having in charge respectively the City and the Student departments. These two Central Committees, however, were united in 1903. Mr. Wishard's visit on behalf of the International Committee of North America, in 1889, and Mr. Mott's visit, in 1896, gave both stimulus and direction to Christian Association extension in Japan. When Mr. Mott arrived there were but eleven Students' Young Men's Christian Associations in existence, and when he left twenty-eight had been organized. He was present at the Convention, held early in 1897, when the Students' Union of Japan was formed, and brought into alliance with the World's Student Christian Federation. The Student Volunteer Movement in Japan was also initiated at the same time, and became the missionary department of the Students' Union programme. The formation of the City Young Men's Christian Association Union occurred later, in 1901, and these two unions—City and Students'—as before mentioned, were quite recently united. In 1888 Mr. John T. Swift went to Japan as a teacher of English, and in 1889 he was commissioned by the North American International Committee to serve as its first secretary in that country. He organized the Young Men's Christian Association in Tokyo, and was instrumental in securing the building for the Tokyo City Association, and also one for the University of Tokyo. Mr. Galen M. Fisher went to Japan in 1897, being the first foreign secretary actually sent out to that country by the International Committee of North America. There are now five foreign and eight Japanese secretaries giving their entire time to the oversight of the expanding work.

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[1] *China's Millions* (Canadian Edition), April, 1904, p. 42.

Its important work among students.

The city of Tokyo, with the possible exception of Calcutta, is the largest student centre in the world, as there are in the former city at least fifty thousand who may be classed as belonging to the student body. The government statistics of 1902 show an actual enrolment of 47,806 in the Tokyo schools of the academy grade and upwards,[1] and if the students studying privately in various special branches were added, it would obviously justify the figures just given as a conservative estimate. A Students' Association has been formed in the Imperial University, occupying its own special building, erected in 1898, having every facility, including a hostel, and a tower-room set apart exclusively for prayer. Several other student associations have been organized in the city. The work of the associations throughout Japan is, in fact, largely among students, as there are fifty-three student associations and only nine city associations in the empire, making a total of sixty-four, with a membership of nearly 2800. The city associations are at Tokyo, Osaka, Kyoto, Nagoya, Kobe, Yokohama, Nagasaki, Hiroshima, and Sapporo. Tokyo and Osaka as yet are the only cities having association buildings, but plans are well matured for erecting others for both city and student organizations at Nagasaki, Sendai, Kagoshima, Niigata, Kyoto, and Kobe. The sphere of service which has opened among the students presents many urgent claims as well as opportunities. Homes, or hostels, for students are needed in many places, thirteen of these having been already established. The demand for a department for boys of from ten to fifteen years of age is pressing, and indeed calls for immediate attention.

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[1] Cf. *The Japan Evangelist*, May, 1901, p. 147, and June, 1902, p. 200.

An interesting feature of the service rendered to Japanese education by the Association is its assumption, at the request of the Japanese authorities, of the function of a recruiting agency for securing from America teachers of English, to be employed by the Japanese Government. Fifty-one young men have already been called to Japan through association channels, and of these twenty-two are now (1906) teaching there. It is needless to say that they have been selected with care, and with due regard to their personal fitness for such responsibilities. Their Christian influence has been marked in many instances. The association halls in various cities have become arenas of moral reform movements, and rallying-places for the leaders of the higher life, where they meet to consider social, civic, and even national, interests. It was at the Tokyo Young Men's Christian Association Hall, in a crowded meeting, held on the fiftieth anniversary of the signing of the first treaty between America and Japan, that Bishop McKim, of the American Episcopal Church, proposed that the American residents of Japan should establish a "fund" in aid of the destitute families of Japanese soldiers and sailors, to be known as the "Perry Memorial Relief Fund," and that it should be placed at the disposal of His Excellency the Minister of the Imperial Household, to be distributed under the command of His Imperial Majesty. The proposal was received with enthusiasm by both the Americans and Japanese who were present. It was also in the same place that a Society for the Prevention of Cruelty to Animals was originated. Thus the association buildings become a rendezvous for public-spirited movements, in which Japanese citizens unite with American residents in organizing projects of philanthropic and moral reform.

Its plan of a beneficent campaign in cities, and also in the Japanese Army and Navy.

The endorsement of the Association by prominent Japanese has been most cordial and significant. Among recent examples are the remarks of Baron Mitsu Maejima, ex-Postmaster-General, and of Baron Shibusawa.[1] In fact, the influential rôle which the Association has assumed in furthering Japanese progress has suggested the formation of a Young Men's Buddhist Association, which is seeking the same opportunities of usefulness among its Buddhist constituency. The Christian Association is planning a large campaign, with the purpose of establishing an organization in every city of the empire with a population of over fifty thousand, and in every higher institution of learning in the country. It sought diligently after the outbreak of the late war with Russia, to obtain the permission of the Government to send its association representatives with the army and navy, in order to render a service similar to that which it has accomplished among the army and navy forces of America. The privilege was finally granted, and association workers were then allowed to go to the front. They pitched their tents, and established their well-known facilities for soldiers and sailors, wherever the army was sufficiently stationary to render it possible. The association headquarters were at first located in Korea, where, temporarily, they were available for the soldier who was on his way to the front; but permission was subsequently granted by the Japanese Government, with the cordial endorsement of the Minister of War, to extend activities into Manchuria, and work has been undertaken at Antung, Liao Yang, Yiukow, Hojo, Dalney, and at other points in touch with the Japanese Army and Navy. The secretaries engaged in the service numbered fifteen, the majority of whom were Japanese.

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[1] *The Japan Evangelist*, September, 1903, p. 293.

Progress of the Y. W. C. A. in Japan.

The Young Women's Christian Association has been active in Japan for nearly twenty years, at first informally under the direction of ladies connected with the missionary organizations. In January, 1904, the first foreign secretary, in the person of Miss Theresa Morrison, of the University of Minnesota, sent out by the American Committee, arrived in the country to engage in association service, in connection with the women of Tokyo. Miss A. C. Macdonald also reached Tokyo in December, 1904, as a secretary sent out by the Committee of the Young Women's Christian Association of Canada. A special organ, in the form of a magazine called *Young Women of Japan*, has of late appeared.

The Christian Endeavor Society in the Japanese churches.

The first Christian Endeavor Society formed in Japan was established in 1891, at Okayama, in connection with the Church of Christ in Japan, and is identified with the mission of the American Board. Only a few other societies were in existence prior to the visit of the President, Dr. Clark, in 1892. The inspiration and encouragement of his addresses resulted in the formation of fifty-seven societies within a year of his visit. The National Union of the Christian Endeavor Societies of Japan was formed at Kobe in 1893, where the first Pan-Japan Convention of Christian Endeavor organizations was held in the same year. Dr. Clark paid another visit, during which

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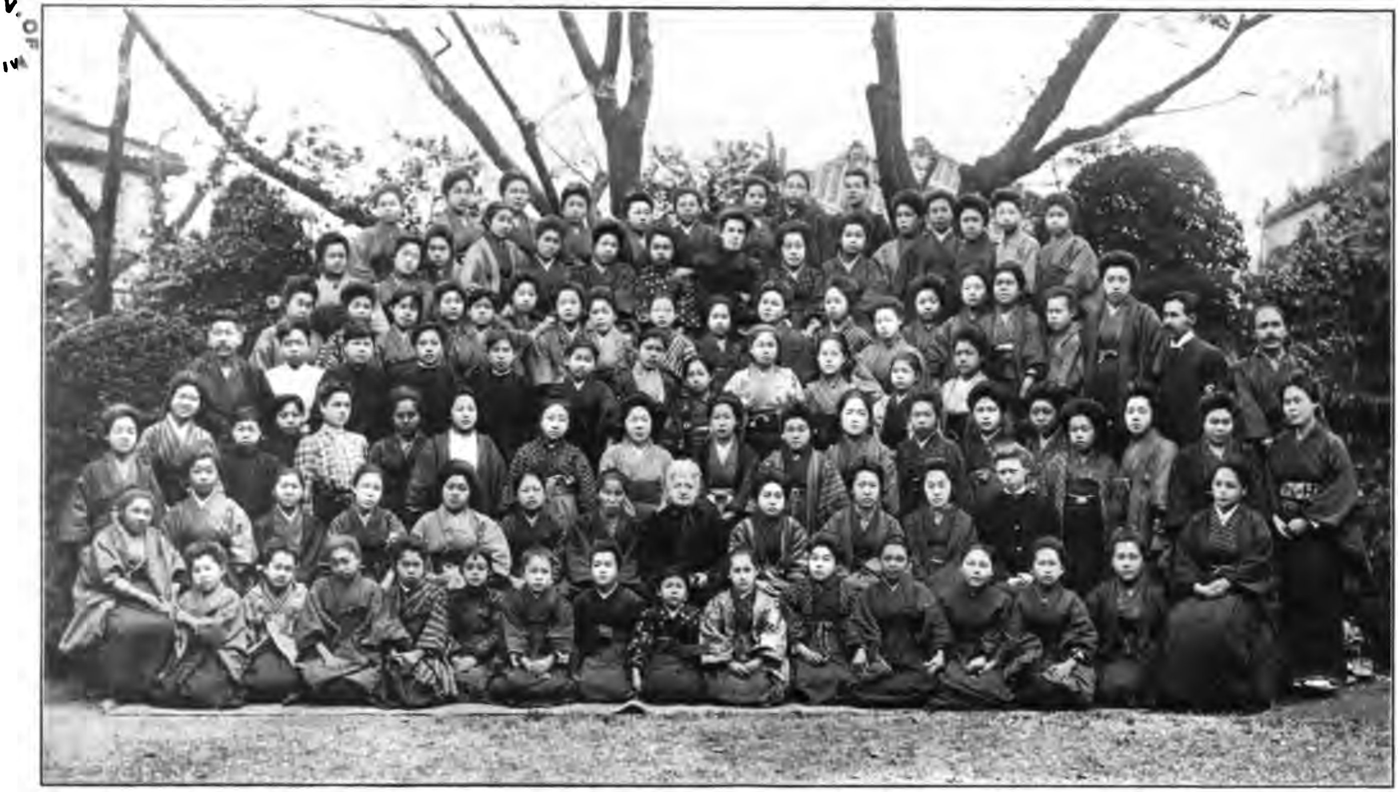

TEACHERS AND PUPILS, DOREMUS HALL, YOKOHAMA, JAPAN.
(W.U.M.S.)

he attended the Eighth National Convention, which assembled again at Kobe, in 1900. There were 128 societies in the empire in 1904, with a membership of about 2500. The Twelfth National Convention was held at Tokyo in the spring of 1904. Much enthusiasm and vitality have characterized the progress of the Christian Endeavor movement in the Japanese churches. The fraternal message sent by cable from Japan to the Convention held in Denver in 1903 will long be remembered as an inspiring and cheering incident. A few chapters of the Epworth League, which was established in Japan in 1891, are reported in connection with the churches of the Methodist Mission. The Brotherhood of St. Andrew was introduced in 1894, and in the year 1902 the National Brotherhood of St. Andrew for Japan was organized, on an independent basis, and with a Japanese secretary. A number of chapters have been formed in connection with the American Episcopal and the English Church missions in Japan. There are also various Gospel societies and associations drawing their membership from the young people of the churches, and a large children's constituency of the Scripture Union.

The Y. M. C. A. an active force in Korea.

The missionaries in Korea forwarded an urgent call in 1901 to the International Committee of North America, requesting that a foreign secretary might be sent out to Korea to establish the Young Men's Christian Association in that country. Mr. Philip L. Gillett was commissioned for this work in the same year, and in November reached his station at Seoul. The Christian community of that city responded cordially to his efforts, and steps were soon taken looking to an organization of the Association. Generous friends in America offered financial support, provided certain contributions were forthcoming in Korea. The outcome was the gathering of a representative assembly, on the 18th of March, 1903, to consider the proposal, which resulted eventually in the organization of association work in Seoul, on October 28, 1903. A Board of Directors was elected, including the names of many of the most prominent foreign residents of Korea, as well as those of native Christians. A student association was also formed about the same date, in connection with the Pai Chai College. The newly established work has the advantage of the immediate services of a foreign secretary, and there is every reason to regard the Young Men's Christian Association as now a living force in Korea. The project for an association building is well under way, the land having been already purchased. The Christian Endeavor Society was first established in Korea in 1900, and at present reports twelve organizations. The Epworth League was introduced in 1897, by a resolution of the Methodist Mission assembled at Seoul, and a few societies are reported as in existence.

Vigorous organizations for young people in Africa.

The African contingent of the Young Men's Christian Association is largely in the southern section of that Continent, where it is represented by ten associations in the larger cities—Cape Town, Durban, Johannesburg, Kimberley, Pietermaritzburg, and Pretoria are examples—with a membership of about 4000. Some of these associations have been long established, as in the case of Cape Town, where one was organized in 1865. In 1896, in connection with the visit of Mr. Wishard and the Rev. Donald Fraser, the Students' Christian Association of South Africa was formed, and joined the World's Student Christian Federation. Its first General Conference was held in 1897, and in 1900 ninety-five affiliated associations, identified with the British and Dutch churches and institutions, were reported. Its membership in 1904 was about three thousand in the schools and colleges of South Africa. The Student Volunteer Movement was at an early date constituted a working department of the Students' Christian Association. The Volunteer Movement originated in the Huguenot Seminary at Wellington, in 1890, a similar band having also been formed at Stellenbosch about the same time. The organization was completed in 1893, but when, in 1896, the Students' Christian Association was formed, the various volunteer bands became committees of the Association, and since then the Volunteer Movement has been an integral feature of association work. It has been popular in many educational institutions, as, for example, at Lovedale, where the Students' Christian Association numbers forty-five volunteers among the native Africans. There were 158 volunteers reported in South Africa in 1901, thirty-five of whom had already entered upon active service. Since the close of the Boer War a remarkable missionary movement has sprung up, dating from the return of the Boer prisoners to their native land. It is stated that some two hundred young men among them have announced themselves as student volunteers ready to enter upon mission work in their own country. Many of these are already in training at Wellington or Stellenbosch, under the auspices of the Dutch Reformed Church. A special institution has been opened at Worcester, Cape Colony, and the Dutch Church has assumed the responsibility of providing every facility for the furtherance of this remarkable "Movement."[1] A vigorous campaign of the Young

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[1] *The Missionary Review of the World*, November, 1903, pp. 841-844.

Men's Christian Association began in 1903, and six new buildings were planned to accommodate the greatly increased membership since the close of the war. A very handsome structure has been erected at Johannesburg, the funds for which were almost entirely provided locally. In Durban $85,000 has just been devoted to the purposes of a building. The total expenditure for prospective building operations in South Africa will not be far from half a million dollars. In other sections of Africa, North, West, and Central, eleven associations are reported, with a membership of 308. These are mostly on the Gold Coast, in connection with the Basel Mission. Egypt is the scene of an interesting work under the direction of the English National Council of the Young Men's Christian Association.

The Y. W. C. A. active at various important centres.

The World's Committee of the Young Women's Christian Association is doing good service at Cairo and Alexandria, at which latter place a Home for Young Women has been established, which at present is independently conducted by Miss Rose Johnson. A similar Home at Cairo was opened in 1902, under the charge of Miss Margerison and Miss MacInnes. The principal work, however, of the Young Women's Christian Association is in South Africa, where, at Cape Town, Port Elizabeth, Durban, and Pietermaritzburg, association Homes have also been founded. A new building has been erected at Cape Town, and the Association has quite recently been established at Johannesburg, where a spacious Home, especially devoted to its purposes, will soon be built. There are no doubt local associations scattered here and there at mission stations throughout the Continent which have been opened under the direction of individual missionaries. We read, for example, of one at Abeokuta, in the Yoruba Country on the West Coast, founded by Miss H. J. Duncum, of the Church Missionary Society. A brief descriptive paragraph speaks of its having forty members, and gives us glimpses of an instructive programme of Bible study, of social gatherings for recreation, of useful work in behalf of missions, and of an aspiring effort to provide sufficient funds to support a Bible-woman at one of the out-stations. What a cheering insight is here given of quiet work for Christ, almost hidden from sight in an African mission station!

The Christian Endeavor reports 341 societies in Africa, scattered throughout Egypt, along the West Coast, in the Congo State, and in Nyassaland, but to be found chiefly in South Africa. The first African Christian Endeavor Society was organized at the Huguenot Seminary, in 1887, while a flourishing South African Union of the

Christian Endeavor, and its useful work in Africa.

Endeavor Societies was formed in 1895, a special travelling secretary, Mr. Kilbon, being appointed in 1900. The remarkable movement of Boer Student Volunteers, previously mentioned, seems really to have resulted from the influence of Christian Endeavor Societies that had been formed in the different prison camps of the Boers in St. Helena, Ceylon, the Bermudas, and elsewhere. Sowers' Bands and Gleaners' Unions are also to be found in connection with the Church of England missions in Uganda; various guilds have been formed by the Universities' Mission in East Africa; Wesley Guilds are a feature of the Wesleyan missions on the Gold Coast; and several Scripture Unions are in Sierra Leone.

The young people of Madagascar — an appeal.

Madagascar reports a Young Men's Christian Association at Antananarivo, which has just issued its appeal to the French Associations for aid in securing a building for its special use. It pleads in the name of a constituency of over four thousand young men, among whom it is possible to extend its work. May we not hope that a generous response will be forthcoming? An interesting incident in the history of the Christian Endeavor movement was the discovery, in 1892, that thirty Christian Endeavor Societies had been formed on the island, chiefly through the influence of the Rev. W. E. Cousins, a missionary of the London Society. These afterwards increased in number to ninety-three; but it is feared that the Christian Endeavor movement has lost some of its vitality since the French occupation, owing to the overshadowing influence of the Roman Catholic Church.

Various associations in Mohammedan lands.

The Turkish Empire, including the missions in European Turkey, reports nineteen branches of the Young Men's Christian Association; and we hear from Salonica and Sofia a call to the International Committee for some foreign secretaries to supervise the interests of their growing associations. At Constantinople there are both English and Armenian organizations, and also a students' association at Robert College. We find it again at Baghdad, Aleppo, and Aintab, where a generous native has provided a building for its use, and at Beirut, in connection with the Syrian Protestant College. Nazareth and Jerusalem should also be entered on the list. The Young Women's Christian Association has several branches in the Turkish Empire. Beginning at Constantinople, we find it established at Smyrna, Marash, Hadjin, Damascus, Shweifat, Hasbeiya, Nazareth, and Jerusalem. These are mostly local organizations, founded under the inspiration of

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Marsovan Orphans. A Sivas Orphan. Armenian Girls.

A Happy Group at Marash, with Christmas Gifts from America.

ORPHAN GROUPS IN THE INSTITUTIONS OF THE AMERICAN BOARD, ASIA MINOR.

(The National Armenia and India Relief Association, Miss Emily C. Wheeler, Secretary, devotes itself to the aid and support of many orphans in Asia Minor and India.)

missionary workers. The Christian Endeavor Societies of Turkey number twenty, not a very large showing, yet it is a remarkable and gratifying fact when we consider that the Turkish Government looks with political horror upon the signing of constitutions, the wearing of badges, or identification in any way, shape, or manner with anything that passes under the ominous name of "society." Some of these cautious bands have even burned their records, and no wonder, since it was only a short time ago that a Protestant pastor and some college students were thrown into prison because innocent Christian Endeavor documents were found in their possession, which were immediately interpreted as implicating them in seditious plots and dark designs. In addition to the societies above mentioned, there are sixteen more in Syria, and one at Jerusalem. Here and there are found local circles of the King's Daughters, as in the Smyrna Girls' School; and there are also "Ready and Willing Clubs," devoted to kindly benevolence, and to the saving of pennies to provide some ministry of love for the poor and needy.[1] In Persia the Young Men's Christian Association has some active organizations, as in the College at Urumiah, and among the young men at Julfa, a suburb of Ispahan. The Society of Christian Endeavor is also at work in Persia, with thirty-five branches. Most of these, it is interesting to note, have sprung from an earnest organization in the Fiske Seminary at Urumiah, which multiplied itself as the members returned to their homes, carrying with them the Christian Endeavor seed. The first Christian Endeavor Union Convention was held in 1902. Miss McConaughy, of Fiske Seminary, reports an earnest spirit at work in Christian Endeavor circles, and an increasing interest in the organization.

The Y. M. C. A. in Australasia and Oceania.

Turning now to Australasia and Oceania, we note the Young Men's Christian Association in the principal cities of Australia, Tasmania, and New Zealand, having, however, the sphere of its work almost exclusively among the English colonists. In New Zealand we find in the Te Aute College Student Association one which devotes itself to labor among the Maoris, whose social, moral, and spiritual elevation it has been organized to promote. The Student Volunteer Movement in the educational institutions of both Australia and New Zealand has a strong hold upon the student body, and numbers in its forty-five organizations in various prominent institutions many volunteers for both home and foreign service. The South Sea Islanders' Christian Club at Brisbane represents a kindly effort to render spiritual and philanthropic service to South Sea natives who, for various reasons, are resident in Australia. The work of the Young Men's Christian Association has been established in the Philippines, but is largely as yet for the benefit of the American soldiers and sailors. The International Committee, generously aided by Miss Helen M. Gould, has sent out a group of secretaries, whose services have proved a great blessing and comfort to men of the American Army and Navy. Association buildings have been erected near the army posts, which have become centres of cheering and helpful ministry to the men. A large and urgent field opens also for the establishment of city associations, especially those designed to reach native young men. If we journey eastward from Australasia, the Hawaiian Islands seem to be the only place in the Pacific where we find Young Men's Christian Associations organized. There is one at Honolulu, and there are several others elsewhere connected with educational institutions. The Honolulu Association has branches for the native Hawaiians, the Chinese, and the Japanese. The Chinese branch has a building of its own, and is a very efficient organization. A unique Young Men's Christian Association has been formed among the lepers on the Island of Molokai, where a suitable building has been erected, with every facility for the cheer and comfort of the victims of that dread malady.

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[1] *Life and Light for Woman*, February, 1902, pp. 68, 69.

Christian Endeavor spreads its sails in the South Seas.

The Christian Endeavor Society has spread its sails in the South Seas, and cast its anchor in many an island harbor. Its vigorous growth in Australasia is well known; Australia, with its 3960 societies, stands fourth in this respect among the countries of the world. The Australian Union is one of the most efficient organizations in existence, and its conventions rank among the most remarkable religious gatherings in the southern hemisphere. The Christian Endeavor movement is also in the Philippines, where six societies have been founded. The Report of the London Society for 1901 states that in the Loyalty Islands the movement has made great progress, every village having its society, and all uniting, as they have opportunity, in kindly ministry to those around them. Upon a recent occasion, when the house and all the property of one of the native pastors were accidentally destroyed by fire, these earnest young helpers collected sufficient in clothing and money to make up almost the whole of his loss. A story of real heroism is reported concerning the efforts of a Christian Endeavor Band in Lifu to befriend a colony of lepers who had been ordered away from Lifu to take up their abode on a small uninhabited island some sixteen miles distant. These courageous young friends ministered to the needs of the distressed outcasts by carrying them food, and when they were subsequently ordered to another island the devoted members still continued their faithful, benevolent, and even perilous, work. There is one Christian Endeavor Society in the New Hebrides; in the Marshall Islands there are twenty-one societies; in the Gilbert group, four; in the Carolines, three; in the Ellice Islands, six; in the Tokelaus, two; and in Samoa, where, in 1890, at the Malua Training Institution, the first society in the South Pacific is said to have been established, there are now twenty societies, which have been formed into a Christian Endeavor Union for German Samoa. A large number of the members of the Malua society have become missionaries in New Guinea. One society has recently been established in Guam. Hawaii, in 1884, organized the first society formed outside of America, and there are now fifty-four such organizations in the Hawaiian group.

Modern movements on behalf of young people on the South American Continent.

The great Continent of South America has been touched here and there by these modern movements on behalf of young people. The first surviving Young Men's Christian Association of which we can find any trace is in the Waldensian Colony in Uruguay, and was founded in 1891. One organization only, that of Buenos Ayres, preceded it, and that seems to have had but a temporary existence. The first college association was formed in the Instituto Ingles, at Santiago, Chile, in 1894. It was a spontaneous and entirely local effort on the part of some Christian students, who by a happy coincidence chose to name themselves *Sociedad de Jovenes Christianos*, which is the literal equivalent of Young Men's Christian Association. The real impetus, however, to associational progress dates from the foundation of the Rio de Janeiro branch, in 1893, under the efficient direction of Mr. Myron A. Clark. It was under Mr. Clark's supervision that a beautiful structure for the special use of Christian young men was purchased in 1897, thus becoming the first association building in South America. Remarkable success has attended the efforts of Mr. B. A. Shuman in the establishment of the Association at Buenos Ayres, whither he went in 1901 as a representative of the International Committee. A convenient and spacious building was rented and occupied in 1903, and the latest reports indicate a membership of nearly five hundred. The total of all associations in South America is sixteen and of this number nine are in Brazil. The aggregate membership reported in South American countries is 1390. Mr. Clark is devoting himself to establishing other associations, and the statistics now given will doubtless soon be out of date. Flourishing Student Associations are to be found at Granbery College in Juiz de Fora, and at Mackenzie College, São Paulo. The National Convention of Brazil was formed in 1903, on the tenth anniversary of the founding of the Association at Rio. There are several similarly named associations of young men at different stations of the Continent, as the Young Men's Evangelical Union, at Barranquilla, and the Young Men's Institute, at Cuzco, Peru. A Young Women's Christian Association is also in existence at Rio de Janeiro, where it has a membership of 116. A local association has established a young women's Home in the environs of Buenos Ayres, and there is still another organization in British Guiana.

Christian Endeavor Societies to the number of eighty-four are reported in South America, sixty-two of these being in Brazil, eleven in British Guiana, six in Chile, and five in Colombia. The National Union of Brazil was formed in 1902. In Central America thirteen societies are in existence, the pioneer being the "Lone Star Endeavor" of Guatemala, which was organized in 1896. The Epworth League reports twenty-nine chapters in South America.

Hopeful work among the young in Mexico and the West Indies.

In Mexico the Young Men's Christian Association has begun a vigorous exploitation, an association having been formed in Mexico City in 1902, to which place the International Committee has sent Messrs. Babcock and Williamson as secretaries. The membership now numbers 625, and the association is occupying its own building.[1] The present association succeeds one which was formed in the early nineties, but which had only a transient existence. The Christian Endeavor organizations already number 133 societies. The first National Convention was held at Zacatecas in 1896, and the present National Union is vigorous and flourishing. The Endeavor Societies, the Epworth League chapters, the Baptist Young People's Associations, and the Sunday-school organizations, in 1897, all united in a Federation, which has its annual conventions, attended by a representative gathering of about five hundred delegates.

In the West Indies the Young Men's Christian Association is represented by three branches. Army and navy work has been conducted by it in Cuba and Porto Rico. In January, 1904, the International Committee sent Mr. J. E. Hubbard to Havana, where in November he organized a Y. M. C. A. which within a month enrolled 300 members. Plans are now maturing to secure first-class facilities with which to equip the association for its duties. Association work

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[1] *Foreign Mail*, January, 1904, p. 13.

NORMAL SCHOOL, SALTILLO, MEXICO.
(M.E.S.)

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is also to be established in Panama for the benefit of those engaged in the great task of engineering and constructing the proposed canal. The Christian Endeavor Societies in the West Indies number 292, Jamaica alone having 258 branches. The Daughters of the King have chapters in the Danish and British West Indies and in Haiti. In the United States the American organization of the Young Men's Christian Association has a special department of work among the North American Indians, where forty-seven branches are in active existence, six of which are in Indian schools.[1] Of the Christian Endeavor Societies reported for the United States a large number represent an Indian constituency.

Christian Endeavor heroism amid Alaskan snows.

In Alaska the Young Men's Christian Association has four branches, in connection with its Army and Navy Department. They are located at isolated army posts, and are visited by a resident secretary, whose only means of communication during the winter is the dog-team of the association. Alaska has also seventeen Christian Endeavor Societies, the one at Point Barrow being, it is stated, the most northerly Christian Endeavor group in the world. An interesting statement is made concerning the heroic services rendered by the intrepid members of the Endeavor Society at Valdez. It was organized in 1898, and among its charter members was Melvin Dempsey, a Cherokee Indian. Near by is the great Valdez glacier, twenty-eight miles long, with an average of over two miles in width. This became the pathway of the venturesome prospectors in their attempts to reach the Copper River Valley. It was a journey of terrible hardships and perils. Fierce winds, with the thermometer from fifty to seventy degrees below zero, bewildered the traveller, and in many instances doomed him to perish without hope of rescue. The brave members of the Endeavor Society at Valdez, acting upon the suggestion of Mr. Dempsey, built a series of rescue stations, with the Red Cross flag as a signal of encouragement and cheer. At these relief stations the society provided stoves, fuel, provisions, and medicines, for the imperilled travellers, and has thus been the means of saving hundreds of lives. When men are lost in the snow-storms this valiant Endeavor band attempts a rescue, but, alas! often too late to save life; in which case it provides for a Christian burial, and makes special efforts to communicate, if possible, with the friends of the deceased. It is a reproduction, in the wintry wilds of Alaska, of the humanitarian work of the Alpine rescue stations. The Brotherhood of St. Andrew also has some chapters in Alaska, and carries on its genial and gracious work in places where the helpfulness of Christian fellowship is much needed and highly valued.

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[1] "Year Book of the Young Men's Christian Associations of North America," 1903-4, p. 285.

A noble rôle in authorship.

5. THE PRODUCTION OF WHOLESOME AND INSTRUCTIVE LITERATURE.—In the preceding volume of this series several pages are devoted to the general exposition of the social value of the contribution which missions have made to the present-day literature of foreign peoples (Volume II., pp. 35–39). In the author's "Centennial Survey of Foreign Missions" will be found carefully collated data concerning the labors of missionaries in Bible translation, in the establishment of publishing facilities in foreign languages, and in the issue of periodical literature in many fields.[1] In a subsequent section of the present volume, dealing with the contribution of missionaries to the literature of Christendom, and to the general and scientific knowledge of the world, the attention of the reader is called to the rôle of the missionary as an author in his own language, to the magnitude of his lexicographic labors, to his notable philological attainments in foreign tongues, and to his valuable services in reducing barbarous and obscure languages to written form, thus giving them an endowment of power of which they would otherwise be hopelessly bereft.[2]

Increasing attention to vernacular production.

It remains in this section to present a summary view of the volume, variety, and scope of that marvelous output of literary production in the vernacular languages of native races which has to be credited to mission enterprise.[3] Its range is immense, its quality—barring the defective literary style of some earlier productions—is admirable, and its potency has become a moral and intellectual asset of priceless value in many languages which, with an almost creative genius, missionaries have either made alive as vehicles of culture, or enriched with the treasures of modern knowledge. In numerous mission fields the first printed book in the vernacular was the work of a missionary. In some instances, as in the case of the Santals, the only literature possessed by an entire people has been put into their hands by missionaries. A Moravian watchman on the Himalayan heights, waiting for the opened door into Tibet, established recently the first newspaper in that long-closed land. Modern vernacular literature quite apart from missionary production now exists in great volume in the more important mission fields, yet, with hardly an exception, it has received its initial impulse from the early personal labors of missionaries, who introduced printing facilities,[1] and began the publication of a new type of literature; and this in spite of the fact that literary production has until lately been a subsidiary interest with missionary societies. Consecrated individual devotion, rather than extended appropriations on the part of missionary societies, has been the source of much of the literary output of the past century. For many years the only missionary formally set apart for literary labors, Bible translation

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[1] "Centennial Survey of Foreign Missions," pp. 123–190, 268–270.

[2] See pp. 406-423 of this volume.

[3] The extent of the contribution which some missionaries have made to vernacular literature is as astonishing as it is notable. Ziegenbalg, Carey, and Marshman, in India; Morrison, Milne, Medhurst, Gutzlaff, Faber, and Legge, in China;

Van Dyck and Post, in Syria; Koelle, in West Africa, and Krapf and Taylor, in East Africa, are conspicuous illustrations. Each one of these men may be credited with an enormous literary output, either in Bible translations, or in other branches of erudition. Twenty-five volumes are attributed to Morrison; twenty-four to Milne; twenty to Legge; twenty-seven to Faber; and to Gutzlaff, sixty-one volumes in Chinese, two in Japanese, one in Siamese, five in Dutch, seven in German, and nine in English. In later years Dr. Muirhead was the author of thirty volumes in Chinese, and three in English. Dr. McCartee published thirty-four in Chinese; and to Dr. Edkins may be traced fourteen publications in Chinese, seven in English, and one in Mongolian. Dr. Van Dyck prepared twenty-four volumes in Arabic, and Dr. Post is the author of seven, two of which, a Concordance and a Bible Dictionary, are works of standard excellence and value, representing immense and painstaking toil.

Cf. also an article by the Rev. J. T. Gracey, D.D., on "The Protestant Literary Movement in China," in *The Missionary Review of the World*, January, 1904, pp. 25–29.

[1] The following account of the introduction of the printing-press into Persia is taken from Newcomb's "Cyclopedia of Missions," p. 558, a volume published in 1856: "When the missionaries commenced their labors at Oroomiah they at once felt the want of a press and a printer. . . . At last, on the 21st of July, 1840, Mr. Breath sailed from Boston, taking with him an iron press, constructed of so many pieces that it could be transported on horseback from Trebizond to Oroomiah. He reached Oroomiah November 17th, and the press was immediately put in operation, exciting great interest among both Nestorians and Mohammedans. Sixteen hundred volumes and 3600 tracts, amounting in all to 510,400 pages, were reported as having been printed in 1841."

excepted, was in India, in the person of the late Dr. John Murdoch, of the Church of Scotland, whose long service in the production of Christian books and tracts was fitly closed when, after nearly sixty years of toil, he revised, just as his life was closing, the final proofs of "An Indian Patriot's Duty to His Country." A call for such special effort in behalf of literature has, however, been increasingly recognized by many societies. In India and China, for example, missionaries have been definitely commissioned to this department of labor, among whom we may name Dr. Weitbrecht, Dr. Rouse, Dr. McLaurin, the late Dr. K. S. Macdonald, and the Rev. Messrs. E. W. Thompson, F. Ashcroft, E. M. Wherry, and Henry Gulliford, in India; and the late Dr. A. Williamson, Dr. Timothy Richard, Drs. Allen and MacGillivray, and the Rev. W. A. Cornaby, in China. The claims of literature are now receiving serious and generous consideration from many sources. At the recent Decennial Conference of Madras the subject was discussed with much earnestness, and strong resolutions in favor of an advanced movement in this department were passed. A permanent Literature Committee was appointed, supplemented by numerous special committees, each one being assigned to the supervision of a particular linguistic area, so that the requirements of all the important languages of India shall receive careful attention.[1]

Great languages waiting for a Christian literature.

The call for extended and careful work in the production of vernacular literature is one which is emphasized by missionaries themselves in all parts of the world. Its importance as an antidote to impure and anti-Christian literature is much and properly accentuated. A Parsi schoolmaster in Persia remarked not long ago that "the great reason against educating girls was that there was no Persian literature fit for them to read." Much has already been accomplished in numerous mission fields; yet it is manifest that only a beginning has been made. Some of the great languages of Asia, such as the

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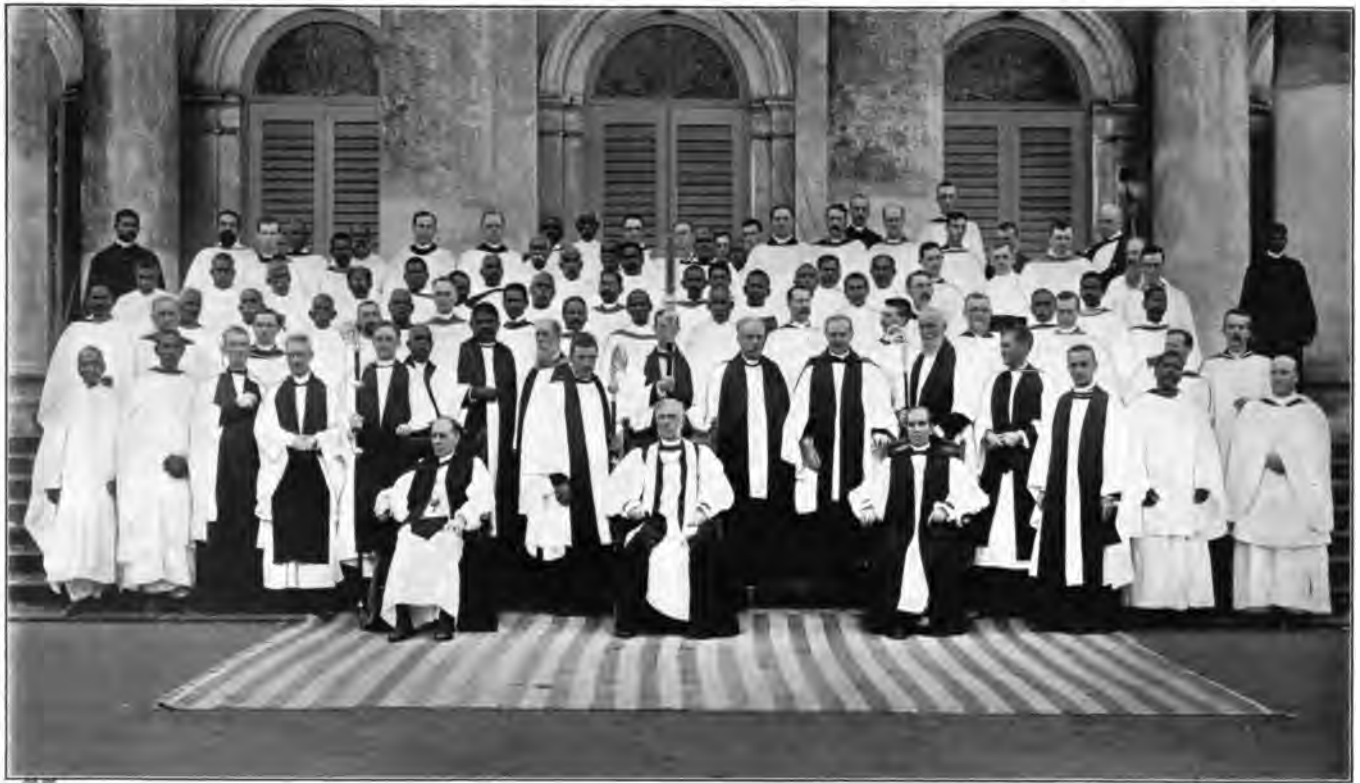
[1] "Report of the Fourth Decennial Indian Missionary Conference, Madras, 1902," pp. 166–201.

Catalogues of books, tracts, and leaflets published by missionaries in the vernacular languages of India have been prepared by Drs. Murdoch, Weitbrecht, and Rouse, and by the Rev. Messrs. Thompson and Scott, Mr. J. S. Haig, and others. Those representing the following languages are now available: English, Tamil, Telugu, Kanarese, Malayalam, Tulu, Badaga, Toda, Koi, Bengali, Uriya, Assamese, Mikir, Ao Naga, Tangkhul Naga, and Angami Naga, Garo, Manipuri, Khasi, Khond, Santali, Mundari and Uraon, Malto, Nepali and Lepcha, Marathi, Gujarati, and Urdu. In addition to these, Hindi and other catalogues are in preparation. The Christian Literature Society for India also issues a catalogue of its publications.



Bishop Whitehead, Madras. Dr. Copleston, Metropolitan of India. Bishop Williams, Tinnevelly.

UNIV. OF MICH.

CLERGY OF THE CHURCH OF ENGLAND AT CONSECRATION OF BISHOP WILLIAMS, OF TINNEVELLY, ST. GEORGE'S CATHEDRAL, MADRAS, FEBRUARY, 1905.

Bengali, Hindi, and Urdu (or Hindustani), in Northern India, the Tamil and Telugu, in the southern section, and some, though not all, of the dialects of China, for example, are but imperfectly supplied with effective and varied literature in the exposition of Christianity, as well as in the extension of the light of modern knowledge. Thanks to the Society for the Diffusion of Christian and General Knowledge among the Chinese, no mission field seems to be more adequately or more admirably supplied with examples of the best literature than China.[1] There is wise economy and effectiveness in the establishment of this vigorous society devoted to the literary service of missions in China, and there is generous consideration for the common good in the selection of picked men set apart by representative missions, and assigned to its editorial staff. A periodical literature of varied and timely interest, and an increasing series of publications suited to the scientific and commercial as well as the intellectual needs of the Chinese, supplying a growing library of volumes charged with the best and most inspiriting thought of the modern world, are the result. What a contrast is this to the Emperor's edict, promulgated in 1812, making it a capital crime to print books on the Christian religion![1] It is almost impossible now, even with the largely increased facilities of production, and the able editorial staff, to meet the phenomenal demands for more and more of this illuminating and instructive literature. Even though the literary output has grown by leaps and bounds, it is as yet only a meagre output when compared with the voluminous indigenous literature of China, and the same may be said of the status in India and Japan. That there is still need, however, for more careful and skilfully prepared work, from a literary point of view, in these most difficult idiomatic vernaculars, is a point which missionaries themselves insist upon, while giving due credit for what has been already accomplished by arduous toil, in spite of many hampering circumstances. "You must turn the English mind," says Dr. Fairbairn, "into the Hindu mind, plus the Christian knowledge, ere you can so speak to him as to overcome, as to direct, and to convert him." Here is a lifelong task for missionaries, even though they may be set apart for exclusive and uninterrupted toil in this important sphere of service. It seems likely that literary labor in many of these arduously acquired Eastern languages will be greatly facilitated by the use of Roman letters in place of the native alphabet, or of the ideographic signs so common in Chinese and Japanese. The Japanese Government has recently given its official sanction to the employment of the Roman character in expressing the sounds of the Japanese language, and a romanized literature is now well known in China.

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[1] Dr. Richard, Secretary of the Society, gives a graphic description of the range and scope of its publications in the following enumeration of subjects which a missionary in China would find useful:

" 1. If he wants a Chinese statesman to adopt the laws of Christendom, he translates the best books he knows of on law, and lets him compare them with his own. He can never acquire this knowledge by prayer or Bible study only.

" 2. If he wants a Chinese student to adopt the educational system of Christendom, he places in his hands in his own tongue a clear account of Western education, and lets him compare it with that of China. Bible study, however excellent, does not supply information about modern education in Christendom.

" 3. If he wants a Chinese believer in astrology, alchemy, geomancy (*fêng-shui*), lucky days, omens, etc., to adopt modern views of Christendom, he gives him in the Chinese language text-books on astronomy, chemistry, geology, physics, and electricity, where he can find God's exact, eternal laws which govern all departments of nature explained, and which he can compare with the vague and often false theories in the books of his own country.

" 4. If he wants a Chinese capitalist to be enlisted in behalf of modern railroads, engineering, and industries generally, in order to provide better conditions for the poor, he gives him in Chinese an outline of the leading engineering and manufacturing concerns in the world, with their effect on the poor, to compare with those of his own country.

" 5. If he wants a Chinese merchant to extend his business, he has only to put before him in his own tongue the profits of the trade in foreign goods compared with the profits of trade in native goods.

" 6. If he wants a Chinese religious man to adopt Christianity, he gives him books in his own tongue to explain the leading events in the history of God's providence over all nations and the leading forces of the universe, showing how they bear on the progress of man, and how they illustrate the almighty, eternal, all-wise, and all-kind character of the Supreme Power, enabling men not only to have communion with Him, but also to partake of His nature and attributes more and more as we better understand His ways in the world from age to age. This the man can compare with the gropings of his own religions after these higher truths."—*The Chinese Recorder*, March, 1901, pp. 124, 125.

A monumental service in Bible translation.

In view of the full data furnished in the author's "Centennial Survey" (pp. 123–172) concerning the services rendered by numerous missionaries in the field of Bible translation, all detailed or specific references to this aspect of the theme must be omitted here. The very elaborate and informing output of special literature recently issued by the British and Foreign Bible Society in connection with its Centennial Anniversary of 1904, now easily accessible, supplies all that is needed concerning the history and achievements of that magnificent missionary agency. The volume of Centenary literature just mentioned is a truly massive exposition of the services of that

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[1] Lovett, "History of the London Missionary Society," vol. ii., pp. 409, 410.

Society to mankind, while it is at the same time an impressive and delightful popular presentation of the historic claims of the Bible in its ever-expanding environment, and its still unabated vitality as a message of guidance and hope to man.[1] Abundant additional data is accessible in the Reports of the American Bible Society, and of the National Bible Society of Scotland, and other similar organizations.

In this sphere of biblical scholarship, as translators and expositors of God's Word, missionaries have rendered perhaps their crowning service to humanity. Other achievements may seem to some more conspicuous and impressive, but, after all, nothing more fundamental and constructive, more vitalizing in its power, and more benign in its results, can be named than placing the Scriptures in the hands and before the minds of men in their own language. It is a service which, more than any other aspect of their great work, places missionaries in the rank of apostles to the modern world. The extent of the personal contribution of labor which they have made towards the accomplishment of this consummate achievement is as surprising as it is notable. Coöperating most happily and effectively with the great Bible Societies of Christendom,[1] they have supplied that essential instrument of scholarship, and that indispensable endowment of spiritual insight, coupled with assiduous and faithful toil, without which no results of value could have been attained.

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[1] The following list includes for the most part the literature above referred to:

"A History of the British and Foreign Bible Society," by William Canton. Four volumes: vols. i. and ii., 1904; vols. iii. and iv., 1905.

"The Story of the Bible Society," 1904, a popular record, by William Canton. One volume.

"A Children's History of the Bible Society," by William Canton, 1904.

"Historical Catalogue of the Bible House Library," by T. H. Darlow and H. F. Moule. Two volumes: vol. i., 1904; vol. ii., 1905.

"The Conquests of the Bible: A Popular Illustrated Report of the B. F. B. S. for the Year 1902–1903."

"The Gospel in Many Tongues" (Centenary Edition), 1903.

"Centenary Pamphlets of the British and Foreign Bible Society." A series in twelve issues, 1903 and 1904, as follows: I., "The Bible in History—the Eastern Witness"; II., "The Bible in History—the Western Witness"; III., "The Bible in the New Hebrides"; IV., "The Bible in Uganda"; V., "The Bible in India"; VI., "The Bible in Madagascar"; VII., "The Bible in Russia"; VIII., "Our Treasure House—A Brief Account of a Visit to the Bible House"; IX., "The Bible in China"; X., "Wayfaring Bible-men"; XI., "Bible-women in Eastern Lands"; XII., "The Bible in the Home."

Annual Reports of the British and Foreign Bible Society, the National Bible Society of Scotland, the Trinitarian Bible Society, and the American Bible Society, may be consulted; also *The Bible in the World,* formerly *The Bible Society Monthly Reporter* (B. F. B. S.); *The Bible Society Record* (A. B. S.), *The Quarterly Record of the National Bible Society of Scotland,* and *The Quarterly Record of the Trinitarian Bible Society.*

Cf. also Mackenzie, "Christianity and the Progress of Man," chap. iv., "The Missionary as Translator," and the sections on literature in the Reports of the Decennial Conference of Bombay, 1893, the General Conferences at Shanghai, 1890, and at Tokyo, 1900, the Ecumenical Conference in New York, 1900, and the Decennial Conference at Madras, 1902.

The triumphant march of God's Word.

As if in response to these monumental labors to supply the Scriptures to mankind, the world seems to have been opened in a truly marvelous way for the dissemination of the Bible throughout the great nations of the East, as well as among hundreds of obscure tribes whose languages were unknown and thus unavailable for literature a generation or more ago. This silent, victorious march of God's Word along the great highways of non-Christian literature into the intellectual and religious strongholds of ancient peoples, whose latter-day destiny seems already to shape itself before the eyes of men as a new dawn in history, is surely a fact which is full of splendid promise to human progress. It is hardly more than a single generation since the Bible was under ban in Japan, and could be printed only secretly, and read at the peril of life. A conservative estimate of editions of the Scriptures, both of the Old and the New Testament, either entire or in separate portions, distributed by gift or sale in Japan since 1872, is two million copies.[2] The largest circulation reported for any year was that of 1895, amounting to 257,563 copies. The report for 1903 gives the number as 167,825. A few years ago the non-Christian bookseller would not keep the Bible in stock, lest it should injure his reputation and lower the standing of his shop in the eyes of the public. The sales in China since the Boxer disturbances have been phenomenal. Single orders even from the far interior are now received which a few years ago would have seemed sufficient to supply the demand of all China for five or six years; yet so stupendous is the need of that vast empire that "for every person who has a Bible there are about two thousand who have none; for every person who has a New Testament there are two hundred and fifty who have

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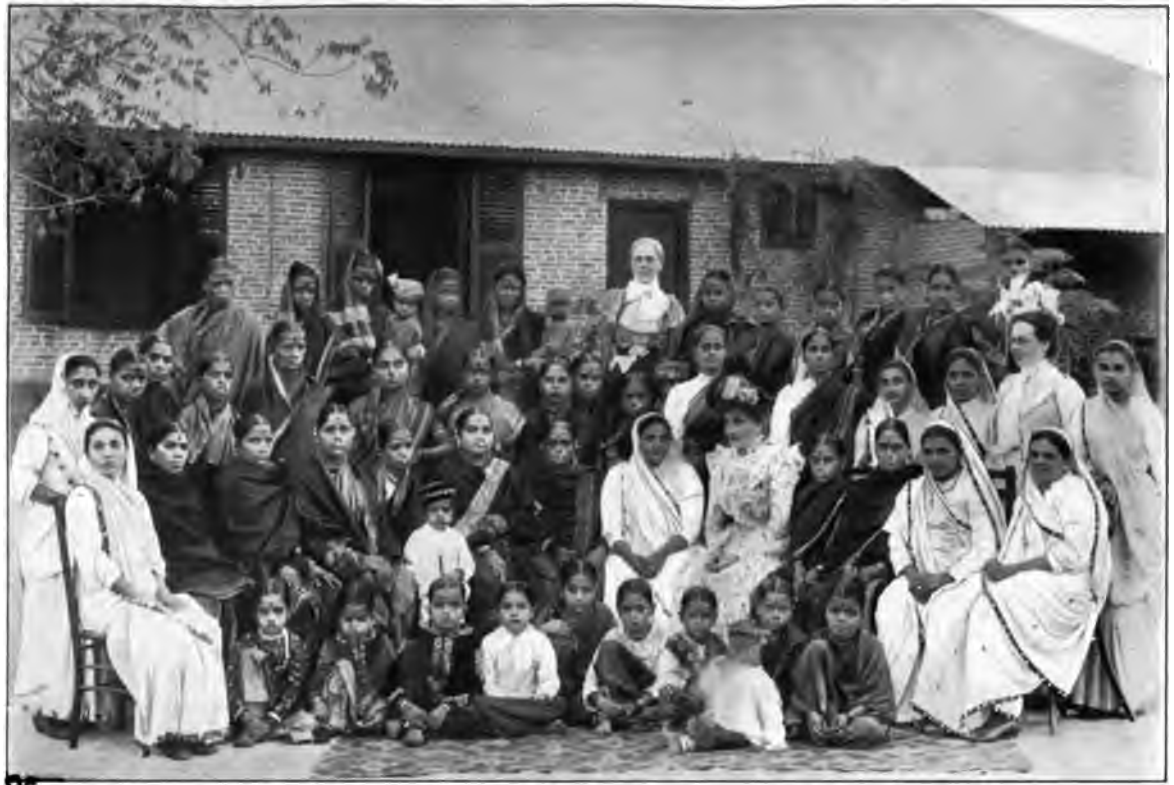
[1] The missionaries of the London Missionary Society, according to the statement of the Rev. R. Wardlaw Thompson, have been connected more or less with the preparation of about forty-two versions of the Scriptures, in whole or in part, the printing of these versions having been the work of the Bible Society. *The Chronicle of the London Missionary Society*, June, 1903, p. 146.

[2] "Report of the Tokyo Conference, 1900," p. 530.



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A group of ladies of high social position in Ahmednagar, at whose homes the Bible-women of the Mission are accustomed to visit. This is a social gathering to cultivate kindly intercourse and cement friendships. Mrs. R. A. Hume stands back of the group. The wife of an English judge is seated a little to the right of the centre. Immediately behind her stand two Bible-women. Parsi women are clothed in white; Hindus in colors. The dot on the forehead of the Hindus indicates that they are married.

CHRISTIAN WORK IN THE HOMES OF AHMEDNAGAR.
(A.B.C.F.M.)

none; for every person who has a single copy of a Gospel, or some other small portion of Scripture, there are forty who have none."[1]

"At the Lagos book-shop, on the West Coast of Africa," says the Church Missionary Society Report for 1904, "some three thousand Bibles and New Testaments, five thousand Prayer-books, and thirty thousand primers and readers, were sold." In Uganda the list of books sold by the Church Missionary Society agents in 1903 is reported as follows: Bibles, 1136; Testaments, 4226; Gospels and portions thereof, 13,486; Prayer-books, 3275; first reading-books, 40,856; catechisms, 9674; hymn-books, 4160; and 212 copies of "The Pilgrim's Progress."[2] Compare this astonishing record with the entry in Mackay's Journal on that day in 1876 when, on his way to Uganda, he first caught sight of the African coast, and wrote as follows: "I shall in the name and strength of God set up my printing-press on the shores of the Victoria Nyanza, and I shall not cease to toil till the Story of the Cross of Christ be printed in the language of Karagwe and Uganda, and every man be taught to read it and believe it too." Phenomenal sales of the Bible and other literature are also recorded by the Beirut Mission Press in Syria. In March, 1904, there were on its books orders for the printing of 138,000 volumes, of which 15,000 were complete Bibles, 14,000, entire Testaments, 69,000, portions of Scripture, and the remainder, miscellaneous books. The total issue of Scriptures (whole or in portions) in 1904 amounted to 75,500 volumes, and during the same year the number of pages of Scripture printed was 24,727,000. These statements sufficiently illustrate the unprecedented call, in widely separated sections of the world, for the Word of the Living God.

Phenomenal demands for the Scriptures.

The total number of Bible translations which may now be credited to missionaries is 482, only ten of these having been issued before the beginning of the nineteenth century, and all of which are in active circulation, save forty which have become obsolete. These figures do not include the six principal ancient versions, nor the sixteen standard modern versions of Christendom, as it is doubtful if they should be listed as strictly the product of missionary labor. If these be added to the sum of missionary translations, the total of ancient and modern, living and obsolete, translations, from both sources, may be stated as 504. There are, moreover, about twenty additional

Statistics of Bible translation.

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[1] *The Bible Society Monthly Reporter*, December, 1903, p. 302.

[2] *The Church Missionary Intelligencer*, August, 1904, p. 601.

versions not new in the sense of being fresh translations into another language, but only the transliteration of an existing translation into some other character, as, for example, the printing of one Asiatic language in the characters of another—Turkish in the Armenian text, or Chinese in English letters—giving as nearly as possible the proper sound of the original tongue. These also are largely the work of missionaries. Another, and perhaps clearer, method of stating these results is as follows: Number of translations by missionaries covering the entire Bible (including three versions now obsolete), 101; number of additional translations by missionaries covering the entire New Testament (including 22 versions now obsolete), 127; number of additional languages into which missionaries have translated only portions of the Old and New Testaments (including 15 versions now obsolete), 254; the resultant total being 482, to which may be added the versions prepared by transliteration.[1]

The Bible Societies of Christendom have numerous auxiliary societies and agencies in the principal foreign mission fields; ten important auxiliaries in India, for example, being engaged in an extended and vigorous campaign for the production and distribution of the Bible in that great English dependency. The Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel, have also given much attention to this special service of Bible translation and dissemination.

In the more general field of Christian literature the services of the Religious Tract Society of London, the Christian Literature Society for India, the Society for Promoting Christian Knowledge, and the American Tract Society, are of the highest value and efficiency, and

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[1] The figures given in the text differ from those found in the summary of Bible translations, on p. 268 of "Centennial Survey of Foreign Missions," by the addition of 26 new versions to the 456 given as the total in 1900, making the total up to date (1905) to be 482. The additions are as follows: Bibles (entire), 2; New Testaments (entire), 6; portions representing (with the addition of the Gawari New Testament) new translations, 26. A more detailed statement, naming the additions, would be as follows:

Bibles (completed since 1900): Mare and Fioti.

New Testaments (completed since 1900): Ilocano, Pampanga, Sheetswa, Ndonga, Chiluba (Luba), and Gawari (not yet printed).

Portions (new translations): Arapahoe, Meaun, Yalunka, Lomongo, Masai, Kikuyu, Tangkhul Naga, Karangi, Chattisgarhi, Balti, Tafasoa, Bri Bri, Chungchia, Mukawa, Nogogu, Cakchiquel, Kalaña (not yet printed), Lengua, Mapuche, Lifoto, Angola, Yakusu, Kavirondo, Kachin, and Awemba. The eight last mentioned were printed at mission presses. The Gawari New Testament in its entirety may also be included among the new translations.

The notable services of the tract societies.

have now grown to large proportions in mission lands. These societies of Christendom usually have auxiliaries or agencies in China, India, Japan, Turkey, and elsewhere, specially engaged in the production and distribution of vernacular Christian literature, besides rendering material aid to several indigenous tract societies in various mission fields. The Christian Literature Society for China is a Scotch organization closely coöperating with what may be regarded as the leading independent enterprise in mission fields in this department of literature—the Society for the Diffusion of Christian and General Knowledge among the Chinese, founded in 1887. The progress of the latter has been remarkable, especially during recent years, as is revealed by a comparison of the volume and value of its sales. In 1894 they monetarily amounted to $2184 (silver), while in 1903 they reached $54,399 (silver), which is equivalent to about $27,000 in gold. It is a remarkable fact that trade competition—or rather piratical reproduction of popular books in the absence of a copyright—reduced this income to $30,457 (silver) in 1904, or about $15,200 in gold. A comparison of the issues of the Society for the past four years gives evidence of rapid progress since the difficulties caused by the Boxer disturbances have ceased. In 1901 the publications (including new issues and reprints) were stated in the Annual Report to amount to 48,950 copies and 5,572,000 pages. In 1902 there were 125,096 copies and 13,911,656 pages. In 1903 there were 283,328 copies and 25,353,880 pages. In 1904 there were 301,600 copies and 30,681,800 pages, and of this large output 224,600 copies and 19,256,800 pages represent new publications. To accomplish this work some seventy printers and bookbinders were required, with twenty Chinese writers and fifteen distributors, making altogether a permanent staff of over one hundred Chinese employees. Another organization with a remarkable record is the Central China Religious Tract Society of Hankow, founded in 1876, which during the twenty-eight years of its existence has sent out the surprising total of 20,938,213 copies of books and tracts. Its annual output in the opening year was 9000 copies; in 1889 it was 1,026,305; and in 1903 its issues numbered 2,171,655. There are, besides, eight other book and tract societies under Christian auspices in China.

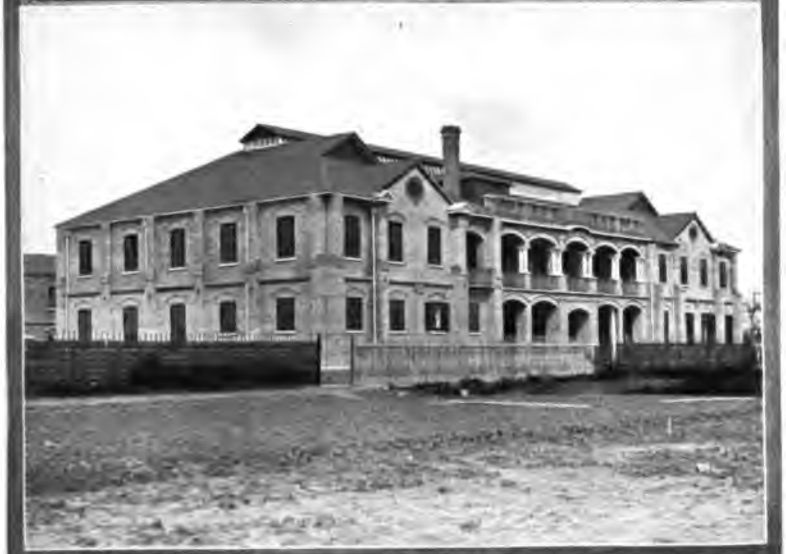
The record of progress in India is even more impressive. In the Report of the Madras Decennial Conference of 1902 is a comparative statement of the advance in the distribution of Christian literature in India during five years, separated by decades. In 1860 the total

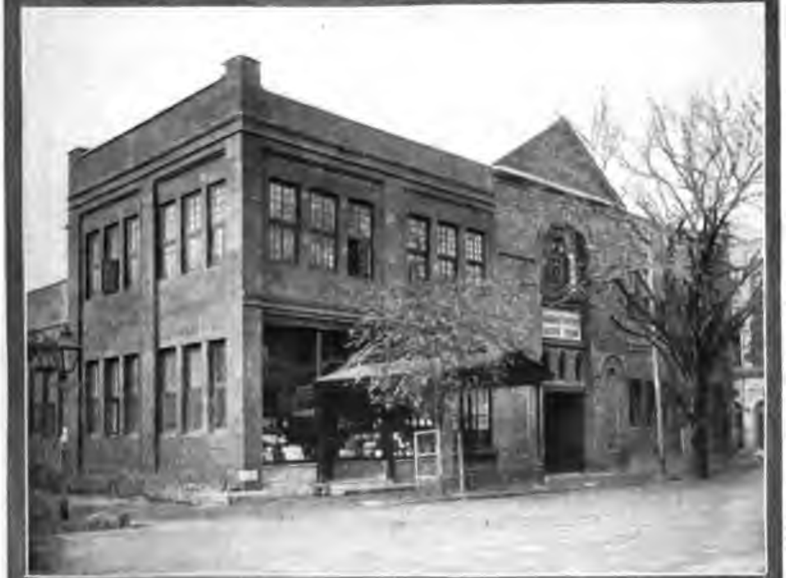
The large literary output in India.

distribution of the Bible, Tract, and Christian Literature societies amounted to 727,744 copies; in 1870 it was 882,924; in 1880 it was 2,309,337; in 1890 it was 4,965,034; in 1900 it was 5,881,836. This represents an increase in the proceeds of sales amounting to sevenfold, and in the field of circulation amounting to nearly ninefold. Still further returns are given concerning the total distribution of Christian literature, not including the Bible, for the decade previous to 1900. The reports of fourteen literature societies issuing books and tracts are summarized for the decade as follows: the total value of sales is given as 1,956,619 rupees ($652,206); the total of separate issues of volumes, periodicals, and tracts printed amounts to 53,622,183 copies; and the total of copies circulated sums up 61,951,253. There were, besides, four other missionary societies engaged in the issue of Christian literature, whose statistics were not included in the above, as their record for the decade was not available. A statement made by the Secretaries of the American Board at the Annual Meeting, October, 1904, shows that its three missions in India had published and sent out during the previous year 5,700,000 pages of Christian literature, mostly in the vernacular languages.

Prosperous mission presses.

The development of missionary operations has witnessed the establishment in increasing numbers of printing-presses and publishing-houses in the mission fields. A few of them are self-supporting, such as the Methodist Episcopal Press at Lucknow, with its 160 employees and its output of 74,600,000 pages in 1902; and the Presbyterian Press at Allahabad, which was founded in 1839, but in 1872 was leased to native Christians, who now conduct its business operations. The same plan has been adopted with the Presbyterian Press at Lodiana; while the Scottish Mission Industries Company, Limited, has recently taken over the presses of the United Free Church of Scotland at Ajmere and Poona. For the most part, however, the missionary societies render financial aid to the various presses. Some of the publishing-houses have become large business enterprises. Among them we may name: the Presbyterian Mission Press at Shanghai, which reported in 1904 an annual output of 81,000,000 pages, the Methodist Episcopal Press at Foochow, the Press of the Scottish Bible Society at Hankow, the Methodist Episcopal Publishing-House at Tokyo, the Baptist Mission Press at Rangoon, the Press of the Society for Promoting Christian Knowledge at Madras, with nearly four hundred employees, and other large establishments in India, as at





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AMERICAN PRESBYTERIAN MISSION PRESS, SHANGHAI, CHINA.

AMERICAN BAPTIST MISSION PRESS, RANGOON, BURMA.

Bombay, Satara, Cottayam, Mangalore, Rutlam, Calcutta, Cuttack, Guntur, Mysore City, Nagercoil, and Surat. On the borders of Tibet, at Ghoom, near Darjeeling, there is a busy little press of the Scandinavian Alliance Mission, which is printing the Bible and Christian books and tracts, in anticipation of the opening of that long-closed land, which has been already practically accomplished by the English expedition of 1904. The press of the Presbyterian Mission at Beirut flourishes, and the presses at Bangkok, Constantinople, and Mexico City are also important, and even from Uganda, where the art of printing is but a few years old, there is a stimulating record of progress. It is impossible to mention all these establishments in detail, as they number about 160 in various mission fields, issuing annually, in round numbers, a product of about 12,000,000 copies of various publications, extending to nearly 400,000,000 printed pages. It is worthy of note that the Moravian and Danish Missions long ago introduced the printing-press into Greenland, in the far North; while in the far South, on Hoste Island, at the extremity of the South American Continent, there is another mission press, the latter having been established by the South American Missionary Society. It would thus seem that the earliest, as well as the nearest, approach of this great instrument of enlightenment to both the North and the South Poles was the result of mission enterprise.

The growth of periodical literature.

From all these various presses is issued a vast volume of periodical literature, prepared in the main by missionaries themselves, and designed to provide entertaining and instructive reading, as well as spiritual inspiration and guidance, to native readers. A careful collation made by the author indicates that this periodical output amounted in 1905 to over four hundred separate titles.[1] Some of these periodical issues are printed in English, but the majority are published in the vernacular. It is impossible to specify more than a few representative titles, but among those worthy of special mention may be named: *The Japan Evangelist*, *The Morning Light*, *The Glad Tidings*, *The Weekly News*, *The Gospel News*, and *The Christian Advocate*, of Japan; *The Christian News*, of Korea; *The Review of the Times*, edited by Dr. Allen, *The Chinese Christian Review* and *The Chinese Weekly*, edited by the Rev. W. A. Cornaby, *The Chinese Christian Intelligencer*,[2] edited by the Rev. S. I. Woodbridge, *China's Young*

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[1] A detailed list up to 1900 will be found in the author's "Centennial Survey of Foreign Missions," pp. 180–190.

[2] "The Rev. George Douglas has forwarded to us the record of a beautiful in-

Men, issued by the Young Men's Christian Association, and *The South China Collegian*, all of China; *The Messenger of Truth*, published in both Tamil and Telugu, the *Desopakari*, in Tamil, *The Christian Intelligencer*, and *Progress*, with *The Madras Christian College Magazine* and *The Christian Patriot*, all of Madras; *The Telugu Baptist*, of Ongole; the *Vrittanta Patrika*, of Mysore; *The Epiphany*, of the Oxford Mission, and *The Indian Christian Herald*, both of Calcutta, the latter the oldest Indian Christian journal published; the *Taraqqi*, of Lahore; *The Indian Christian Messenger*, of Allahabad; the *Dnyanodaya*, of Bombay; the *Nur Afshan* and *Makhzan i Masihi*, in the Punjab; *The Star of India*, of Lucknow; and many others, in India; *The Morning Star* and *The Burman Messenger*, of Rangoon, Burma; *The Christian News*, of Laos; *The Ladak Times*, of Leh, published by the Moravians, being the first Tibetan newspaper ever issued; *The Morning Star*, *The Children's Lamp*, and *The Church Missionary Gleaner*, in Ceylon; the *Neshera*, of Beirut; *The Guide*, of Cairo; the *Zornitza*, of Bulgaria; the *Avedaper*, of Constantinople; *The Rays of Light*, of Urumiah; *El Faro* and *The Christian Advocate*, of Mexico City. In Africa there are excellent examples, as *The Christian Express*, of Lovedale; *Life and Work*, of Blantyre; *The Aurora*, of Livingstonia; *Mengo Notes*, of Uganda, with *Good Words*, of Madagascar, and the *Christian News*, of Fiji, besides numerous issues in the different countries of South America. In some of these mission fields, such as Japan and India, there is a phenomenal effusion of periodical and newspaper literature conducted by educated natives, and of this a considerable proportion is under Christian editorship.

It would involve too much repetition, and burden our pages with too many specifications, to undertake to enumerate fully the literary production of each field in geographic succession. India alone would

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cident which illustrates the spirit of the Native Church under affliction. In one Manchurian church there were two hundred and eighty subscribers to the *Tung Wen Pao* (or *Christian Intelligencer*), published in Shanghai. War made it impossible to receive and circulate the paper. Most of the subscribers, who had all paid in advance for a considerable time, were Christians, and at the close of a Sabbath service, when this matter was brought before them, it was at once suggested by one of themselves that the loss might be turned to account in furthering the Gospel if each subscriber would present the remaining numbers he had paid for to a brother somewhere in the eighteen provinces not affected by the war. This was unanimously agreed to. Moreover, they made a local arrangement to refund all the non-Christian subscribers, so that the whole two hundred and eighty copies might be distributed in this way."—*The Missionary Record of the United Free Church of Scotland*, August, 1904, p. 359.

require an extended, and within our limits altogether impossible, bibliographical study.[1] China has already, including tracts, more than two thousand titles of select Christian publications. Our best plan would seem to be to classify the output of literature in mission fields into several groups, with illustrative examples under each, giving a representative, but at the same time a comprehensive, idea of the real scope and value of the literary work of missions.

A proposed classification of mission literature.

The classification proposed may be indicated as follows:

First: The group which clusters around the Bible, and is intended to aid in its study, and in the comprehension of its contents.

Second: The group which centres about the Church and the devotional life of the Christian, including hymnology.

Third: The group which is specially dedicated to the uses of the divinity training school, and is a help to native evangelists and pastors, as well as to all students of the Christian religious system.

Fourth: The group which has for its special field the arts and sciences, biography, political science, history, philosophy, travel, exploration, and the many avenues of a broadening culture.

Fifth: The group which comprises medicine, surgery, sanitary science, hygiene, and the consideration of the physical welfare of children.

Sixth: The group of educational literature, composed largely of text-books for schools and colleges.

Seventh: The group which finds its chief sphere of usefulness in the home, and ministers to the family circle, with messages of cheer, entertainment, and moral incentive.

Group I.: biblical handbooks, histories, and expository aids.

The first group which attracts our attention is the one which clusters around the Bible, and is intended especially to facilitate a knowledge and comprehensive understanding of its contents, thus aiding in opening its treasures of spiritual instruction and sacred history. There are in all fields numerous handbooks, manuals, and introductions, intended to assist the Bible student in his task. We can mention but a few examples of this class, such as the admirable volume in Arabic, entitled "Guide to Inquirers," prepared by the late Rev. S. H. Calhoun, of Syria; a "Companion to the Bible," in Telugu and Bengali, an "Introduction to the Books of the Bible," in Urdu, and a more elaborate work in the same language entitled "Introduction to the Old and New Testaments," by the Rev. J. Heinrichs, of Ramapatam, India. There is an "Old Testament Manual," by Bishop Burdon, in Chinese; and we find the "Handbook of the Bible," by Angus, translated into the Foochow Dialect of China. Persian students have a Biblical Geography ready for use, and there are numerous similar volumes in other languages, especially that of Dr. Graves in Chinese, who is also the author of an "Analysis of the Books of the Bible." "How We Got Our Bible" is the title of a treatise by the Rev. W. G. Walshe, written especially for the Chinese. Harmonies of the Gospels are in many languages, including Arabic, Chinese, and Korean; a volume on "Scripture Interpretation" has been prepared in Arabic by the Rev. James S. Dennis; General and Special Introductions are in Malagasy, and also in Spanish for the use of Mexicans; the instructive lessons of typology are in Chinese, Bengali, Urdu, and in several of the languages of Africa. "The Pith of Scripture" is a helpful book in Malagasy, and there are special treatises in several languages dealing exegetically with Scripture terms and references.

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[1] Cf. *The Missionary Review of the World*, July, 1902, p. 551; *The Missionary Record of the United Free Church of Scotland*, February, 1902, p. 77; *Work and Workers in the Mission Field*, April, 1904, p. 162; "Report of the Fourth Decennial Indian Missionary Conference, Madras, 1902," pp. 167–201.

Scripture biographies and Bible dictionaries.

Biographies of Christ abound, and are found in almost every mission field; there are ten in China and five in Japan, the volume by Dr. William Imbrie in Japanese being greatly esteemed. Stalker's "Imago Christi" is in Japanese, Armenian, and Bulgarian, and in several Indian languages. Stock's "Lessons from the Life of Our Lord" is in Telugu, Santali, Urdu, and Malayalam. In fact, almost every language of India has one or more biographies of Christ. A Brahman convert and gifted poet of Western India, Mr. Narayan Vaman Tilak, is writing a poetical version of our Lord's life, which it is expected will rank high in Marathi literature. Milne and Morrison issued His life in Chinese as early as 1815; others have followed, that by Dr. Williamson being regarded as a classic. The most recent issue of this kind is by Dr. F. L. Hawks Pott. An excellent copy circulates among the Laos, in northern Siam, and the Fiji islanders have one in their own tongue; while even the wild Hill Tribes, such as the Bhils in India, are not left without the story of the Christ. Haygood's "Man of Galilee" appears in Spanish for the Mexicans. Other Scripture biographies are numerous, such as "The Life and Times of Paul," in Chinese, Marathi, Urdu, Tamil, and Japanese.

Bible dictionaries have been prepared by Dr. George E. Post in Arabic, by Dr. Jacob Chamberlain in Tamil and Telugu, by Dr. Bruce in Marathi, by Dr. Scott in Urdu, by Dr. Farnham in Chinese, and by Dr. Riggs in Bulgarian. In Armenian and in Malagasy we find also these scholarly aids to Scripture study. The invaluable Concordance, as difficult and laborious a task in any new language as it was originally in our English tongue, has been prepared by Dr. Post in Arabic, by the Rev. Robert Hoskins in Urdu, by Dr. E. A. Stevens in Burmese, by the Rev. F. W. Dennis in Malagasy, and by the Rev. W. H. Sloan, of Mexico, in Spanish; and one has also been issued in Armenian.

Biblical histories.

Biblical histories are current in Chinese; the Rev. F. L. Hawks Pott has issued one quite recently, and the late Mrs. Timothy Richard, of Shanghai, translated Goodspeed's "Messianic Hopes of the Jews." In Korean, the Rev. W. L. Swallen has prepared an "Outline of Old Testament History," and to the accomplished Moravian linguist Jäschke may be credited a "Bible History" in Tibetan. Dr. Bruce has written a sacred history in Persian, and we find similar volumes in the language of the Laos, and also in Siamese, Kanarese, Gujarati, Marathi, Urdu, Malayalam, Santali, Telugu, Tamil, Bengali, and other dialects of India. Barth's "Scripture History" in Bengali, Hindi, Punjabi, Gujarati, and Urdu, has proved popular, the edition announced in Urdu in 1903 being for 10,000 copies. Weakley's "Scripture History" appears in Turkish; Edwards' "History of Redemption" is in Arabic; Irving's "History of Our Lord" is in Syriac; and the "Old and New Testament Story" is found also in several languages of the Congo. The late Rev. Hugh Goldie put the record of both Testaments into Efik; Maclear's "Scripture History" is in Malagasy; and the Rev. T. T. Matthews has published in the same language a luminous book on "The Bible and the Monuments." As long ago as 1812, the Bible story was recorded in the language of Tahiti; while fresh from the press in New Guinea, the work of the Rev. J. G. Geissler, of the Dutch Mission, comes a Bible History in the Mafoor tongue; and thus this quiet labor of love in the obscure languages of the island world spans nearly an entire century.

Scripture exposition.

Scripture exposition opens to us a library of polyglot volumes. In some important languages there are commentaries on the entire Bible, as in Chinese, Kanarese, Tamil, and Urdu; while in several others the entire New Testament has been expounded, as in Telugu and Arabic. Numerous volumes on separate books of the Bible have been prepared in Chinese by Drs. Medhurst, Legge, Nevius, Muirhead, Hobson, John, DuBose, Pott, Jenkins, and Faber, by Bishop Hoare, and by the Rev. Messrs. A. J. H. Moule, Sowerby, Jackson, Whiting, Dodd, Leyenberger, and Bone. The expository work of Dr. Faber in Chinese is highly prized, and the Commentary on the entire Old Testament, by Rev. A. J. H. Moule, is esteemed a scholarly work. Commentaries in Japanese have been issued in several volumes. Dr. Learned's work on the New Testament is in fifteen volumes. Trench's expositions of the Parables and Miracles have been translated, and commentaries on the separate books of the Bible, especially those of the New Testament, are, moreover, represented in Japanese libraries. Commentaries on the Old Testament books are, however, still lacking, except on a few of the more prominent books. Expositions of the entire New Testament are issued for the Burmans and Karens, and separate volumes on the Old Testament have been prepared, as that on Isaiah, by Dr. Wade. The languages of India are supplied with much of value in biblical exposition. Heinrichs has expounded the New Testament in Telugu; Dr. Robert Clark, in collaboration with Dr. Imad-ud-Din, is the author of full Notes on the Gospels and Acts in Urdu; Owen, Mansell, Scott, Däuble, Kennedy, Fuchs, and Lucas have also commented in Urdu on various books of both Testaments, and there is an exposition of the entire New Testament in Malayalam; while Dr. William M. Taylor's "Peter the Apostle" may now be read in Marathi. The Rev. W. T. Satthianadhan is the author of an excellent Commentary on the New Testament in Tamil. The list of Indian commentaries, in which single books are treated, is too long to give *in extenso.* We can only mention further the valuable expository volumes of the Rev. S. W. Howland, in Tamil; those of the Rev. H. Baker and the Rev. J. G. Beuttler, in Malayalam; the Rev. Henry Haigh, in Kanarese; the Rev. R. W. Sinclair and the Rev. W. Clarkson, in Gujarati; and the Rev. Messrs. R. G. Wilder, J. Taylor, J. Torrance, and Baba Padmanji, in Marathi. The late Bishop Thomas Valpy French was the author in Urdu of "The Gospel in the Psalms." There are commentaries in the various languages of Persia and of the Turkish Empire—Armenian, Turkish, Bulgarian (the New Testament entire by Dr. Elias Riggs), and Greek. In Arabic, Dr. W. W. Eddy prepared a fine exposition of the New Testament in five volumes, and Dr. H. H. Jessup is now at work on the Pentateuch. In both Classical and Modern Syriac, expository literature has been published on the Old and New Testaments for use in Persia. In Malagasy there are commentaries on some books of the Old Testament, and on most of the New Testament. Dr. Hiram Bingham has given an excellent expository volume to the Gilbert Islanders. In several languages of

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Dr. and Mrs. E. S. Hume.

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the South Pacific volumes of this kind have, moreover, been long issued. In Uganda, the Rev. Ham Mukasa, a native clergyman, is the author of a Commentary on Matthew, which was printed by native workmen at the mission press, a happy omen of the capacities of that bright people to prepare their own literature. In South America a good beginning has been made by several of the missions in the exposition of the Scriptures.

Group II.: church liturgies, catechetical and devotional literature, including hymnody.

Another important group in this classification centres about the Church and the devotional life of the Christian. The Book of Common Prayer and the Catechism seem to rival each other in the claim for precedence in this connection. Catechetical literature is issued by every mission in great variety, and it is hardly possible to find a language used by Anglican or Protestant Episcopal missionaries into which the Book of Common Prayer has not been translated. The Society for Promoting Christian Knowledge, a pioneer agency in this great work of giving a Christian literature to all peoples in their own tongue, has dedicated itself, among other activities, to this service of printing Prayer-books and portions of Scripture, and has already spoken to the world through these channels in about a hundred different languages, the great majority of which belong to foreign mission fields. The missionaries of the Society for the Propagation of the Gospel have in most instances been the translators, and this Society also has shared to some extent in the printing and distribution, especially in the earlier period of its existence. Dutch, German, and Scandinavian liturgies have been prepared in considerable numbers for use wherever required. Scripture catechisms of a historical, doctrinal, devotional, and practical tenor, also catechisms upon separate creedal statements, various manuals of the Prayer-book and prominent Confessions of Faith, handbooks for confirmation classes and catechumens, are all in evidence wherever missions have been established. Other manuals of religious forms for special occasions, and many books of private and family prayers, have also been issued. "Daily Light on the Daily Path," which we know so well in our own English tongue, and similar reproductions of Scripture arranged according to topical classification, are the constant companions of the devotional hour in all lands.

Books of evangelistic instruction, with more or less of the devotional spirit, belong to this group. It is doubtful if a single mission press can be found which has not thrown off at least one, and in most instances numerous, impressions of Bunyan's "Pilgrim's Progress." His well-known characters have been arrayed in the guise of over one hundred strange languages of the non-Christian world. They have wandered among alien tribes of men on every continent, often under curious vernacular names, and in picturesque situations, adjusting themselves to local conditions, and seeking to enforce their lessons through ingenious devices borrowed from their environment. Like that phantom of the imagination, the "Wandering Jew," this pilgrim of light has been flitting through the world with a message of instruction and warning, as well as of practical guidance and hopeful courage, which has endeared him to the common heart of humanity everywhere. We may join him in his journeys through Japan, Korea, China, India, Turkey, and Persia; climb with him the mountains of Uganda, sail with him up the Congo, walk with him on the shores of Lake Nyassa, and here and there enter with him into the wild excitement of an African war-dance, which serves for an illustration of "Vanity Fair," as in the case of the Matabele version. Whether we hail him on the West Coast or the East Coast, or among the Bechuanas, the Kaffirs, the Zulus, or the Malagasy, or sail with him from island to island in the South Pacific, exchanging anon a tropical heat for arctic cold, as among the Eskimos, we find him everywhere the mentor and guide of hearts having the same journey to travel towards the same goal. A volume, somewhat similar in conception, has been prepared in Bengali by the Rev. S. P. Buksh, a native pastor, entitled "Rovings of an Enquirer," being especially adapted to Indian readers. The "Enquirer" is brought into contact with the different religions of India in his search for the true way, and for the goal of reconciliation and peace.

Bunyan's "Pilgrim's Progress" a missionary classic.

Bunyan's "Holy War" is also fought amidst the din of many languages; yet, if we listen, we can hear at the same time above the turmoil of its strife such alluring voices of wisdom and hope as speak to us from the "Imitation of Christ," by Thomas à Kempis, and from Bogatsky's "Golden Treasury," Doddridge's "Rise and Progress," Baxter's "Saint's Rest," Taylor's "Holy Living," Phelps's "Still Hour," Wright's "Secret Prayer," Goulburn's "Thoughts on Personal Religion," McNeil's "Spirit-filled Life," Drummond's booklets, Meyer's numerous works, and Andrew Murray's helpful volumes. We may equally enjoy the companionship of Stalker, Spurgeon, Macduff, James, Moody, Maclaren, and van Dyke. The great sermons of notable preachers, and the old religious classics, as well as the

A new career for the old favorites of our devotional hours.

writings of the best teachers of modern days, are ushered into new careers of usefulness amidst the eager heart-searchings and the spiritual struggles of mission converts. In the "Marathi Catalogue of Christian Literature" there are thirty-three volumes listed under the caption of "Devotional." Spurgeon's "Morning by Morning" has been warmly welcomed among Christian converts in Persia.

Valuable devotional literature by missionary authors.

Missionaries themselves have prepared much literature of this kind. Their sermons have been often printed, and they have written many rare and helpful books of exhortation and devotional incitement upon such subjects as prayer, holiness, charity, filial piety, Christian service, and spiritual growth. Dr. Muirhead's "Communion with God," Smith's "Heavenly Manna," and Dr. Eli Smith's "Open Door for the Spirit's Work," are notable examples. The late estimable Earl of Northbrook, Viceroy of India (1872–76), rendered a unique and interesting service in preparing a little book for the people of India, entitled "The Teaching of Jesus Christ in His Own Words." Dr. Murdoch, at the request of its author, supplied an introduction, and the book is being issued in the different vernaculars of India, while appearing also in the languages of other mission fields. In China the plan of presenting the Gospel by pictorial representation is greatly in vogue. Scripture history and spiritual instruction are made to pass before the eye in panoramic form, and the device has been entitled "Eye-Gate, or Native Art in the Evangelization of China." As for tracts, they are disseminated and used in great variety, almost every language having already a large supply. The great tract societies of Christendom render generous and invaluable service in this department, while missionaries or educated natives are the translators, or, as is often the case, the original authors of the issues. "Monthly Handbills" are furthermore a feature in some of the languages of India. "Cycles of Prayer" are issued in China as elsewhere. In this generous output of devotional literature the needs of the children are not forgotten, as we discover in translations of such useful volumes as "Line upon Line," "Peep of Day," Foster's "Story of the Bible," and many others of like purpose. The children of distant lands lie down to sleep on the "Little Pillows" of Miss Havergal, listen at the dawn of day to her "Morning Bells," and follow, let us hope, in many instances her "Royal Commandments."

Hymnography may be classed also in this group, and yields an amount of material to the credit of the hearts and brains of missionaries which is surprising alike in its potency and volume. It is a tribute to the devotional element in missions that hymn-writing is almost, if not quite, as extended a feature of their work as Bible translation itself. It ranks with prayer, and with sermonic and catechetical teaching, as one of the essential characteristics of a living Church of Christ. Moreover, the Songs of Zion are not reserved for the Church alone in mission fields; they cheer the home, especially during the devotional hours of the household; they are an attractive feature of the school, where they are memorized as well as sung; they lend a charm to social gatherings, and relieve the monotony of work; while they often have a place in public functions in which the Christian element predominates. On that October morning in 1875 when the little "Ilala," the pioneer of navigation on the inland lakes of Africa, steamed from the Shiré into Lake Nyassa, with the members of the Livingstonia Mission on board, the significance of the events so deeply impressed those present that all hands gathered aft for a brief season of worship. Steam was shut off, and the vessel floated calmly and silently on the waters, while the noble Psalm, "All People that on Earth do Dwell," rang out, as if to consecrate the achievement to the glory of God; and thus it has transpired with the passing of these thirty eventful years. It is said that the women of Greenland in their long coasting voyages row to the rhythm of their familiar hymns; and in her social hours with the Indian women in the distant Northwest of Canada Mrs. Bompas, the wife of the Bishop, used to be fond of singing the Cree versions of "Hold the Fort," "The Sweet By-and-By," "Nearer, My God, to Thee," and "Jerusalem the Golden." In the orphan asylums of India, and in some of the hospitals of China, special hymn-books are in use which have been compiled with a view to the peculiar needs of such institutions.

The surprising hymnology of missions.

This helpful department of hymn-writing is one in which native talent has been conspicuous. Charming original hymns have been produced by gifted writers among Christian converts. Jacob Biswas in Bengali, Vedanayaga Sastri in Tamil, the Rev. Ganpatrao Navalkar and Mr. K. R. Sangle in Marathi, Safdar Ali in Urdu, Krishna Mohun Banerjea, Nehemiah Goreh, Ramchandra Bose, and the Rev. Lal Bihari Day, are well-known hymn-writers in India. A native Malagasy, Andraianaivoravelona by name, is said to rival Watts as a master of sacred song; "Bonjare [a native Christian] has added thirteen hymns to the local collection," is an item in a recent report from the Congo; while a letter concerning the dedication of a

The admirable work of native hymnists.

new church in the Livingstonia Mission states incidentally that forty new hymns contributed by native hymn-writers were sung for the first time in a public assembly, during the services which continued for three days! Numerous other illustrations of native contribution to the hymnody of missions might be given. In a few instances native hymns have been translated into English, and have found their way into our own hymn-books.[1] Missionaries in many instances have translated the best hymns of Christendom, but, in not a few cases, including some of the sweetest hymns in the native languages, their contributions have been original. The work of translation calls for much discrimination and skill, and represents a selection from the best productions of such well-known hymnists as Watts, Wesley, Doddridge, Cowper, Newton, Heber, Lyte, Keble, Bonar, Miss Steele, Miss Havergal, and many other English, German, and American writers, whose contributions have become a part of the treasury of song in the universal mission Church. Earlier efforts in the difficult vernaculars may in some cases have been unsatisfactory, and it was to be expected that constant improvement would appear in the quality and artistic power of later productions. It has proved so, for hymns once in use are now discarded for those which are better. The hymnody of some mission fields has been brought to charming perfection of form, as well as distinction of style. In almost every mission some one has been found who could adapt foreign or native tunes to devotional uses, and prepare a system of musical notation which would be serviceable. Mrs. Timothy Richard was the author of a Chinese tune-book according to a system of native notation, and Miss Laura M. White, of the Methodist Mission, Chinkiang, has just been commissioned by the Educational Association of China to prepare a music-book in Mandarin for use in the schools. It is interesting to note that the Magnificat and the Nunc Dimittis have been arranged in a key especially suited to Chinese voices, and are much liked and well sung. Mrs. David Downie has utilized many native airs for Christian hymns in Telugu, while Drs. Samuel Jessup and Ford have adapted some beautiful Syrian melodies to popular hymns.

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[1] "'In the Secret of His Presence,' 'O Thou My Soul, Forget No More,' 'Take My Heart for Thine, Jehovah,' and 'Awak'd by Sinai's Awful Sound,' four devout hymns that have proved most useful to the Church, are worthy of special note, because they are the work of Christian converts in mission lands. The first was composed by Ellen Lakshmi Goreh, a high-caste Hindu girl, born in Benares in 1853, who after her conversion developed rapidly in the Christian life, and became a missionary to her people; the second, by Krishna Pal, Carey's first convert, who became an earnest Christian and an eloquent preacher; the third, by the native pastor of the Ampamarinana ('Rock of Hurling') Church, in Madagascar, who wrote it in prison shortly before his death; the fourth, by Samson Occom, a famous Indian preacher of New England."—*The Missionary Review of the World*, June, 1903, p. 436.

Beautiful hymns for use in India.

The devout Moravians have translated their own church hymns into all the prominent languages of their mission fields. The Indians of North and South America, the Negroes of the West Indies, the Greenlanders, Kaffirs, Hottentots, and Australian aborigines, sing the songs of Zinzendorf, Albertini, Anna Dober, Garve, and others of their religious poets. Much work of fine quality in hymnody has been done by missionaries in India. All the great languages, such as Hindi, Urdu, Bengali, Marathi, Gujarati, Punjabi, Sindhi, Santali, Uriya, Tamil, Telugu, Singalese, Malayalam, and Kanarese, are well supplied with edifying and beautiful hymns, mostly translations, but in many instances original, in which case they are usually written by natives. Numerous editions of hymn-books in the various languages have been issued, having been revised, improved, and extended, until the bibliography of Indian hymnology presents a cumulative array of publications, too extensive to be noted here in any detail. In Urdu alone there are thirty-two issues enumerated in Dr. Weitbrecht's "Catalogue of Christian Literature" in that language. According to the census of 1901, there are, in all, one hundred and forty distinct languages in British India, and of many of these there are separate dialects.[1] A movement has now begun to unify the Christian hymnody of each of the prominent languages. Hymn-books have appeared at different dates during the past century, and one was published by Ziegenbalg in Tamil even as early as 1713. Another was printed by the Serampore missionaries in Bengali[2] in the first decade of the nineteenth century, and thus began a varied and unbroken succession of issues in all parts of India. A Union Hymn-book has already appeared in Singalese, and recently one in Tamil, and these no doubt will be henceforth the standard versions in all the Christian churches using these vernaculars. A committee has also been appointed to prepare a similar union volume in Telugu. This movement may not gather

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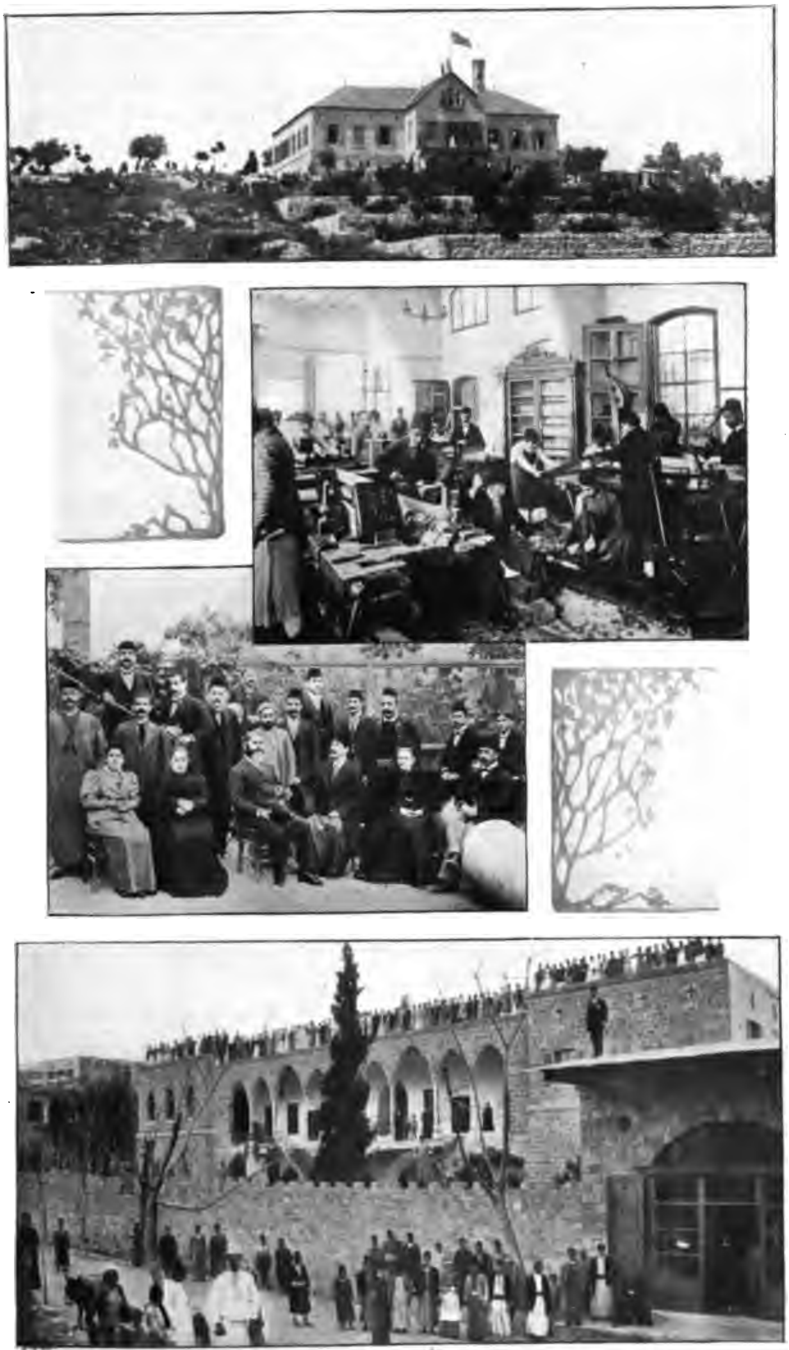
[1] *The Imperial and Asiatic Quarterly Review*, April, 1904, p. 267.

[2] Krishna Pal, the first convert baptized by Dr. Carey (in 1800), became himself a hymn-writer of note in Bengali. At the time of his baptism, when persecutions and perils seemed to threaten him on every side, a Bengali translation of "Jesus! and shall it ever be" was sung as a part of the public services on the occasion. Burrage, "Baptist Hymn-Writers and Their Hymns," p. 586.



The Orphanage at Dar es Salaam, near Sidon.
Group of Teachers, Gerard Institute. Carpentry Shop, Gerard Institute.
Wood Hall, Gerard Institute.

INDUSTRIAL WORK IN SCHOOL AND ORPHANAGE, SIDON, SYRIA.
(P.B.F.M.N.)

headway rapidly in other parts of India, as the various church hymnals of the different denominations have been so revised, enlarged, and improved from time to time that they are now highly esteemed, and will not easily yield their place, although a union committee selecting with care the best hymns from all sources could doubtless accomplish much for the common service of song in the churches of each great vernacular. We may note that even the Hill Tribes and aboriginal races of India have not been forgotten; there are hymns for the Santals, the Kols, and others of the minor communities.

Songs of Zion in Burma, Ceylon, and Siam.

There has been much attention given to hymn-writing among the Baptist missionaries in Burma, for use in the various vernaculars. In Burmese and in the Karen dialects there are standard hymn-books of excellent quality, and in Kachin, Shan, Peguan, and Chin, there are available hymnals. An Assamese hymn-book was published by Dr. Nathan Brown in 1845, which has appeared in many revised editions. Dr. Brown himself is the author, or adapter, of eighty hymns in the Assamese, nearly half of them being original. The Welsh Calvinistic missionaries have not only reduced the language of the aboriginal Khasis to writing, but in the form of a hymnal have elevated it to the heights of sacred song. The Garos, a wild Hill Tribe in Assam, and the Nagas as well, have their own hymn-books, being the gifts of their missionary benefactors. The Moravians are waiting to enter Tibet with their songs of Christian praise and hope. Their Tibetan hymnal has been ready for years, having been prepared by the late Rev. H. A. Jäschke, who was also the translator of most of the New Testament into the language of Tibet. A new edition has just been issued from the printing-press at Ghoom, on the heights near Darjeeling. In Ceylon, the Tamil hymn-books of South India are available for those using that language, and the Wesleyans have been gifted hymnists in Singalese. The Siamese have several hundred Christian hymns in popular use, a number being from the Moody and Sankey Collection. The Laos hymnal, prepared by the Rev. Jonathan Wilson, himself the author of a large part of the contents, is a good-sized volume, with over four hundred hymns.

In China, Morrison, the pioneer missionary, prepared the first hymn-book, which was issued in 1818. Since then, in Wenli, in Mandarin, and in the numerous colloquials, hymn-books have appeared in many issues. Among Christian missionaries several distinguished hymn-writers may be noted, and we may name among them the Rev. W. C. Burns, of Amoy, who, although he would not give out a hymn in his native Scotland, yet translated and used hymns in China. We may mention also the Rev. Jonathan Lees, whose hymn-book has had a circulation of over twenty thousand, he himself having written more than four fifths of the four hundred and thirty-seven hymns it contains; and the Rev. Dr. Henry Blodget, who with Dr. Chauncey Goodrich published a hymn-book in Mandarin in 1872, containing nearly two hundred hymns contributed by Dr. Blodget's pen. Nor should we omit from this list Bishop Moule, Archdeacon Moule, and Dr. Griffith John, of Hankow. Other missionaries prominent as Chinese hymnists are Legge, Douglas, Talmage, Ohlinger, J. W. Lambuth, Young, Wolfe, Stewart, Hartwell, Pott, Graves, Maclay, Nevius, Chalmers, Lechler, C. W. Mateer, and Hudson Taylor. A "Church Hymnal" is in use in the Anglican and American Episcopal mission churches in China.

Prominent hymn-writers in China.

In Japan numerous hymn-books, both of missionary and native Christian authorship, have been issued by several of the denominations, the earliest one having appeared about the year 1874. A list, which includes reprints, given in the "Report of the Tokyo Conference of 1900," pp. 970–973, places under the caption of Congregational, nine issues of hymn-books; under Presbyterian, nine; under Congregational and Presbyterian united, three; under Methodist, six; under Baptist, four; under Episcopal, twelve; and under Miscellaneous, twenty-one. The latter specification represents collections prepared for special times and occasions, such as Christmas, Easter, and Sunday-school gatherings, Young Men's Christian Associations, and evangelistic services. A Union Hymn-book, containing four hundred and eighty-five selections, was published in 1903, for use in all the evangelical churches of Japan, the Episcopal Church coöperating by the inclusion of over a hundred of the union hymns into its own hymnal. In 1853 not a Christian hymn was sung by the Japanese; in 1903 the Union Hymnal, with nearly five hundred selected hymns, was reported as the best-selling book in the list of Christian publications. A new volume of sacred songs was printed in 1900 for use among Formosan Christians. A Presbyterian hymn-book in Korean is growing year by year, and has now attained considerable size, having been issued in several editions. An Anglican hymnal is also ready in Korea. The whole subject of the preparation of a suitable collection for common use in the various missions in Korea has been put into the hands of the Hymn-book Committee of the Council of Missions.

Hymnals in Japan and Korea.

The service of song in the languages of Turkey and Persia.

In the Turkish Empire an Arabic hymn-book was collected and first published by the Rev. E. R. Lewis, M.D., then a professor in the Syrian Protestant College at Beirut. It consisted of a compilation of hymns already, for the most part, in use, but Dr. Lewis put them into an orderly collection, and added the tunes. Many of these hymns were by native Christians gifted in the art of Arabic poetry. A much enlarged and carefully revised edition was published in 1885 under the joint editorship of Drs. Samuel Jessup and George A. Ford, this edition being still in use by all Arabic-speaking missions, including those in Palestine, Egypt, Arabia, and the Soudan. Many of its hymns are charming in poetic quality, and express with rare beauty some of the sweetest and loftiest emotions of Christian experience. Turkish, Armenian, Greek, and Bulgarian hymnals have been prepared by missionaries, with many felicitous contributions from native Christians. The late Dr. Elias Riggs was a notable contributor in Armenian and Bulgarian, while in Armenian hymnody Drs. H. O. Dwight, I. F. Pettibone, and C. C. Tracy were associated with him, and in the Bulgarian edition the Rev. Dr. Long. In Persia the Modern Syriac has its missionary hymn-book, published in 1860, and there is still another in Persian.

An abundant ministry of song in Africa.

All the prominent missions of Africa have familiarized their converts with the devotional ministry of song. There are hymn-books on the East and West Coasts, up the waterways of the Congo, on the shores of the great interior lakes, and throughout South Africa. The list is too extensive to insert in detail. We can give only an illustration here and there of the good work of African missionaries in this department. The Rev. Hugh Goldie, of the Old Calabar Mission of the Scotch Presbyterians on the West Coast, issued seven editions of a hymn-book in the Efik language, writing himself two hundred and sixty out of the three hundred and sixteen hymns it contains; the Rev. T. J. Dennis (in collaboration with Bishop Tugwell) has translated hymns into Ibo; the Rev. R. P. Ashe (with the collaboration of A. M. Mackay) and the Rev. E. C. Gordon (jointly with G. L. Pilkington) were the hymn-writers in Luganda, the Rev. W. A. Crabtree having made quite recently some additional contributions; the Rev. W. E. Taylor and the Rev. H. K. Binns have translated many hymns into Swahili; the Universities' Mission has published its hymn-book at the Likoma printing-press, on the eastern shore of Lake Nyassa; the Scotch Missions around Lake Nyassa have collections of hymns for use in several of the languages spoken in that region; and the Congo Missions have their service of song in numerous dialects of the interior tribes. North of Lake Nyassa the Berlin and Moravian missions have prepared a Union Hymn-book in the Konde language, and others are printed in the Kavirondo, Luganda, Swahili, Barotsi, Tonga, and Sesuto tongues. The Zulu, Sechuana, Kimbundu, Matabele, Bechuana, Kaffir, Nama, and Herero tribes are all supplied.[1] The late Pastor Coillard's hymns in Sesuto are favorites. On the West Coast there are Bulu, Mpongwe, Benga, and Fan collections; Mrs. Marling, of the Presbyterian Mission, having been the translator of nearly a hundred hymns in the latter language. The large Wesleyan and Church of England missions on the West Coast are also well supplied with hymns.

A century of song in the Pacific Islands, and among Indian tribes.

Among the Malagasy, the first hymn-book dates from 1828; since then it has often appeared in new and improved editions. The books at present in use—one prepared by the London Society missionaries, and another by the English Friends—are substantially new issues. Of the missions in North and South America among Indians and Romanists the same story could be told. The hymnology of missions in the Pacific Islands would call up the echoes of more than a century of song, which has mingled with the music of their wave-washed shores. One of the early Wesleyan missionaries in Fiji—the Rev. John Watsford—turned the Bible stories into songs, and taught the children in schools to sing them. In these school songs the Gospel was set to music, and the children learned the life of Christ in this unique way, perhaps, in some instances, even before they were able to read. A new and enlarged edition of a Tahitian hymn-book was announced as ready in 1827. There have been several collections in the New Hebrides, where Geddie and Inglis were translators and composers, and where J. D. Gordon, the martyr, has left hymns which are still sung in the native churches. Bishop Patteson was a master of song, being the author of many original hymns, and trained his native following to chant the Psalms and sing the noble hymns of the English Church service, translated by himself into their languages. Dr. Bingham is the author of a Gilbert Island hymn-book, and the Rev. R. W. Logan was the translator of many hymns for use in the Caroline

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[1] Livingstone, Mackenzie, and Moffat all wrote hymns for the Bechuanas; Comber, Bentley, Weeks, and Richards, for the different Congo tribes; and the Rev. François Coillard was a prolific translator of hymns for the Basutos, and later for the Barotsi.

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Islands. The Rev. A. A. Sturges published a hymn-book in Ponape in 1858. There are hymn-books in New Guinea in both the English and the Dutch missions. The late Rev. James Chalmers, so cruelly martyred, translated nearly all of the two hundred hymns now available in the Motu language. In Dutch New Guinea, the Mafoor, Kai, and Yabine languages are all supplied. In Borneo the English missionaries of the Society for the Propagation of the Gospel have translated and published the hymns of the English Church in the languages of their converts. We cannot speak in further detail of the Dutch East Indies, of aboriginal Australia, or of the hymnody of the Maoris. In Mexico, as also in South America, there are Spanish and other hymnals for the use of Christians. Among the Eskimos and Indians of the North a goodly collection of the Songs of Zion aid the worship of every tribe where missions have entered. Bishops Reeve, Horden, and Bompas, and Archdeacons Collison, McDonald, and Mackay, have been gifted contributors to the hymnody of the Indian languages of Canada, and the Rev. E. J. Peck has been a hymnist for the Eskimos.

Group III.: the literature of theology and cognate studies.

Another important group is dedicated to the needs of the divinity training school, including works on theology, and text-books on such subjects as Ethics, Evidences of Christianity, Comparative Religion, Church History, Homiletics, and Pastoral Theology. A small library of this kind is in every prominent language used by missions. Dr. D. Z. Sheffield's "Theology," in Chinese, and similar works by Drs. William Ashmore, M. Schaub, and J. L. Nevius, and the Rev. J. W. Lambuth, including Lees's "Manual for Instruction of Native Pastors," Jones's "Systematic Theology," Kranz's "Important Doctrines of the Bible," with Ralston's "Elements of Divinity," are all highly valued in China. Dr. Williamson's "Natural Theology," and another volume on the same theme by Mr. Whiting, Price's "Short Steps to Great Truths," Mrs. D. Z. Sheffield's "Old Testament Types," and several other manuals and outlines of Christian doctrine, are further examples of the list which China furnishes. The translations of many valuable works into the languages of China should also be noted, as, for example, McCosh on "Divine Government," translated by Whiting; Cornaby's translation of Arthur's "Tongue of Fire"; MacGillivray's translation of Bruce's "The Kingdom of God"; Clayton's translation of Candlish's "Work of the Holy Spirit"; and Hayes's translation of "Philosophy of the Plan of Salvation." In Japanese there are several theological manuals, the most elaborate being the "Systematic Theology" of the Rev. J. D. Davis. Several solid volumes, such as Beet's "Through Christ to God," Dale's "Atonement," Gore's "Incarnation," Ladd's "Essentials of Christianity," and Lincoln's "Outline of the History of Christian Doctrine," have been translated. Pastor Haas, of the German Evangelical Protestant Missionary Society in Japan, is sponsor for a number of volumes representing a rather liberal form of Christian theology. Into Korean Dr. Vinton has translated Bruce's "The Kingdom of God" and Bentley's "Christ Triumphant through the Ages."

Able theological writings in the languages of India.

Eveleth's "Theology" is a standard in Burmese, and the same is true of Dr. J. W. Scudder's volume in Tamil, the "Manual" of Dr. G. H. Rouse, and the "Introduction to Theology" of the Rev. J. A. L. Stern, in Bengali. Dr. Imad-ud-Din is the author of many able theological works in Urdu, and the Rev. Baba Padmanji in Marathi. The Rev. J. J. Caleb's "Mine of Theology," McGrew's "Treasury of Theology," Hooper's "Christian Doctrine," and Scott's "Natural Theology," are important treatises in Urdu. The Rev. J. Cornelius and Dr. J. P. Jones are authors of theological works in Tamil. The Rev. C. Irion has written on the "Outlines of Christian Doctrine" in Malayalam, while the Rev. T. Walz and the Rev. J. Hutcheon have prepared in Kanarese several volumes on Christian Doctrine. The Rev. W. H. Campbell, the Rev. W. L. Ferguson, and the Rev. J. Clay have published doctrinal manuals in Telugu; Messrs. Bodding and Skrefsrud have prepared for the Santals an expository volume on Luther's Catechism; while Ullmann's "Sinlessness of Jesus," and Dorner's "Doctrine of the Person of Christ," have been translated by Dr. Hooper into Urdu. In Arabic the Rev. James S. Dennis has contributed a text-book, in two volumes, on "Systematic Theology." Dr. Riggs has written a theological treatise in Bulgarian, and there is also one in Armenian. Toy and Cousins have expounded Christian doctrines to the Malagasy, and Matthews has translated for them Hodge's "Outlines of Theology." Pilkington has written on theology in Luganda, and an "Exposition of the Thirty-nine Articles" is now ready in the same language.

Volumes dealing with ethics, evidences, and pastoral training.

Literature dealing with Ethics, Apologetics, Comparative Religion, Homiletics, and Pastoral Theology, is found in considerable volume. We may mention Dr. Schaub's "Christian Ethics," in Chinese, and several volumes on ethical and social reform in the languages of India. Klein was a busy translator into Arabic of controversial works for use among Moslems, as was also Dr. Koelle into Turkish.

Volumes of an apologetic tenor dealing ably with the "Evidences of Christianity" are numerous in many languages. Hopkins's "Evidences of Christianity" is in Armenian, and the Rev. James S. Dennis has prepared a volume on the same theme in Arabic. Dr. Martin's "Evidences" in Chinese (translated also into Japanese), and the group of similar works by Dr. Timothy Richard, and Dr. Du Bose's "Fundamental Evidences of Christianity," are in the first rank. Williamson's "Ancient Religions" and "Influence of Christianity," with Kranz's "Christianity Fulfilling Confucianism," may be linked with Faber's masterly critical "Studies of the Chinese Classics," Cornaby's "Essentials of a National Religion," and MacGillivray's "Comparative Religion," not forgetting a Chinese translation of Butler's "Analogy." India in almost all her prominent vernaculars is well supplied with evidential literature, prepared with much ability, and specially adapted to Hindu, Buddhist, and Mohammedan readers, with such ringing volumes as "The Call of the Twentieth Century to Awakened India" enforcing the appeal on behalf of truth. Among valued Indian writers in defense of Christianity are Krishna Mohun Banerjea, Lal Bihari Day, Nehemiah Goreh, and the late Narayan Sheshadri, all native clergymen of distinction.

A large output of controversial literature.

The subject of Comparative Religion is abundantly treated in India, China, and Japan. Works bearing such titles as "Rational Refutation of the Hindu Philosophical System," "Studies in the Upanishads," "Dialogues on Hindu Philosophy," "Religion Weighed," "The Vedic Doctrine of Sacrifice," "Vedic Hinduism and the Arya Somaj," "Christianity and Hinduism Compared," "Hinduism and Christianity," "The Polytheism of the Vedas," "Antidote to Brahmoism," "The Historical Development of the Quran," "The Faith of Islam," "Christian Doctrine in Contrast with Hinduism and Islam," "The Religion of Salvation Determined," and "Investigation of the True Religion," give an intimation of the range of such publications in India. The controversial works written for Mohammedans by Dr. Imad-ud-Din, the Rev. Jacob Biswas, the Rev. G. L. Thakur Dass, and Mr. Abdullah Athim, are highly esteemed. The translation of the Koran by the first-named into simple and intelligible Urdu has proved to be an apologetic work of value. It has brought Islam out into the light, and has stripped it of that mysterious wrapping of Arabic which concealed its real contents from the Urdu people. Bushnell's chapter on "The Character of the Lord Jesus" has been published in Urdu, and a valuable series under such general titles as "Studies for Mohammedans," "The Sacred Books of the Hindus Described and Examined," "Papers for Thoughtful Hindus," and "Papers for Thoughtful Muslims," deal chiefly with evidential themes and comparative studies. Rouse's "Tracts on Mohammedanism" are published in Urdu, Tamil, Telugu, and Arabic.

In China such books as "Native Religions and Christianity" and "Ancestral Worship," by the Rev. A. G. Jones; "Inquiries about Christianity," by the Rev. J. Stronach; "Mohammedanism and Christianity," by Dr. MacGillivray, and also his translation of Storrs's "Divine Origin of Christianity"; and Dr. Richard's work on "The Religions of the World," illustrate the scope of this theme in Chinese. The Venerable Archdeacon Moule has recently prepared a pamphlet on "Great China's Greatest Need," addressed especially to the scholars of the empire. An edition of ten thousand copies of this pamphlet has just been announced. Tisdall's "Sources of Islam," written for the Persians, and also translated into Urdu, is scholarly. Pfander's "Mizan-ul-Haqq," a controversial work of great power addressed to Moslems, has appeared in Persian, Arabic, Turkish, Urdu, and other languages, and the same writer is also the author of other works of similar purport in Urdu, Hindustani, and Turkish. Wherry's writings on Mohammedanism are numerous and highly valued. In Egypt an extended defense of Christianity has been published in four volumes, under the title of "The Hadaya." It is a reply to "Izhar-ul-Haqq," a violent Moslem attack upon the Christian religion.

The great importance of a wise apologetic in mission fields.

Great importance must be attached to literature of this kind, which expounds in clarifying terms to the native mind the historical and spiritual content of Christianity, and at the same time presents in a judicial and inoffensive tone a scientific exposé of the evolution of various ethnic religions which confront the Christian system. The true *apologia* in mission fields should not only elucidate and substantiate Christianity, but should give a fair and reasonable account of the genesis of ethnic religions, discrediting them meanwhile by disclosing their inferiority to the full-orbed revelation which we have in Christianity, and showing their incapacity fully to meet the needs of ignorant and sinful humanity. An intelligible account of how these ethnic faiths have attained their prestige and their dominant influence should be given, with a disclosure of their subtle power to mislead, combined with timely guidance to bewildered minds such as will help them to face the great, and often painful, conflict involved in a break with the old faith, and to accept the better religion.

That branch of theological training which concerns the practical work of the pastor has not been neglected. Dr. Schaub is the author of "Pastoral Theology" in Chinese, and Dr. Garritt has translated the classical volume of Vinet on the same theme. There are Pastors' Manuals in most of the languages of India, and in Arabic Dr. H. H. Jessup has also prepared a text-book on the same subject.

Missionary authors in the department of Church History.

In the department of Church History numerous compendiums and several elaborate works have come from the pens of missionary authors. Drs. Sheffield, Corbett, Bentley, Pott, Schaub, Hicks, and Allen, in Chinese; Westcott, Caleb, Stewart, Carpenter, Rice, Padfield, Kittel, Gundert, Bower, John, Schwartz, Lord, Rivington, Duthie, Wherry, Zenker, and W. T. Satthianadhan, in the languages of India; Dr. Davis, in Japanese; Dr. Gale, the Rev. W. L. Swallen, and the Rev. G. H. Jones, in Korean; Dr. H. H. Jessup, in Arabic; the Rev. C. W. Isenberg, in Amharic; Dr. Cross, in Karen; and others, in Malagasy, Turkish, Syriac, Tibetan, and a few languages of fields not mentioned, are all excellent examples of vernacular church historians. Young's "Christ of History" may now be read in Arabic; Dr. Ohlinger has translated into Chinese Uhlhorn's "Conflict of Christianity with Heathenism"; while Professor Sasaki, of the Duncan Baptist Academy, Tokyo, has translated the same volume into Japanese. Miss Howe has issued a Chinese version of Wylie's "History of the Reformation"; and Mr. Pollard has done the same for Brace's "Gesta Christi." D'Aubigné's "History of the Reformation" is to be found in Armenian and Arabic. The Rev. W. A. Crabtree has translated Robertson's "Church History" into Luganda (it is found also in Swahili), and in Chinese we have Matheson's "Spiritual Development of St. Paul," translated by Dr. MacGillivray.

Group IV.: biography, and the literature of science and culture.

Still another important group which may be particularized in this general survey of literary production is identified with the literature of art and science, leading towards the goal of a broad culture. This group would include Biography, General History, Political and Social Science, Political Economy, Natural Science, Philosophy, the Technical Arts, Travel, and Exploration. Biographical literature places the lives of the great, noble, and useful among mankind in the hands of mission converts, including especially the life-story of Scripture characters, and the lessons which we may gather from their example and achievements. For the Japanese the "Life of Queen Victoria" and the "Life of Henry Drummond" are available. The late Mrs. Timothy Richard was the author, in Chinese, of one hundred and fifty-three sketches collected in a volume on "Christian Biography." Dr. Richard has written a book on "The World's Hundred Famous Men"; while Mrs. Pott, of Shanghai, has devoted her pen to "Biographies of Eminent Christian Women"; and Mr. Walshe has prepared a "Life of Victoria the Good." In many languages the biographies of the best men and women, of both local and general fame, as well as of historic distinction, are to be found. "Biographical Sketches of Eminent Men" has been lately issued in Modern Syriac; and the "Life of Queen Victoria" is also published by the Archbishop's Mission in both Syriac and Persian. The Chinese have been favored by the Rev. W. P. Bentley with a volume on "The Lives and Speeches of the American Presidents." The Rev. James Sadler, of Amoy, has translated Lodge's "Pioneers of Science." The martyrs of church history, and the Christian heroes of the present generation in China, are fruitful themes. The list includes also lives of Constantine, Chrysostom, Luther, Bunyan, John Knox, John Paton, Moody, Neesima, Müller, Frances Willard, Spurgeon, William the Silent, and the Czars of Russia. We find in the catalogue of Christian literature printed in India for the use of natives familiar with English the following, among other biographies: "Anglo-Indian Worthies," First and Second Series; "Eminent Friends of Man; or, Lives of Distinguished Philanthropists"; "Governors-General of India," First and Second Series; "Noble Lives"; "Some Noted Indians of Modern Times"; "Statesmen of Recent Times"; "Lives of Great Men"; and separate biographies, either in English or in some vernacular, of Franklin, Garfield, Gladstone, Luther, Charles Grant, Sir Herbert Edwardes, Carey, Duff, Bishop Heber, Livingstone, Mackay, Monier-Williams, Gordon, and of the late Queen-Empress of India. In Urdu, for example, we find listed nineteen memoirs, among them being the lives of Bishops French and Patteson, Spurgeon, Luther, Judson, Wesley, and Queen Victoria. From the foregoing list, necessarily merely representative, one may infer the profitable impression which biographical literature is making in the mission world.

Great nations in the school of history.

In the department of history generally, as well as in that of more local and national interest, is provided a ministry of instruction and delight to old and young. Concise historical outlines of the rise and progress of some of the great nations of the world have been written by missionary authors. A scholarly work by Dr. Harvey Porter on "Ancient History" is in Arabic. Chinese literature is

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especially favored with such volumes as Faber's "History of China," and his "History of Civilization"; Richard's "Outlines of the History of Prominent Nations," and his translation of Sir W. W. Hunter's "Brief History of the Indian People"; MacGillivray's "Eighteen Christian Centuries"; Sheffield's "Universal History"; Pott's "Sketch of Chinese History"; Pitcher's "Compendium of Chinese History"; and Hulbert's "History of Korea." We find also, in the Chinese catalogue of Christian literature, Histories of Greece and Rome, translated by the Rev. W. G. Walshe; a "History of Ancient and Modern Nations," by Rees; Couling's "History of Four Ancient Empires"; Allen's "History of the Chino-Japanese War," and his translation of "The German Empire of To-day"; Muirhead's "English History"; Williams's "History of the United States," and two others by Drs. Bridgman and Wilcox; together with Green's "History of the English People," translated by the Rev. E. T. Williams. A series of volumes under the general name of "The Conversion of the West," treating of the great nations in succession, reveal to Chinese readers the religious history of Western peoples. There is also a "History of Russia." It is interesting to note how fully these historical themes have been treated in that land which is just awakening to a fresh outlook over the world, and to a new acquaintance with human history. China especially needs a correct and illuminating view of the rise and progress of the great nations of the West, with an instructive exposition of the vital forces which have promoted their progress, and have conduced to their greatness, dignity, and power. No book has been more popular, or more eagerly read, in China than Mackenzie's "History of the Nineteenth Century"; it has been issued in continuous editions ever since Dr. Richard translated it in 1894. This book and the "Life of Peter the Great" are said to have had a powerful influence among educated Chinese, and even upon the Emperor himself, in inspiring the reform movement of 1898.

Timely historical studies in national evolution.

Other books of great timeliness and value to Chinese statesmen and students in these formative days have been prepared to meet the exigencies of the present hour. Their titles will indicate their trend and import. We may mention the "Education of the Human Race," by Rees; Allen's "Women of All Lands," and his "Scheme to Make a Nation Prosperous"; Murray's "Principles of Western Civilization"; Williamson's "What a Nation Needs"; Walshe's "Story of Geographical Discovery," and his translation of Herbertson's Geography; and Bishop Graves on "China's Needs and

Hopes." Dr. Macklin has written on "Liberty"; and we find on the list of the publications of the Society for the Diffusion of Christian and General Knowledge the following titles: "How to Revive the Prosperity of China"; "Right Principles of Universal Progress"; "Christianity and the Progress of Nations"; "The Relation of Education to National Progress"; while Dr. Richard has translated Kidd's "Social Evolution"; Mr. Cornaby, Strong's "Twentieth Century"; Mr. Sadler, Seeley's "Expansion of England"; and Mr. Walshe, Barnes's "History of Modern Peoples." The neighboring Japanese have translated such standard works as Dicey on "Law of the Constitution"; A. T. Mahan's "Influence of Sea Power Upon History"; Lecky's "Democracy and Liberty"; and many similar works dealing with themes which are intimately associated with national development. The foregoing references to the historical literature of China may suffice without reviewing such lists in other mission fields.

Lessons in political and social science.

Political and social science deal in some instances with themes which are more or less historical. Verbeck of Japan, Martin, Muirhead, Richard, Sadler, and Allen, of China, have been industrious contributors to this department. Dr. Richard was requested by the late Li Hung Chang to draw up an outline of the manner in which religious peace has been attained in other parts of the world. In response to this request, a monograph in Chinese, on "Religious Liberty," was written and widely circulated among the leading viceroys, governors, and other officials throughout the empire. Books like these, as Mr. Colquhoun remarks concerning the issues of the Society for the Diffusion of Christian and General Knowledge, "enlarge the horizon of the Chinese, and teach him to rise above the ignorant provincialism which is his bane." The subject of education has been made a specialty by missionaries in China, who have prepared a varied literature dealing with its importance, its methods, its latest appliances, and its resulting benefits, with a statement of the estimate put upon it by civilized nations, and the means adopted for its support. Upon this theme of education the Educational Association of China has published nineteen volumes, and the Society for the Diffusion of Christian and General Knowledge has seventeen listed in its catalogue. Dr. F. L. Hawks Pott has made a careful study of scientific normal training in his text-book on "Pedagogy," just issued. Subjects bearing upon political and social science have been wisely and fully treated in such volumes as "Civilization: the Fruit of Christianity"; "Permanent Peace and Prosperity of China"; "Elements of Civil Government";

"Theory of Human Progress"; "History of Politics"; and "The Importance of International Intercourse."

Literature for a time of intellectual and social transformation.

These sources of information enable the ruling men and the coming leaders of China to study the secrets of political and social development under the guidance of those who know the forces which have led Western civilization to the adoption of its present ideals, and helped it on towards their realization. The result is that a greatly changed programme of preparation for political preferment has been introduced in favor of modern knowledge and an intelligent grasp of the secrets of national progress. The time-honored "Eight-Legged Essay," once regarded as such an auspicious qualification for recognition and advancement, has availed itself of its facilities for locomotion, and is journeying into oblivion. The light of modern knowledge has penetrated those musty and dismal Examination Halls of the past, and China is entering upon a new historic era. Literature for a time of intellectual and social transformation is provided also in India. There are English, and usually vernacular, editions of such volumes as "Great Indian Questions of the Day," and "Short Papers for the Times," both works by the late Dr. Murdoch. Social reform, moreover, has been treated in full and varied issues dealing with many special phases which call for attention—such subjects as "Sanitary Reform in India"; "Is India Becoming Poorer or Richer? With Remedies for the Existing Poverty"; "Debt, and the Right Use of Money"; "Purity Reform"; "Temperance Reform in India"; "Caste"; "The Women of India, and What Can Be Done for Them"; and other volumes dealing with the suppression of cruel and unseemly customs.

Economic themes and scientific literature.

Political Economy has claimed the attention of Drs. Martin, Sheffield, and Macklin, and the Rev. James Sadler, in the Chinese. Works of economic value are also issued by the Society for the Diffusion of Christian and General Knowledge, such as "Man and His Markets," and "Commercial Geography of Foreign Nations." It is interesting to note that in a land like China a volume on "Taxation" has been issued by Dr. Pott. In Philosophy we find the works of Haven, Upham, and Wayland. In some of the foreign languages important advanced books on the natural sciences have been issued, but the majority of such publications come rather under the head of educational text-books, of which there are many. Martin, Parker, Pilcher, Lowry, Bentley, Fryer and Farnham, have given standard treatises on these themes to the Chinese. Walshe has written of the "Wonders of the Universe"; Wigham has translated a "Statistical Geography"; and among other volumes rendered into the Chinese vernacular are: "The Universe," by Pouchet; "Fifty Years of Science"; "Story of Eclipses"; and "The Fairyland of Science"; while Dr. Richard has written on "The Earth as a Planet." It will be seen that the missionary literature of China is like an encyclopedic text-book of modern knowledge. As our diplomatic agents represent our political and material interests, so our missionaries represent the intellectual, moral, and religious power of Christendom. As commercial interests have their agencies and institutions in foreign lands, so the higher life of Christian nations finds its representative advocates and promoters in the missionary contingent. In Arabic quite a little library of scientific books is due to the labors of Drs. Van Dyck, Post, Wortabet, and Lewis, and, in a more elementary form, to the late Miss Everett. Dr. Van Dyck prepared a series of "Science Primers," eight in number, and Dr. Daniel Bliss is the author of a treatise on "Mental Philosophy."

Technical handbooks, and books on the industrial arts.

In some of the technical arts, handbooks have been published to aid in industrial training and advanced scientific study. In Chinese are practical treatises on Hydrostatics, Mechanics, Agricultural Chemistry, Mining, Engineering, Optics, Thermotics, Electricity, and Acoustics, while instructive text-books on Drawing are in several mission lists. Translations of a book by Professor King, on "The Soil"; one by Professor Tanner, on "Practical Agriculture"; and a brief volume on "Wireless Telegraphy," are all in Chinese; while the Rev. W. P. Bentley, of Shanghai, has prepared a little volume outlining the value and essential features of "A National Department of Agriculture." Many volumes of travel, and books descriptive of other lands, peoples, and customs, have been issued in English, and in various vernaculars, by the Christian Literature Society of India, in a style specially adapted for Indian readers.

Group V.: medical, surgical, and sanitary science.

We may name, as constituting another distinct and valuable collection, works on medical, surgical, and sanitary science. Dr. S. F. Green, a half-century ago, prepared numerous medical and surgical treatises in Tamil. The Christian Literature Society for India has issued a series of timely, practical booklets on sanitation, hygiene, and the preservation of health, some of them dealing especially with the physical welfare and safety of children. Similar vol-

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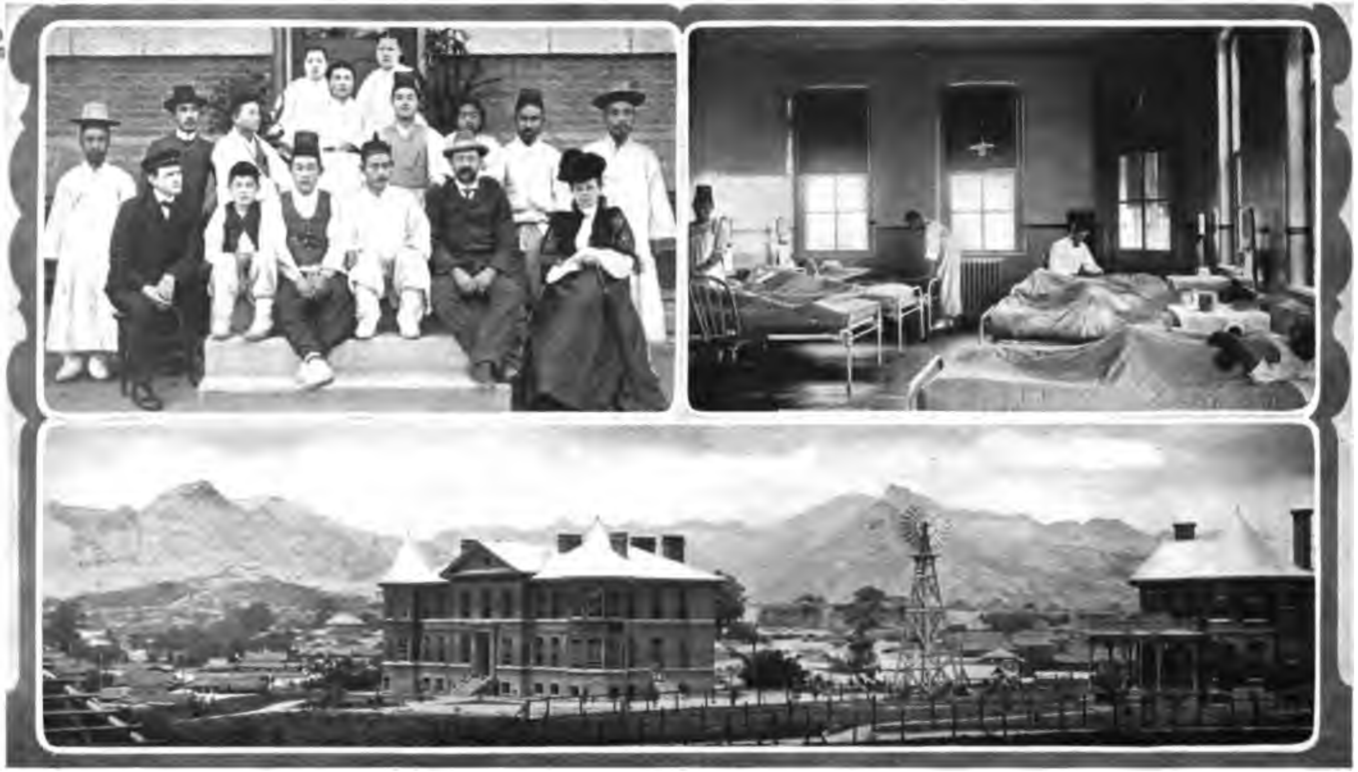

Hospital Staff. Surgical Ward.

SEVERANCE HOSPITAL, SEOUL, KOREA. DR. AVISON'S HOUSE ON THE RIGHT.
(P.B.F.M.N.)

umes are in Kanarese, Tamil, Telugu, Marathi, and other vernaculars. A book on "The History of the Plague, and How to Stop its Progress," prepared by the late Dr. Murdoch, is intended to safeguard the people from that terrible visitation, in so far as prudence and preventive measures on their part will avail. In Urdu is "The Wonderful House I Live In," being a useful volume on the human body and its functions. In Assamese "The Way to Health," a sanitary primer, has been published by Dr. Rivenburg. Tracts on cholera are in almost all the languages of the countries visited by or liable to that dread scourge. In Korean a volume on "Hygiene" is serving a useful purpose, as are also the text-books prepared by Dr. Avison on Anatomy, Materia Medica, Physiology, Surgery, and Chemistry. The Malagasy are supplied with books on Materia Medica, Surgery, Anatomy, and the Practice of Medicine. Missionaries in China have accomplished much in this line, in spite of the difficulty of fixing upon an accredited standard of scientific terminology for use in Chinese. Dr. Kerr is the author of numerous medical works; Dr. Hobson has prepared volumes on Anatomy, Surgery, Medicine, and Obstetrics; while Dr. Dudgeon has written on Physiology and Anatomy. Important books have appeared on Materia Medica and the Pharmacopœia by Dr. Hunter; on "Malarial Fever: Its Prevention and Cure," by Dr. Mackenzie; on "Physiology," by Messrs. Porter and Judson; translations of Gray's "Anatomy," by Drs. Osgood and Whitney, and of Davidson's "Diseases of Warm Climates," by Dr. Main; with manuals on nursing, and various other branches of the healing art, and on different phases of medical and surgical science; all manifesting capable as well as faithful and laborious work by missionaries in China. In the Arabic language Drs. Van Dyck, Post, and Wortabet have prepared able text-books on modern medicine and surgery. The volumes already mentioned will suffice to show the thoroughness with which these vital subjects have been treated by medical missionaries.

The literature which is provided for the school and the college may be regarded as another important product of the literary industry of missions. We find everywhere educational text-books of great variety and utility. It is impossible to specify these except in general terms. Primers and reading-books abound; mathematical text-books of every grade, dealing with all aspects of the science, are in the hands of pupils; manuals on Grammar, Geography, History, Chemistry, Geology, Zoölogy, Mineralogy, Botany, Astronomy, Mechanics, Mental and Moral Philosophy, and, in fact, on every subject

Group VI.: educational text-books of great variety and utility.

which finds its place in the ordinary school curriculum, are in the languages of advanced mission fields. Dr. Murdoch's "Manual of Geography" has passed through thirty-eight editions. In Chinese a list of nearly three hundred separate issues of educational text-books might be enumerated. Dr. A. P. Parker, of Shanghai, has not only himself mastered Differential and Integral Calculus, Trigonometry, and Analytical Geometry, but has published volumes in Chinese on these three branches of higher mathematics, and is now reported as engaged on a "Technological Dictionary," which, in collaboration with others, he is preparing. Its twelve thousand terms, to be properly indicated and explained in Chinese, give one an idea of the formidable character of the task. As early as 1817, Mr. Ellis, of the London Mission in the Society Islands, writes: "We have printed seven thousand copies of different kinds of school-books." Thus for nearly a century missionaries in all parts of the world have been supplying the instruction for generations of children and youths of both sexes. In this good work many of the wives of missionaries have borne a prominent as well as a helpful part.

Group VII.: books for the home circle.

Once more, there is a delightful and most useful group which finds its chief sphere of ministry in the home—books for mothers and children, serviceable as messengers of cheer and entertainment in the family circle, and valuable withal for purposes of instruction, encouragement, and moral incentive. There is a series in Tamil on "The Women of the Bible," and in Marathi there is a suggestive volume entitled "Necklace of Nine Jewels for Women." The charming stories of A. L. O. E. (Miss C. M. Tucker, of the Church of England Zenana Missionary Society) are in many of the vernaculars of mission fields, as well as in English. There is a special series of stories, moreover, for reading in the zenanas, and also books upon the training of children, dealing with some of the evils of child life, such as early marriage, and the suffering caused by parental ignorance and neglect. Here and there missionaries have written original stories, or translated some of the classics of childhood. The late Rev. J. Ireland Jones was the author of "The Wonderful Garden," a story in Singalese designed to convince Buddhists of the existence and manifestation of a Creator. "Picciola; or, The Prison Flower," delineating a struggle through sceptical doubt to faith, has been translated from the French into the Chinese. There are also stories from religious history, as "The Schönberg-Cotta Family" in Arabic, "Fabiola: A Tale of the Catacombs," the "Story of the Other Wise Man," by van Dyke, "Ben

Hur: A Tale of the Christ," by Lew Wallace, "Stories from Early Christian History," by Dr. Murdoch, and Farrar's "Darkness and Dawn," the last four being in several languages. Such instructive and entertaining booklets as "Christie's Old Organ" and "Jessica's First Prayer" have been transported from language to language, until they have just appeared in Eskimo on the coast of Labrador. These, with "The Dairyman's Daughter," and numerous original stories, written for the most part by native Christian authors, make a long list for the delectation of children. In Urdu is to be found Newton's "Rills from the Fountain of Life," as is also Dr. Murray Mitchell's "Letters to Indian Youth." Bible stories, Sunday-school lessons (Blakeslee's as well as the International Series), musical lullabies, and rhymes for children, mostly written by natives, are part of the mission output in many lands. "The Five Gateways of Knowledge" have been happily opened for wondering Chinese children to enter, while "Parables from Nature" are also read to delight and instruct them. "Little Lord Fauntleroy" is one of their well-known acquaintances; and familiar to them is "The Book of Sir Galahad," which turns the thoughts of young and old towards purity, while "English Home Life" gives pictures of exemplary living in the West. Thus the children of the Christian Church in mission lands are not forgotten, and a diligent effort is made to impress them early in life with the best moral stimulus furnished by a wholesome literature. Pamphlets and tracts are also issued in great numbers. Almanacs, illustrated cards, illuminated mottoes, and various issues of this kind, are to be had at every press, and will always be found to serve for the promotion of purer, sweeter, and nobler living.

Literature for the blind.

Nor must we forget the literature especially prepared for the blind. It is provided in China by Mr. W. H. Murray, of Peking, and circulates wherever needed, being much sought for, we learn, in Manchuria. There is a growing supply for India, and it is found also in Japan and Korea; while in Arabic, Armenian, and Turkish, and in a few other languages, we note a similar provision for this unfortunate class. The *Guiding Star* is the appropriate title of a little magazine published for the pupils in the Gifu Blind School, Japan. The labors of the Rev. J. Knowles, of the London Mission in South India, in coöperation with Mr. L. Garthwaite, after years of constant effort and research, have resulted in what is known as the "Knowles Oriental Braille System," which has been so adjusted to the needs of India that it can be used in any of the languages of Indian races. Books for the blind have already been issued in thirteen languages of India, and it is now proposed to introduce this system into Burma. Still another special adjustment has been made for use in the Urdu language, known as the "Shirreff-Braille Method." It is well suited to the languages of North India which are in affiliation with the Sanscrit, and is said to be easily adaptable for use in Persian, Kashmiri, and Pashtu.

Libraries and free reading-rooms.

A number of libraries and free reading-rooms have been established in mission fields, especially in Syria, India, China, and Japan. In this the Missionaries' Literature Association of London has aided by furnishing libraries at several stations in the foreign fields. So-called "Book-rooms" are a part of the outfit of almost every prominent station in Korea. We should note also a unique project which has grown to unexpected proportions in China. We refer to the distribution of Christian literature in connection with the Chinese official examinations. At these immense gatherings of students an opportunity is afforded to disseminate tracts and booklets dealing with vital themes of Christian faith and morals. The Society for the Diffusion of Christian and General Knowledge, and the Religious Tract Society of London, have been active in this work.[1] The International Postal, Telegraph, and Telephone Clerks' Christian Association of London, in coöperation with the British and Foreign Bible Society, has recently presented a thousand copies of the Chinese Bible to postal clerks in China. The gift, we understand, has been well received and much appreciated.[2]

We may conclude this survey of the encyclopedic output of mission literature by referring to the entrance of the real modern encyclopedia into China, and of the "Geographical Gazetteer," edited by Professor

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[1] "'You will be pleased to learn,' writes Dr. Griffith John, 'that at the Triennial Examination held at Changsha, this month [September], there was a distribution of Christian books. On my last visit to Changsha, in June, I arranged with the officials for this distribution. There were present at the examination about twelve thousand students, and about eight thousand packets of books were given away on the occasion, each packet consisting of an annotated copy of one of the Gospels, a copy of the "Gate of Wisdom and Virtue," an eighty-page book prepared by me for this special purpose, an article on "Religious Toleration," by the Viceroy Chang Chih Tung, with an introduction by myself, an anti-foot-binding tract, a tract on the nature of God, and a translated sermon on "Creation and Redemption." In addition to these, about two thousand copies of the Diffusion Society's publications were also given away. The whole consignment weighed considerably over a ton, and represented a money value of about £100.'"—*The Chronicle of the London Missionary Society*, December, 1902, p. 295.

[2] *The Bible Society Monthly Reporter* (B. F. B. S.), September, 1904, p. 276.

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Dr. J. W. Hirst. Dr. O. R. Avison.

Operating Room of Severance Hospital, Seoul, Korea.
(P.B.F.M.N.)

H. B. Hulbert, into Korea. The indefatigable Dr. Richard has prepared a "Handy Cyclopedia," in six volumes, for Chinese students, and, more than that, he intimates that he has imported for sale through the Society for the Diffusion of Christian and General Knowledge a number of sets of the ponderous "Encyclopædia Britannica," and states that during the year ending September 30, 1903, thirty-five complete sets, and four supplements, of this great work were sold to Chinese purchasers. He speaks also of hundreds of applicants for it in the Chinese language, but the labor of translation seems too formidable, and the prospect of reproducing it in Chinese, in a form worthy of its high rank and comprehensive learning, is not yet sufficiently encouraging to guarantee a well-executed or, indeed, any translation. However, China has had a glimpse of these weighty volumes, and the time will no doubt come when either it or a similar production will be in the hands of such eager students of modern learning.

The entrance of the modern encyclopedia into China.

What a noble ministry is revealed in this record of the literary contribution of missions to the instruction, edification, and higher culture of millions of our fellow-beings who have waited long for their hour of opportunity! How many minds have been quickened, broadened, and enriched by these stores of learning; how many hearts have been inspired, uplifted, and cheered by the thrill of contact with great thoughts; how many souls have been brought into the freedom of the truth, and have found a happy liberation from the dismal thrall of ignorance, through the books which have brought them courage and light, and at the same time have given them ennobling visions of the glory and gladness of life! Literature itself will enter upon a new career of beauty and power as the fructifying minds of great races come into active possession of the riches of modern knowledge; the political, social, economic, and religious development of vast multitudes will thus be guided into upward paths by the literary toil of these missionary scholars and authors who have been the almoners of the world's best thought to awakened nations, and have brought them into stimulating contact with the constructive ideals of an enlightened civilization.

6. The Quickening of General Intelligence.—So much has been written elsewhere in the present work which illustrates this special phase of our theme that only a few paragraphs dealing generally with the subject are needed here. The entire contents of Lecture V. in Volume II. will be found to involve as a necessary corollary the development of a new and brightened intelligence in any environment where missions have wrought their good work. It follows, moreover, as a matter of course, that a clarifying of the intellectual vision and a quickening of the mental powers should accompany the uplift of personal character.

A conclusion amply vindicated in previous sections.

There will be found, however, in every mission land a large section of the population not as yet directly touched by Christian effort. An immense contingent of adults have probably never been to a mission school, may be unable to read, and are living in ignorance as well as in obscurity. It is into the life of these less favored ones that we would look to ascertain if some of the light and leading of the great transformation has penetrated its darkness. Are there signs of mental awakening in lonely and obscure villages, in the isolated hamlets of the peasantry, in the darkened haunts of men and women who have inherited the incubus of heathenism or are under its pall, and who themselves have apparently little chance of entering a career of larger intelligence during the brief span of life which remains to them? Here is one of the most needy and clamorous realms into which the enlightening helpfulness of missions can enter. Let us note that there are multitudes of these rude and beclouded lives, petrified and doomed to almost hopeless sterility, who are nevertheless anxiously beseeching that the children of their homes shall be educated. What they have missed for themselves they crave most longingly for their posterity. With what glistening eyes and swelling hearts do they listen to the voice-tones—veritable music—of their own dear ones who can actually read, and who reveal a surprising intelligence about things to them all unknown! With what delectation and pride do they welcome back from the mission school a son or a daughter improved and made

The entrance of missions presages a general intellectual awakening.

over into a personality strangely attractive and refined! What interest do they begin to feel in the outer world, and what an endless theme of conversation is thus introduced! They soon discover also the signs of mental alertness and all-round improvement manifested in Christian circles, and this becomes to them a convincing apologetic argument which cannot be ignored. It is almost sure to inspire them to make their special appeals and send their own representative delegations to the nearest missionary, with instructions to obtain for them without fail the same privileges that have wrought such transformation in other communities. Often the most unhappy and depressing hours of the year to many a missionary (only, of course, when he has to debate with himself as to the means of assenting to their requests) are these occasions of pathetic and insistent pleading, almost wrestling with him, on the part of those who have awakened to the possibilities of a better and more intelligent existence. He is fortunate if it is possible for him to respond to the request, and give to these petitioners a school, a teacher, or a preacher, or to open among them some new mission station. Alas if all his resources happen to be exhausted, and a loud note of economy has sounded from the home treasury, calling a halt to further expansion!

Communities thus enlightened instinctively seek their own betterment.

The introduction of the Christian view of life and duty into the social atmosphere of such backward communities is sure to signalize an intelligent change of attitude towards many questions which hitherto had seemed to be forever settled according to the old lines of petrified public opinion. Religious toleration gradually becomes a possibility; the former stern exactions of the persecuting spirit are relaxed; priestly domination wanes; many indefensible social customs or unseemly private habits quietly loosen their hold, and are abandoned; womanhood assumes a new value, and shows capabilities of charming and ennobling transformation which commands the enlightened approval of all; child-life becomes more sacred, and infinitely happier and brighter; a desire for improvement in methods of living is apparent, and a new code of behavior is adopted, perhaps awkwardly and ineptly at first, but withal sanely and sincerely; a sense of the beautiful seems to be awakened, and dull minds discover a new attraction in the charms of nature—a flower which was once trampled upon is now an object of interest and care. A visitor who had known a Christianized Karen village in Burma in the days of its heathenism writes: "The very faces of the people have changed in their appearance. Hope, love, and intelligence have taken the places of doubt, hate, and ignorance. Board houses have taken the place of bamboo. The houses and their surroundings, and the people themselves, are neater. Ignorance has fled, and intelligence has taken its place."[1] Similar testimony from an English civilian who has observed the influence of Christianity upon the Karens is as follows: "When once a village has embraced Christianity it feels itself head and shoulders above its neighbors. The Christian village must be clean, healthy, neat, and it must have the best schools and the best church that can be afforded." We find in many instances even the primitive savagery of Africa transformed into an alert and intelligent trend towards civilization which seems altogether admirable in comparison with the atrocious degradation of the past.

Encyclopedic interrogations and plethoric mail-bags as aftermaths of missions.

It is by no means an uncommon experience of the missionary that his visits to his out-stations gradually assume the aspect of an immense interrogation-point. He seriously considers whether it would not be wise for him to put an encyclopedia as well as a Bible into his travelling outfit, and have them both at hand to supply the answers to the varied and numerous questions which greet him wherever he goes, and lists of which are sometimes made and pigeonholed to await his arrival. In communities where missions have secured a foothold it is quite to be expected that the Government will soon be obliged to increase its postal facilities to supply the enlarged demands upon the service. It was reported of an out-of-the-way region in India that the Christian community necessitated doubling the force of mail-carriers. As the desire for learning penetrates by an insensible, and almost undiscoverable, process into non-educated village communities, the demand for sources of information springs up; books and papers begin to be prized even by those who cannot read them, and the reading members of the village circle are called upon to serve as purveyors to the thirst for knowledge, or to gratify the growing curiosity for news. A few years ago newspapers were very few in China, but they have increased immensely within a short time, and are now eagerly perused by many thousands of readers. The Chinese post-offices handled 72,000,000 pieces of mail matter in 1904, as compared with 49,000,000 in 1903(!) No one can examine the remarkable questions which are now used in the examination for the M.A. degree in Chinese universities without feeling convinced that a new order of things has been instituted in the intellectual life of the country.[2]

[1] Bunker, "Soo Thah," p. 115.

[2] We take the following examples from the examination papers of the different

Sources of spiritual and mental culture are treasured in native homes.

In many villages where mission schools have been established, it has been found that a desire for intellectual food and the culture gained through books has been awakened in numerous households. It is told in the Life of James Chalmers that when he was a missionary on Rarotonga he planned with Mrs. Chalmers a system of visitation which would enable him in the course of time to call at every house on the island. During this round of visits he was accustomed to read the Word of God and offer prayer in each home. He reported that there was but one house on the whole island where he did not find a

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provinces, as recorded in the Annual Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese, for the year ending September 30, 1903. The questions are as follows:

"HONAN.—What improvements are to be derived from the study of foreign agriculture, commerce, and postal systems?

"KIANGSU AND ANHUEI (NANKING).—What are the chief ideas underlying Austrian and German prosperity? How do foreigners regulate the Press, Post-Office, Commerce, Railways, Banks, Bank-notes, Commercial Schools, Taxation; and how do they get faithful men? Where is the Caucasus, and how does Russia rule it?

"KIANGSI.—How many sciences theoretical and practical are there? In what order should they be studied? Explain Free Trade and Protection. What are the military services of the world? What is the bearing of the Congress of Vienna, the Treaty of Berlin, and the Monroe Doctrine, on the Far East? Wherein is the naval supremacy of Great Britain? What is the bearing of the Siberian Railway and the Nicaragua Canal on China?

"SHANTUNG.—What is Herbert Spencer's philosophy of Sociology? Define the relations of land, labour, and capital. How best to develop the resources of China by mines and railway? How best to modify our Civil and Criminal Laws to regain authority over those now under extra-territorial privileges? How best to guard land and sea frontiers from the advance of foreign powers?

"FUKIEN.—Which Western nations have paid most attention to education, and what is the result? State the leading features of the military systems of Great Britain, Germany, Russia, and France. Which are the best colonisers? How should tea and silk be properly cultivated? What is the government, and what are the industries and educational facilities, of Switzerland, which, though small, is independent of surrounding Great Powers?

"KWANGTUNG (CANTON).—What should be our best coinage—gold, silver, and copper, like other Western countries, or what? How could the workhouse system be started throughout China? How fortify Kwangtung Province? How to get funds and professors for the new education? How to promote Chinese international commerce, new industries, and savings-banks, *versus* the gambling-houses of China?

"HUNAN.—What is the policy of Japan—only following other nations, or what? How to choose competent diplomatic men? Why does China feel its small

Bible out of which he could read.[1] The Rev. C. Jukes, of Madagascar, relates that the first things that the Christians would put in places of security in time of turmoil and war were their Bibles and hymn-books, and that a sure sign of peace and tranquillity was when they began to unearth these precious books, which had been buried in anticipation of disaster. A curious illustration of the attractive power of educational opportunity is found in the experience of a cotton-planter in the British Central Africa Protectorate, who was in competition with a mission station in the matter of procuring native workers to serve on his plantation. The majority of available persons seemed to prefer to work at the mission station, although they received no higher wages there than he was willing to pay. The planter investigated, and discovered that the mission school was the attraction; so he immediately built a school-house, hired an educated native teacher, and offered to all his employees the opportunity to obtain instruction. He found himself abundantly repaid for the effort, and was soon in a much better situation to cope with his rival.

Singular transformations wrought by the leaven of intelligence.

The leaven of intelligence in an ignorant and savage community sometimes works singular transformations in the public mind. The accumulation, for example, of a little property among superstitious Africans often proves a dangerous bit of good fortune to the owner. The witch-doctor will be likely to accuse him of witchcraft, for how else could he succeed in so outstripping his fellows? The verdict is that he must have bewitched them, and he will be fortunate if he escapes the penalty which this crime involves. With the advent of Christian intelligence, however, a saner and wiser view of the possibilities of business enterprise and the rewards of diligent industry quickly takes possession of the community. The dismal superstitions of ignorance lose their sway over the mind. Lieutenant-Governor Le Hunte, formerly of New Guinea, in speaking of the status of the Christians, remarks: "There is an evident sense of protection and freedom from the cares of self-preservation that is to me very

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national debt so heavy, while England and France, with far greater debts, do not feel the burden of theirs?

"HUPEH.—State the educational systems of Sparta and Athens. What are the naval strategic points of Great Britain, and which should be those of China? Which nation has the best system of stamp duty? State briefly the geological ages of the earth, and the bronze and iron ages. Trace the origin of Egyptian, Babylonian, and Chinese writings."

[1] Lovett, "James Chalmers, His Autobiography and Letters," p. 106.

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Chinese School-girls at Musical Drill, Foochow.
(C.M.S.)

Chinese School-boys Ready for Drill at Singan (Hsianfu), Shensi.
(E.B.M.S.)

striking; it is the quiet of a summer morning in contrast with a wintry night of storm; and it is the dawn of the coming day for this youngest generation wherever the mission has planted its cross." Even non-Christian rulers are beginning to discover the incalculable good which missions are doing in raising up for them an intelligent citizenship. This fact is already a cause of congratulation with the enlightened King of Siam. A few years ago, and even the official documents of China were apt to contain false and foolish statements concerning the so-called iniquitous practices of missionaries, emphasizing especially their cruel designs upon children. All this is now changed, and an entirely different tone characterizes the references of even heathendom to missionary operations. The world is happily growing wiser, and in many of its dark places this result is clearly traceable to the influence of the missionary teacher.

7. THE ABOLISHMENT OF OBJECTIONABLE SOCIAL CUSTOMS.—A few illustrations will suffice to give an additional emphasis to this specification, which has already been plentifully interwoven into subject-matter previously presented. We have not failed to note that social customs are to such an extent a manifestation of individual habits that the transformed personality soon exercises a corrective influence upon the society in which it moves. This we have found to be still more true of the power of family life upon the social environment. It has been made plain also that humane and philanthropic impulses are bound to modify what is cruel and depraved in the social code, while the refining influences of education and culture are virtually in the class of specific remedies for coarse, degraded, and slovenly living. Objectionable social customs, it may be said, have been under fire all through the preceding volumes, and it is evident that in the present volume we have been dealing thus far with ameliorating forces, which work deeply and powerfully in the direction of social regeneration.

Missions a specific remedy for degraded and bestial living.

Oriental or savage customs are best changed, not by arbitrary command, or by rude force,[1] but by the introduction of governing principles

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[1] The Oriental view of this subject is well expressed in the following statement: "Custom is the deity worshipped beyond all other deities in this land [India] of

Established customs in the Orient cannot be changed by violent and arbitrary means.

into social life; it is these that work for the gradual modification, and eventually for the abolishment, of whatever practice is out of harmony with the principles implanted. The Christian conception of an overruling Providence, and the Scriptural teaching of personal love and discipline, take possession, for example, of an African heart, and instead of the wild and barbaric scenes which usually attend death and burial, we find, as is actually reported of a certain Christian Bulu mother, that with a calm and quiet spirit she sat by the side of her dead child, softly singing the hymn "Precious Jewels," and this, let it be noted, was in a lonely village in the depths of a West African forest. The reign of the fetich and of the witch-doctor is over for the Christian, and somewhat, it is hoped, also for the barbarian, through the length and breadth of Africa. Order, cleanliness, proper sanitation, adequate clothing for the person, new standards and ideas of modesty, are now discoverable in Christian home life, even among savage peoples. The cruelties of infanticide, the destruction of twins, the terrors of barbaric punishment, the neglect or deliberate murder of the aged and infirm, the prevalence of polygamy and slavery, the slaughter of servants and wives when a man of prominence dies, the impure orgies accompanying certain native dances, festivals, and the celebration of favorite rites, with all the dissolute buffoonery of barbaric sports, simply vanish in the light and refinement of Christianity.

The spirit of reform now characteristic of enlightened India.

There is to-day a great sweep of reform in Indian social life apparent not only in Christian communities, but advocated and practised by an aggressive and enlightened group of non-Christian reformers. Some of these changes move slowly, as the right of widows to remarry; others die hard, such as the custom of infant or premature marriages. Cheering signs of a growing impetus to reform movements are, however, not lacking, since the Gaikwar of Baroda has actually sanctioned legislative action for the prevention of infant marriage below the age of twelve (he himself would have made it fourteen) for the girl and sixteen for the boy within the territory over which he has jurisdiction. It is a significant event to have this step taken by a progressive and enlightened Hindu ruler. Another interesting illus-

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millions of gods. Custom is sacred, and rooted in the sacred scripture, and to range one's private thoughts and purposes against it is a last impiety! It is the outcome of ignorance and vanity to put confidence in the vacillating and partially informed conviction of one's own mind when all the wisdom of the ages has already spoken."—*The Chronicle of the London Missionary Society*, September, 1903, p. 212.

tration is found in the act of that merciful Hindu husband who recently died, and in his will gave to his widow permission to take fruit and milk on those days of special fasting which custom, with sometimes the further deprivation of even a drink of water, imposes upon her. Let us hope that this kindly spirit will awaken similar consideration in many others who will have the courage to leave behind them such a legacy of common-sense and compassion. The pundits, we are told, decided with due formality that this permission was valid.

Remarkable progress of the anti-foot-binding movement in China.

In China the progress of reform in the matter of foot-binding is an interesting study. From its initial stages missionaries have taken an active and persistent part in the promotion of the anti-foot-binding movement,[1] but they have been greatly encouraged and reinforced in recent years by the indefatigable labors of Mrs. Archibald Little, who is the wife of a British merchant, and now President of the T'ien Tsu Hui, or Natural Foot Society.[2] The reform has gained such headway that official edicts in its favor are being issued in rapid succession—one by the Imperial Government in 1902 leading the way, followed since by proclamations from four of the prominent viceroys of immense provinces, condemning, and in some instances, as in the once fanatical province of Hunan, forbidding the custom, under pain of severe punishment. In Shanghai, where ten years ago hardly a pair of natural-sized shoes for Chinese women could be found on sale, there are now numerous shops well supplied. The Japanese, it may be noted, have forbidden the custom in Formosa. In some savage communities, as in New Guinea, cannibalism is still more or less prevalent, but there, as elsewhere, the Christian horror of the practice is slowly winning a dominant influence. In time, no doubt, it will be banished altogether, and, with other abominations of savagery, it will give place to a more civilized code. Thus the corroding power of evil customs wanes in the social atmosphere of Christianity, and life becomes, for whole communities, more sane and pure.

8. The Disintegration of Caste.—A sketch of the caste system—its origin, growth, and dominant power in Indian society—has been

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[1] Cf. Volume II., pp. 352–366.

[2] "Intimate China," by Mrs. Archibald Little, pp. 145–163.

The social tyranny of caste in India.

presented in Volume I. (pp. 241–252). It is clearly one of the most inflexible and overmastering social tyrannies which the world has ever known. The loss of caste to the devout Hindu involves, in his estimation, a combination of sufferings and terrors of which we, who view the matter from the outside, can hardly conceive. Hindus will often die rather than receive help in dire emergencies from low-caste hands, while low-caste people will be left to suffer and perish by the roadside by those of a higher caste, who would regard it as pollution to touch them.[1] The system is such a pervasive and regnant social force as to be fairly comparable to the mysterious power of electricity in nature. Woe to the man who attempts to put up a puny fight with the resistless electrical energy which seems to pervade nature! Woe also to the man who in a Hindu environment enters single-handed into a conflict with caste! He contends with a mighty and mysterious intangible social force, which refuses to be challenged, and masters its victim with untiring ardor and fateful certainty. The overthrow of caste by any violent or arbitrary measures seems impossible. It can only be overcome by a long, slow disintegrating process, set in motion by gradual modifications in public opinion, heroic instances of martyr-like courage and fortitude, forced adjustments to the exigencies of practical life under modern conditions, the cumulative pressure of reform agitation, and the irreſistible thrall of Christian love, emphasizing the lesson of human brotherhood and the oneness of life in Christ.[2]

The British Government has exerted its power, to some extent, in mitigating caste domination; yet, as is no doubt wise, it has dealt with the matter in a very guarded and restrained manner. Caste combinations and their exactions are not allowed free scope in the native army

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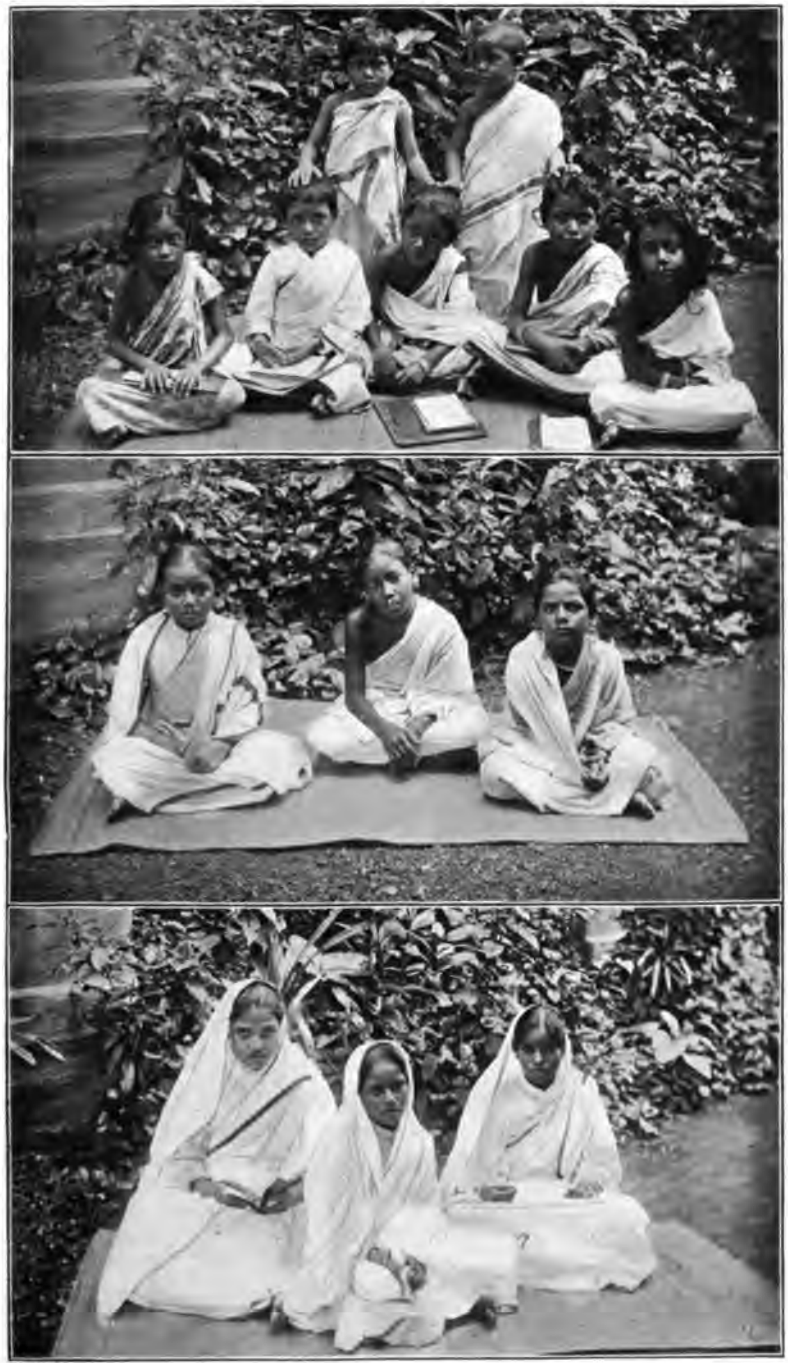
[1] "During the famine, people would starve rather than take cooked food which English travellers offered them from the train. It was during that time that one day one of our Christians came and told me that a man and his wife were lying on the roadside dying. I at once ordered the cart, and went down to see them. They had evidently just come up into the Punjab, as we could not understand their dialect. I learned that they had been there ever since early in the morning, and it was then nearly sundown. Hundreds of people had passed, but no one had given them a drop of water — and why? Because no one knew what caste they belonged to. Should they be low-caste, any one touching them would be defiled. I had them carried to the hospital, where they both died."—Maud Allen, M.D., in *Woman's Work for Woman*, April, 1902, p. 101.

[2] A striking chapter on the power of caste may be found in "Things as They Are," by Carmichael, pp. 96–104.



A Group of Baby Beginners
Three Married Pupils, the Middle One a Widow.
Three of the Older Girls.
(The Central School is the Practising School of the Normal Training Classes.)

GROUPS OF CENTRAL SCHOOL PUPILS, CALCUTTA.
(C.E.Z.M.S.)

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Governmental regulations bearing upon the system.

regulations—the Mutiny of 1857 having afforded a never-to-be-forgotten lesson of their dangers. Public wells are made free to all,[1] although there are numerous private wells for the use of high-caste people only. Government schools, post-offices, and public buildings are open to all, and no caste lines are allowed to be drawn in ferries or railway conveyances.[2] The handling of electrical appliances for public use has also inflicted a damaging blow upon class exclusiveness. There is, moreover, no favoritism in the public service, caste being regarded, in theory at least, as no drawback or prohibitive barrier to a worthy candidate. In the courts, too, the administration of justice is not willing to sanction any supercilious introduction of factitious discriminations.

On the other hand, caste in its minute details and ramifications is recognized and registered in census reports, save that Christians are not required to give their original caste connections. In official documents and legal papers, notice is often taken of caste classifications when it would seem to be more dignified and entirely proper for the Government officially to ignore such artificial distinctions. The Madras Census Report of Dr. Cornish (1871) contains an "Introduction on Caste," in which it is pronounced to be "the greatest bar to the advance of the Indian people in civilization and aptitude for self-government."[3]

It is a further ban upon the system that it is not recognized or in any way sanctioned in the Vedas, it being a rank growth of later times.

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[1] "In May last, a Mahar, by name Govindya Mokindya, was charged with having corrupted the water of a public spring in Jamkhed, near Ahmednagar. The stream was used by high-caste people for drinking purposes, and the offence of the Mahar consisted in having drawn water from it, although for this he used an iron bucket, which is a clean vessel. The second-class magistrate, Mr. Bapu Hari Godpole, convicted the Mahar, and fined him in eight rupees. But Mr. R. A. Lamb, the District Magistrate of Ahmednagar, thought the conviction unjustifiable, as the water of the spring was in no way rendered unclean or impure for drinking purposes, and he referred the matter to the Bombay High Court. On 17th July the High Court quashed the conviction and sentence, and directed the fine to be repaid."—*The Missionary Record of the United Free Church of Scotland*, September, 1902, p. 419.

[2] It was John Clark Marshman, the son of the Serampore missionary, who obtained from the orthodox Brahman authorities the decision that the Hindu devotee might ride in a railway carriage without losing the merit of his pilgrimage. This was the beginning of fatal inroads upon the supremacy of the caste system. See Smith, "Twelve Indian Statesmen," p. 239.

[3] Report, p. 130.

The attempt on the part of so-called Indian nationalists to identify caste exactions with patriotic duty is based upon a false conception of true patriotism. There is much more of the real courage and dignity of true patriotism in the refusal of high-caste Hindus, on returning from foreign travel, to perform the degrading expiatory rite called for as a condition of their reinstatement after a visit to other continents. Many of these venturesome travellers have had the manhood and independence to rebel against the humiliating requirement, which, according to caste rules, alone can purify them from the polluting indiscretion of a visit to England or America, and this spirit is waxing more and more valiant. The ritual of the pill has been already formally abolished by groups of enlightened reformers, and others will in time, no doubt, follow the example. No conferences on reform now assemble without a vigorous discussion of the burdensome and fettering effects of the system.[1]

Patriotism and manhood *versus* the ritual of the pill.

The aspect of the matter which concerns us here, however, is the proper attitude of Christianity towards caste, and the influence which it has already exerted, and will be likely still more to exert, in securing its disintegration and the ultimate annulment of its powerful sway. That its spirit and ruling principles are contrary to essential Christianity seems beyond dispute. The Master's example is assuredly nullified by caste, while it is contrary to the noblest and most sacred precepts of the Gospel message of unity and brotherhood. It is, moreover, a barrier to Christian communion, to unrestricted opportunity to do good acts, and to the operation and sway of unselfish kindness and universal love. It practically banishes the recognition of the one indwelling Spirit in the hearts of all believing followers of Christ. It introduces an unhappy and dangerous element of confusion into the church relations of believers, and turns into a travesty the communion of the body and blood of Christ. Its recognition within the body of Christ involves a profound danger to the spiritual

Caste irreconcilable with the Christian spirit.

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[1] Numerous Indian princes, it may be remarked, have visited England in recent years, especially during the time of the coronation of King Edward VII. One of them, at least, the Maharaja of Jaipur, assumed the burdensome and almost impossible charge of carrying a small army of servants, an enormous supply of drinking-water and provisions, and even the sacred soil to cleanse his cooking-utensils, so that he might not break caste by any accident of contamination during his prolonged journeying. Others, and the great majority, travelled as ordinary voyagers, and settled once for all the question of foreign travel and caste exactions, so far as they were concerned.

status as well as to the practical usefulness of the Church. It would dissever and partition the Church of Christ into segregated fragments, and it would seem to be inevitable that these divisions, if permitted to continue, would become stereotyped and mutually exclusive. It would surely be a grotesque anomaly to partition the Church into innumerable minor class divisions. Christian villages and towns would thus necessarily be divided into compartments, each one of which would represent a place of worship and fellowship for its own particular caste, and for no other, on pain of pollution and cruel hostility. This would be virtually an attempt to differentiate and label humanity before the throne of the one supreme Creator and God. It would be setting up exclusive doors and methods of access to the one universal Saviour, and pronouncing a curse upon those of varying castes who were so indiscreet as to kneel side by side in the Master's presence.

The historic attitude of missions to the system of caste.

Such, hitherto, has been the overmastering domination of the caste system that there has been a strange reluctance, even on the part of some evangelical missions—especially the Danish-Halle and Leipzig—to take a firm and unflinching stand in opposition to caste entanglements. The Roman Catholic Church has not only been tolerant, but has accepted caste distinctions within its pale, and has made no attempt to disturb their ascendancy, complacently adjusting its church administration to their exacting intricacies. It has allowed its church life to be dominated by caste rules, its adherents becoming apologists for the system, and treating it always with easy leniency. Protestant missions, however, with more or less unanimity, have contested its right to intrude itself into a Christian environment, and especially to assert itself within the Church. The Madura Mission of the American Board, as early as 1847, was so impressed with the blighting and demoralizing possibilities of caste within the Christian ranks that it adopted a resolution compelling all natives entering the service of the Mission to renounce it, as a condition of their securing employment. The measure produced much disturbance in native circles at the time. The training school for native preachers suffered, and many native workers and church-members were for the time being suspended. The requirement, however, was carried through, and has been adhered to ever since. Even earlier than this date, in the days of Dr. Duff, a strenuous policy was advocated, and the British Government was urged by missionaries not to recognize or honor caste or extend to it government patronage. This unwillingness to allow the identification of class pretensions in any way with Christianity has been characteristic of Protestant missions, with hardly an exception, up to the present hour. Individual missionaries may in some instances have regarded the system with a tolerance or leniency quite at variance with the general sentiment of the missionary body; but repeated formal utterances have been alike in their tone of deprecation and their unwillingness to give to caste the slightest recognition or status within the pale of Christianity. The latest formal declaration is embodied in the Resolution dealing with this subject, passed by the Decennial Conference of 1902, held at Madras, which is as follows: "The Conference would very earnestly emphasize the deliverance of the South India Missionary Conference of 1900, *viz.*, that caste, wherever it exists in the Church, 'be treated as a great evil to be discouraged and repressed. It is further of opinion that in no case should any person who breaks the law of Christ by observing caste hold any office in connection with the Church, and it earnestly appeals to all Indian Christians to use all lawful means to eradicate so unchristian a system.'"

It was well known that the former Bishop of Madras, Dr. Gell, regarded caste as wholly indefensible, and not to be countenanced in any way within the pale of the Christian Church, and his successor, Dr. Whitehead, the present Bishop, holds substantially the same view, which he has clearly and forcibly expressed. "Christianity with caste," he writes, "would be Christianity without the Body of Christ, and Christianity without the Body of Christ would be Christianity without union with Christ, and without reconciliation with God. Father Goreh was right—'Christianity with caste would be no Christianity at all.'"[1]

This attitude on the part of missions has not been inconsistent with the establishment in some instances, as a matter of expediency, of special schools, where high-caste pupils alone are received. These have been conducted as mission institutions, and have been favored as a

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[1] The Bishop's language is extremely explicit, and may be further quoted, as follows: "This is a matter, then, of supreme importance to the Christian Church of South India. There is undoubtedly a tendency to palliate and make terms with caste; to allow it to retain its foothold in the Christian Society; to let it alone in the vain hope that it will die out of itself. In the same way the Israelites were tempted to make terms with the Canaanites in the Promised Land, to allow them to retain their foothold, in the hope that they would gradually die out of themselves. We know the result. There is reason to dread a similar result in the Christian Church in South India. Caste is an anti-Christian system. The Spirit of Christ and the truth of the Gospel demand that it should be exterminated in the Church with the same severity as the Canaanites of old."—*The Christian Patriot*, October 5, 1901.

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Untainted Children of Lepers in the "Home" at Tarn Taran.

Three Sisters.—All are Widows.

Boys' Orphanage, Bombay.

(Building owned by Hon. N. M. Wadia, a wealthy Parsi, who has offered its use free to the American Board for five years.)

means of reaching with Christian instruction a certain class of pupils who otherwise would have been inaccessible. Converts' Homes for high-caste women have been opened in some missions, but have always and exclusively been devoted to Christian instruction and culture. They have been places of refuge for widows and wives, and for those who are homeless and in distress, and have been made the means of Christian nurture, and, by the force of example, incentives to honorable and worthy living. Even high-caste schools are useful in opening the homes of pupils to missionary visits, and thus, no doubt, many hearts have received lessons of lifelong power and value.[1]

High-caste schools a concession on the score of expediency.

While here and there examples of this policy may be found, the overwhelming tendency and predominant scope of mission service has been to reach out after humanity, irrespective of caste distinctions. A magnificent work has been done for the lower castes in all parts of India. The Pariahs, or Panchamas, have been special objects of compassionate solicitude on the part of missionaries, and they have been gathered by thousands and tens of thousands into the Church of Christ, leaving behind them their caste disabilities, and entering the ranks of Christian fellowship as sons of God and heirs of the freedom which is in Christ. Peasant settlements of Pariahs have been a feature of Christian work in South India, and in both the North and the South great mass movements of the lower castes have been turning towards the Christian fold. To such an extent has this ingathering grown of late years that grave questions and serious embarrassments have arisen in various missions, lest the increase

Great ingatherings into the Christian fold from the lower castes.

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[1] "Of all the pretty sights of lovely Ceylon," remarks a visitor, "the one which pleased me most was Miss Bellerby's school for high-caste girls. Here we found fifty-three boarders of various ages up to seventeen, daughters of local chiefs and other native grandees, all under careful training and Christian instruction. They were taught English, and showed by their answers an intelligent acquaintance with the Church Catechism and the saving truths of the Gospel. The older children are driven to church in closed carriages on Sundays, in accordance with the requirements of *purdah*. Fifteen is the limit of age at which they must return home, which they do with deep regret. A few, however, have been permitted to remain a year or two longer, at their own earnest request. Never shall I forget their sweet singing of a hymn to their Saviour, accompanied on the harmonium. I could not help believing and hoping that this hymn was the harbinger of many others that would ascend in thousands of homes made happy by the indwelling of Christ through His Spirit. Here is a noble work done quietly, into which Miss Bellerby has thrown her whole motherly heart."—*India's Women and China's Daughters*, September, 1903, p. 214.

should prove too rapid, and the additions too uninstructed in Christian truth to advance the higher interests of the Church. Nevertheless, this infusion of the Pariah element into the ranks of mission converts has gone on apace, and, as a rule, caste has sunk out of sight, and the Christian bond has taken its place. It has not been an unnatural process; in fact, it is in keeping with historical precedent that Christianity should reach out after the needy and distressed, and should search for the forlorn and desolate as its own peculiar charge, specially commended to its compassionate ministry. If Christian progress in India had advanced along opposite lines, and had sought and found only the proud and exalted claimants of a twice-born superiority over others, the whole status of the Church might have been lowered, and its mission, for the good of all, been grievously hampered.

The missionary as the friend and liberator of the Panchamas.

The benefits which Christianity has thus brought to the low-caste masses in India have been freely recognized and acknowledged on every side. The missionary has been appreciated not only by the Christian public in India, but by the British authorities, and of late even by intelligent and progressive Hindus, as *par excellence* the friend and liberator of the Panchamas. In a recent volume of essays on social reform, published under Hindu auspices, one of the contributors, Mr. K. Ramanujachariar, M.A., Principal of the Maharaja's College at Vizianagram, in speaking of this subject states that the Christian missionaries have been foremost among the benefactors of the Panchamas.[1] It should be noted, however, that generous acknowledgments like this from high-caste sources are not by any means universal; on the contrary, advantages accruing to the Pariahs from missionary efforts, and the advances they have made towards better conditions, are, as a rule, looked upon with dread and dissatisfaction by the upper castes. That low-caste people should enter upon a career of advancement, should dare to think with independence, and should venture to cherish aspirations after social betterment, is a reversal of immemorial traditions cherished by the higher classes, many of whom would regard even a sneer as too flattering an attention to a despised Pariah.[1]

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[1] Mr. Ramanujachariar's own words on the subject are as follows: "When these low-castes, kept down in a state of extreme degradation and wretchedness, were left to themselves, the missionaries came forward to rescue and elevate them, by educating and qualifying them for higher walks of life, of which they could not have dreamt till recently. It was an agitation started by some missionaries in the South in favour of the Panchamas that opened the eyes of the local government to their extremely wretched condition, and made it start special schools for their benefit. The missionaries have proved to be sincere friends of the low and the fallen in India, as elsewhere, and have done, and are still doing, their best to raise their status."—*The Christian Patriot* (Madras), October 26, 1901, editorial entitled "A Hindu Gentleman on the Condition of the Low-Castes."

A great change apparent in the attitude of intelligent and progressive Hindus.

Gratifying exceptions to these haughty views are to be found, however, in increasing number, not alone among Christians, where a spirit of kindness and sympathy is banishing caste formalities, but also among intelligent and progressive Hindus, whose rigorous customs are relaxing in favor of humane relationships, if not of Christian gentleness. It seems to be a settled conviction on the part of missionaries that a Christian profession is incompatible with caste observances, and that a Hindu becoming a Christian is necessarily under the ban of caste condemnation. A valuable symposium on this subject was published in several numbers of *The Christian Patriot* of Madras, beginning with the issue of September 5, 1903. There seemed to be but one opinion as to the advisability of recognizing and admitting caste into the Christian Church, and this was an emphatic negative. Even the possibility of living the Christian life in an orthodox Hindu home or environment was considered doubtful, although theoretically some would acknowledge that it might be done, at the same time confessing that it never has been accomplished.

Christianity should not become itself a caste.

Another aspect of this complex subject has awakened some apprehension—it is the possibility of Christianity itself practically developing into a caste in India, and assuming a position of exclusive and antagonistic segregation which would simply add another to the list of social and religious guilds. This would seem to be rather a remote contingency, as the spirit of Christianity towards existing castes is one of deprecation and renunciation, and, moreover, a consistent attitude of disapprobation and admonition has been, as a rule, maintained on the part of Christianity towards the whole caste system. The purpose of evangelism could not be conserved if caste exclusiveness should possess the Christian community, and a reversal of the universal outreach of the Gospel would result. It is true that in the social and religious environment of India the Christian Church may have to face a temptation to nourish itself rather than to enlarge its membership, but there seems good reason to hope that the spirit of the Gospel will never be so dethroned and ignored as to evolve a new caste out of the status of Christian brotherhood and the privileges of Christian allegiance. It is, no doubt, possible that the caste spirit of India may seek to thrust its own exactions and impose its own customs upon the Christian community, treating Christians as if they were outcastes, or rather members of a new and despised caste, and then visiting upon them the ostracism which caste rules require. This may be said to be a tendency already manifest, since a Christian is often treated as an outlaw and finds it difficult to secure employment or enjoy social relationships. This, however, is quite a different aspect of the subject from that which would be implied in Christianity erecting itself consciously into a caste and assuming the rôle of an exclusive and militant faction such as the caste system exhibits. We have good reason to believe that Indian Christianity will not fall into such a grave and foolish entanglement as this step would involve.

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[1] "It is to the eternal glory of Christianity that the Pariah is an emancipated man; for freedom has Christ set him free. That he will be a Christian patriot, and be faithful to the British Raj, we doubt not; that he will be a source of strength to the Empire is our hope. Educated Hindus and members of the higher classes may carp and criticize, but the Christian looks back to the era when a few Galilean peasants turned the world upside down and shook an ancient fabric of civilization, and then looks forward to when the emancipated Pariah shall stand amongst those redeemed by Christ from every kindred, and tongue, and people, and nation." — *The Christian Patriot* (Madras), April 4, 1903.

Education a powerful levelling agency as against caste pretensions.

In considering the practical bearings of mission work upon caste, the influence of education should not be overlooked, since it is an agency which must be credited with a mighty disintegrating force and a powerful trend towards the weakening and uprooting of the system. Many prominent mission schools, no doubt, have had a hard battle in trying to control the caste spirit, but firmness and persistence, in the face even of seeming disaster, have, in almost every instance, resulted in victory.[1] A new spirit of readiness to thrust aside caste for the sake of education seems to be growing more assertive in many parts of India. Educated men, even from among the Pariahs, are accepted, in numerous instances, by high-caste parents as teachers of village schools where their children attend. Petitions for Christian teachers, irrespective of any caste relationship, are frequently received by missionaries from high-caste villages, with the understanding that the school is to be opened to all classes indiscriminately. Some of the most accomplished and highly educated preachers in the native churches of India are men of low-caste antecedents. Education has changed their standing in the eyes of all, and given a new outlook to their life.

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[1] The boarding school of the American Board at Oodooville received a low-caste girl among its pupils in 1902. A large number of the pupils left the school, and malicious efforts were made by miscreants to set the building on fire, but after eight months' struggle the great majority of the girls who had withdrawn were back again in their places. *The Missionary Herald*, August, 1903, p. 361.

Great social changes brought about by the influence of education.

In fact, the educational advantages which missions have so freely granted to the lower classes are working a social upturning of unexpected and gratifying magnitude. The lower castes in many localities are pressing hard upon those of the upper ranks. In some portions of India the Vaidyas and the Kayasthas, and others even lower in the scale, are obliterating the artificial distinctions which favor and puff up the Brahmans. In certain communities the high-caste man is now the ignoramus, and the low-caste man has a monopoly of superior intelligence. While the Brahmans, in many instances, are merely marking time, the lower castes, in increasing numbers, are marching briskly and hopefully forward. The changes among the Mahars in the Nagpur District are of striking suggestiveness. The United Free Church of Scotland Mission in that region anticipates great social changes in the near future.[1] One of its missionaries in Santalia, the Rev. James M. Macphail, writes that character, conduct, and education, rather than caste, are becoming the basis of social rank. "Many posts formerly held by educated Hindus in government service, on the railway, in collieries, and in private establishments, are now held by Christian Santals." Mrs. Ellen M. Kelly, of the Baptist Mission in Ongole, speaks of great changes in that vicinity. Barriers, hitherto insurmountable, to the mixing of castes in educational institutions are fast disappearing. "People of the highest caste do not now look upon these Mala or Madiga converts with the same horror and repugnance that they felt some years back." These examples are cheering, though it must be admitted that as yet they are regarded as exceptions to the general trend of experience in India. Education is by no means a panacea, still less a force to be relied upon to dissipate caste feeling. Educated Hindus, apart from all Christian relationships, are in most instances as much slaves to the social exactions of caste as the most ignorant peasant. The educated Hindu knows better; but he is either indifferent or cowardly, and although he inwardly recognizes the absurdities of caste requirements, yet he yields ignominiously to its every demand. It is only the thoroughgoing Christian, or the stout-hearted Hindu reformer, of whose attitude to caste we can be sure.

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[1] *The Missionary Record of the United Free Church of Scotland*, December, 1902, p. 545.

Still another feature of mission work which has its influence as a deterrent to caste enthralment is the medical branch of the service. The curious question arose in Dr. Duff's day whether high-caste medical students could afford to engage in dissection as a part of their technical training, and it was Dr. Duff himself whose influence over medical students led them to decide that their efficient training necessarily involved the dissection and study of the dead body. "Most certainly," said a young Brahman who had been under Dr. Duff's instruction, when asked as to his willingness to touch a dead body in his study of anatomy, "I, for one, would have no scruple in the matter. It is all prejudice, old stupid prejudice of caste, of which I at least have got rid." Other members of the class, it is related, heartily chimed in with this utterance.[1] There are many hospitals where the exactions and immense burdens of caste discipline have been observed, doubtless in a spirit of compassionate kindness to patients; yet the exigencies of medical and surgical practice, as well as the settled rule of most missionary hospitals, have banished caste. Patients, if they desire to receive the services of physicians and nurses, must enter the wards as ordinary human beings, who will be treated with all consideration and kindness, but without regard to the hampering and vexatious regulations which the laws of caste require. Dr. Wanless, of the Miraj Hospital, says that when the Hospital was opened they waited for six months before any but a low-caste man was willing to enter the wards. At the present time, however, there are not infrequently half a dozen castes, including Brahmans, side by side, on the same kind of beds, receiving the same mode of treatment, from the same Christian hands.[2] A medical missionary of the English Baptist Missionary Society writes that he regards the medical service as "the most potent agency working in India to-day for the breaking down of caste prejudices and superstitions."[3]

The medical work of missions, and its disintegrating effect upon caste.

The influence of missions upon Hindu public opinion concerning caste is by no means a negligible quantity. We cannot, to be sure, credit all the change of views on the part of prominent Hindus directly to missions; and yet the principles which missionaries advocate are in the air, while much, no doubt, of the reform spirit in Hindu circles is due to the stanch and vigorous attitude of missions on this

The influence of missions upon Hindu public opinion.

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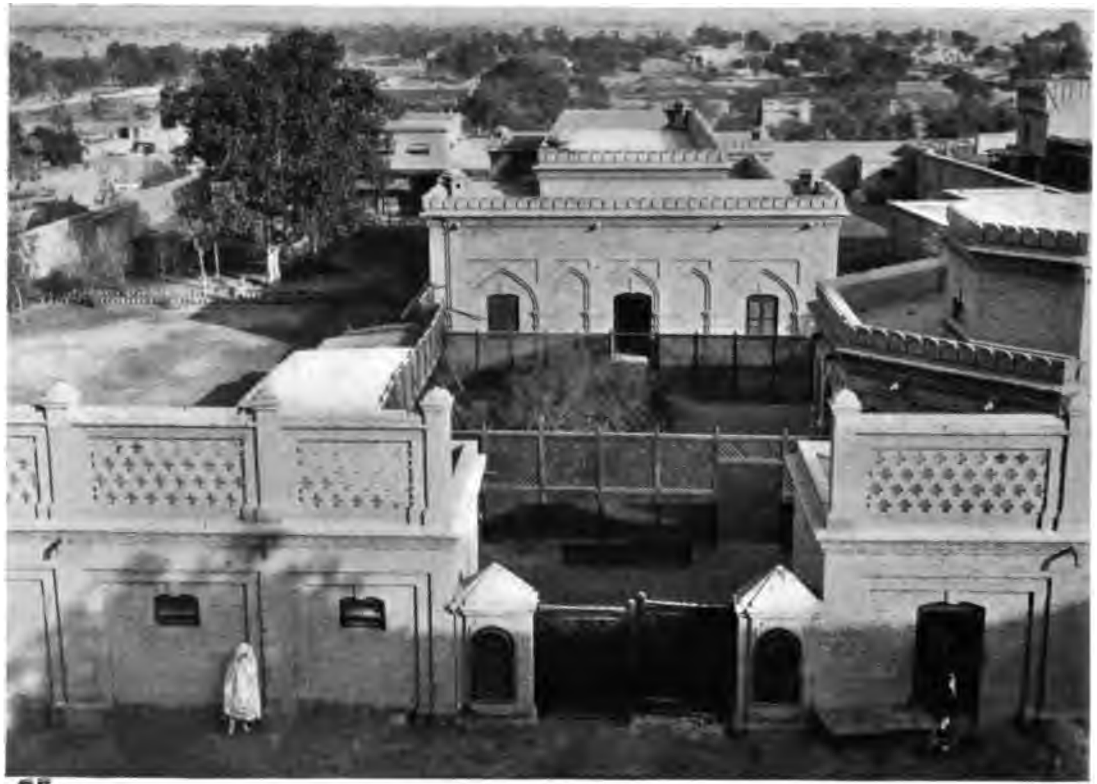
[1] Smith, "The Life of Alexander Duff" (Toronto Edition), vol. i., p. 216.

[2] *The Assembly Herald*, April, 1905, p. 168.

[3] *The Missionary Herald of the Baptist Missionary Society*, April, 1904, p. 182.



THE DUCHESS OF CONNAUGHT HOSPITAL, PESHAWAR, PUNJAB, INDIA.
(C.E.Z.M.S.)

UNIV. OF MICH.

burning theme. It is obviously true, as Mr. Justice Ranade asserts, that the reform movement means liberation, and a return to the freedom of early times, when the intolerable bondage of caste was not in existence. There are, however, at the present time too many conspicuous instances of repudiation of caste on the part of distinguished Indians, and too many expressions of hearty sympathy with the views and practice of missionaries, to leave in doubt the influence of missions as bearing upon this particular subject among educated Hindus. One of the most prominent examples at the present time is the Gaikwar of Baroda, who is a reformer of pronounced and aggressive spirit, whose repeated utterances on the evils of caste and its damaging power over Hindu society are familiar to every reader of present-day Indian literature.[1] The Hon. Mr. Gokhale, a leader in Hindu circles in Western India, is another example. A recent address by leading caste people to Bishop Whitehead, of Madras, as reported in *The Christian Patriot* (Madras) of April 15, 1905, is a still further illustration. Mr. Justice Chandavarkar has expressed himself in unmistakable opposition to the caste system. Mr. R. Srinivasa Rau, President of the Kistna District Social Conference, declares that "caste has outlived its day, and the surest proof of this is to be found in the fact that the best of us do not believe in it."[2] A recent number of *The Indian Witness*, a Christian paper published in Calcutta, remarks that "one of the notable features of present-day movement in India is the universal denunciation of caste by Indians themselves. From north, south, east, and west come diatribes against it." In support of this assertion, extended quotations are given from Hindu journals confirming and emphasizing the statement.[3] In South India has been formed what is known as the "Caste-Suppression Society." It is an organization composed largely of native membership, intended to exert an influence in opposition to caste, and to devise practical measures for its abolishment. These, and numerous similar illustrations, appearing with increasing frequency, are sufficient evidence that the "mental seclusion" which Mr. Meredith Townsend regards as so characteristic of India cannot be deemed a fixed quantity. There is even now a "caste movement inside of Hindu society" which threatens in time to make void the system itself and all its mythical pretensions. The lower castes are trending upward and the higher castes are trending downward. Hindus, upon whom their caste status presses heavily, are becoming restless, and decline to acquiesce meekly in their fate. The higher castes are, on the other hand, forfeiting their status by engaging in trades and occupations which a few years ago would have been regarded as beneath them. The citadel of Hinduism is thus crumbling from its own weight and decay.[1]

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[1] *The Indian Ladies' Magazine*, January, 1905, p. 215.

[2] *The Indian Magazine and Review*, January, 1905, p. 24.

[3] *The Church Missionary Intelligencer*, March, 1904, p. 212; *The Baptist Missionary Magazine*, June, 1904, p. 199.

In the light of the facts presented, have we not good reason to believe that the growth of Christian institutions in India will stimulate opposition to caste pretensions, and work steadily, albeit slowly, towards their disintegration and ultimate suppression and overthrow?

The existence of caste in other mission fields is a matter of minor interest in comparison with its prominence in India. The Japanese, let us note, will have no semblance of it, and in 1871 abolished the disabilities resting upon the pariah class, known as the *eta* or *hinin*.

V.—RESULTS TOUCHING NATIONAL LIFE AND CHARACTER

The God of Nations sovereign in our present time as in past ages.

From the consideration of missionary enterprise in its bearings upon the higher life of society, and the specifications which have been grouped under that general title, we turn now to another class of subjects which may be conveniently treated of under the head of results that exert a quickening and formative influence upon national life and character. We can readily believe that God maintains a sovereign control over the historical development of nations in modern as well as in ancient times. He is as truly the God of Nations now as He was then. Indeed, because of the rapidity of national growth and the complexity of national life in our modern era, the exercise of His mighty power may be more intensely active in the present time than in the past ages. The Hebrew historians described with realistic diction the sovereign workings of God among the nations, and in forms of speech which made clear their vivid recognition of the direct agency of an overruling Providence. The modern historian, however devout his mood, may not, perhaps, use biblical formulæ, being influenced by the dominant idea of theistic evolution now so regnant in the philosophy and science of our times; but this does not necessarily indicate any deliberate intention on his part to ignore or to banish the idea of God's sovereignty, and His supreme guidance of the contemporary life of nations. He simply brings his trend of thought, together with his literary style and terminology, into conformity with prevalent philosophical theories of the mode and order of divine activities as related to historical progress. A new view of the divine methods of working requires new forms of expression, which, while giving prominence to secondary causes and evolutionary processes, do not rule out the First Cause or make the existence of a supreme intelligence any less essential in a true philosophy of history.

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[1] Cf. "Report of the Madras Decennial Conference (1902)," pp. 282, 283.

Missions a department in the modern school of national life.

Christian missions, in their broad and multiform results, doubtless have a part to play in the history of our times corresponding closely to that training of Old Testament ritual and discipline which can be so plainly traced in the calling and governance of the Jewish nation. History is, in fact, repeating itself. The Old Testament dispensation as a school of national life finds, in a measure, its counterpart in the activities of modern missions among existing nations. Our own Christendom is in a large sense mission fruitage, and now Christianity, true to its Founder's purpose, is becoming the teacher of all nations, in very much the same sense that the ancient dispensation was the schoolmaster for the training of a single elect nation for its place in history. The Bible is full of the national life, not only of the Hebrews, but of contemporary peoples; and if a modern Bible of mission history could be written by inspired discernment we should surely discover the same almighty sovereign purpose working for the accomplishment of its high designs in the training and destiny of modern nations. The ultimate, although not the primary, object of missions is to prepare men and women to be better members of human society, and more helpful participants in the social and national development of the generation to which they belong—it being understood that the most effective method of accomplishing this is to bring them as individuals into right relations to God and His law. The attainment of this object implies a steady advance towards a higher national life, and a fuller preparedness of the people to be clothed upon with the fresh, new garments of a cultured civilization. Without this recognition of duty to the State, and the development of an aspiring national sentiment in the direction of political order, industrial progress, and social morality, even the best results in individual character will lose much of their efficacy and value.

The "principle of projected efficiency" exemplified in the larger trend of missionary influence.

The future of nations is therefore in a very real sense marked out and determined by the reception they give to missionary agencies, and the ascendancy which Christian ideals attain in their individual and social development. The "principle of projected efficiency," so emphasized by Mr. Benjamin Kidd,[1] is an excellent formula for the larger utility and helpful tendency of missions in social and national evolution. That projected potency which works for the future building up of nations is embodied in missionary activities. These carry in themselves an efficiency which can make one generation an operative factor in another to produce a resultant uplift to higher levels of life. To many who have some knowledge of Oriental nations it may seem to be a practically hopeless undertaking to lead them to appreciate and strive after the finer ideals of Christian civilization. It is just in this connection that the lessons of history are pertinent and incontrovertible. Teutonic culture and Anglo-Saxon civilization—let us not forget it—have developed from the fierce temper and barbaric social code of the races of Northern Europe. Thus along this road of slow and painful advance nations now exemplifying the highest civilization of the age have already walked, and others will in due time follow in their footsteps. The Japan, the Korea, the China, and the India of to-day, as compared with the status of those same nations a generation or two ago, are examples of an Oriental Christendom in the making. Faith based not only on the promises of God but upon visible historical precedent may rest assured of this, but there must be patience while the "increasing purpose" of the centuries is being realized.

Christian teaching a valuable asset in the historic development of nations.

Questions which are identified with the national life of a people pertain to such matters as the form and *animus* of government, the establishment and enjoyment of civil rights and privileges, the conduct of politics, the enactments of legislation and their administration as law, the personnel of public service, the adjustment of international relationships, and the defense of the State. In connection with such questions the influence of Christianity need not be revolutionary in order to be helpful. It may exercise a transforming and guiding power which will lead a nation by easy stages of progress out of comparative barbarism into the heritage of civilization. In many

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[1] Kidd, "Principles of Western Civilization."

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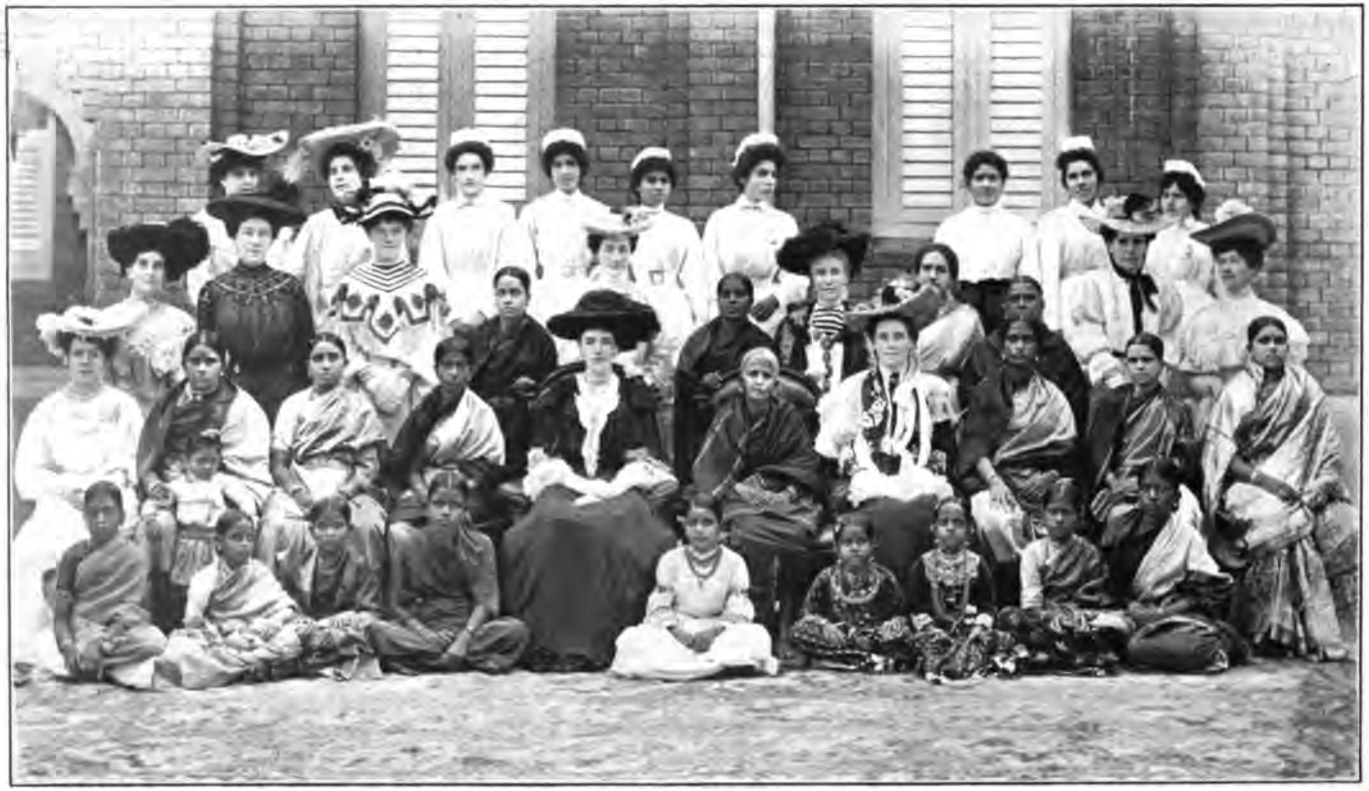

Group of European and Indian ladies assembled at the opening of the Lady Bashyam Iyengar Ward of the Lady Dufferin Gosha Hospital, Madras, India, February, 1905. Lady Ampthill, wife of the Governor, **seated** in the centre of the front row. Lady Bashyam Iyengar, seated next to her on the right.

PHILANTHROPIC COÖPERATION IN INDIA.
(A Sign of Social Progress.)

respects Eastern nations, left to themselves in isolation, dependent upon their own resources, had reached, probably, their limit in the progress towards a higher civilization. If there was to be further advance, some outside help was seemingly essential. This might come as a gift from without, or, as in the case of Japan, it may be largely self-sought and assimilated with an intelligent recognition of its value. It need not necessarily denationalize them, but should rather shape their further development in harmony with national characteristics. In this connection the influence of Christian missions has been both timely and, to a remarkable degree, adapted to this higher ministry. The unique part which each nation has to play in human history, and the special contribution of service which it is to render in the interests of world civilization, will lose none of their distinctive features through the entrance of the leaven of a common Christianity. In this age of the world nations can no longer remain isolated or live a separate, exclusive life, out of touch with the rest of mankind. International relationships are already world-embracing. Missions, therefore, in so far as they contribute to the molding of the national life of peoples whose historic development seems to have been hitherto arrested, are a factor in shaping and furthering the world's international amenities. It is by no means a matter of indifference to Christendom what kind of a nation Japan is to be; it is even now, in fact, a question of absorbing interest and deep moment. China is already an important factor in the sphere of international politics. The whole East is stirred with a new life, and points of contact with the outside world are fast multiplying. The service which missions have thus far rendered among these different peoples in preparing them for creditable entrance into relationships of international *rapprochement* is of higher value than is generally recognized.

Some striking features of the national discipline and training which may be credited to missions.

The gradual discipline and training which missions may be said to exert upon the national life, however clear it may be to those who are intimately identified with missionary activities, is not so likely to be immediately apparent to a casual or remote observer; while in some of its more obscure phases it may even seem to be of the nature of an inference based upon a high degree of probability, or a conviction inspired by faith rather than by sight, in the minds of students of contemporary history. As time passes, however, it will no doubt become more manifest, and may finally appear as a demonstrated sequence supported by clear evidence, as the historic unfoldings of our modern world exemplify. If in our closer investigation, as we study this subject, we discover that in the national outlook of non-Christian peoples there are clearer visions of freedom and finer conceptions of patriotism; if we find better and wiser legislation, and more adequate views of the sacredness of law and justice; if higher standards of administrative method are being established, and a more serious sense of the responsibility of authority is manifest, then our case is so far provable. If, moreover, loftier ideals of public service and more intelligent recognition of the import and value of international relationships are taking their place in the national consciousness, and if we discover increasingly valuable contributions not only by missionaries themselves, but by educated natives, brought to the common interests of science and civilization—the larger life of the world's progress—we may regard all this as additional evidence of worth. If it is further manifest that these signs of a higher national development, appearing among peoples hitherto backward and stolid, are traceable in any appreciable measure to the inspiration and guidance of missionaries, then surely we shall have good reason to regard these indirect results of missions as of real and substantial value. We shall now enter upon several lines of detailed inquiry concerning these important themes which, it is thought, will be found worthy of careful study, and will, we trust, repay patient investigation.

1. CULTIVATING THE SPIRIT OF FREEDOM AND TRUE PATRIOTISM.—Our first theme relates to the question: What have missions done to awaken and nourish the love of freedom, and to instil a true and wise patriotism? The missionary evangel is inseparable from the spirit of liberty, and as it addresses itself to hearts long under the dominion of superstition and ignorance it inevitably awakens aspirations after freedom. The struggle usually begins when a breach with traditional religious views and customs becomes manifest and unavoidable. It is the fight for freedom of conscience which issues eventually in the casting off and putting away of shackles. Although Christianity has no definite or direct political mission, yet it is not an unnatural result if this effort to secure religious and intellectual freedom should turn the thoughts of alert peoples and incipient nations

The missionary evangel a charter of soul-freedom.

towards political liberty. The very experience of being addressed as a free and responsible being, in a religious sense, naturally suggests possibilities of corresponding civil liberty. When a man realizes that he is free before God, he sooner or later aspires after freedom before the State. A free Christian is apt to feel unhappy as a political slave. The best that he can willingly do under the circumstances is to be patient and loyal, in a spirit of dutiful obedience to existing authority. In the meanwhile, the missionary himself in his person and citizenship is to him a visible type of a civil freeman, and the more he learns of the history of Christianity and its influence in the development of Western civilization the more he is inclined to reflect upon the possibilities of freedom in other spheres than that of religion.

This implies no discrediting of civil allegiance to existing governments.

This by no means implies that it is the tendency of missions or the practice of missionaries to dally with, much less to teach, political treason, or to foment rebellion against established civil government. On the contrary, it is their studied purpose to promote a spirit of respect for law and of obedience to civil rulers. To do otherwise would be regarded by a wise missionary as a foolish and dangerous course. He enters into the social and political life of peoples who were long ago organized under some established form of government, which it is his duty to recognize and honor, and also to inculcate the same spirit of respect and obedience to local governmental authority among his converts. To undertake to undermine or discredit any existing form of legitimate government is neither his function nor his aim. He is no anarchist or revolutionist, but rather seeks to give a proper sanction to civil authority, as representing, however imperfectly, an ancient divine ordinance as well as a human instinct essential to the well-being of organized society.[1] Not even the practical attainment by converts of the status of religious freedom need therefore disturb or loosen the ties of civil allegiance under which they were born, or to which they owe becoming fealty. The spirit of freedom of which we are speaking does not, moreover, necessarily imply disloyalty to the State. It may be cultivated even under a despotic form of native government, or under foreign rule—probably more freely in the latter than in the former case. It thus becomes both the duty and the privilege of Christianity to lift up subject peoples to higher ideals of personal manhood and spiritual freedom without interfering with their relation to the ruling government. It cannot be denied, however, that it inevitably prepares a people to feel all the more keenly the wrongs of oppression and the evils of a despotic use of power, while quickening within them, meanwhile, that deep gladness which the gift of soul-freedom brings to hearts long enthralled:

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[1] On the relation of Missions and Politics consult that memorable paper of Instruction to Missionaries prepared by the late Rev. Henry Venn, Secretary of the Church Missionary Society, and published as an Appendix to the Annual Report of the Church Missionary Society in 1861.

> " A liberty
> Which monarchs cannot grant, nor all the powers
> Of earth and hell confederate take away,
> Which whoso tastes can be enslaved no more—
> The liberty of heart derived from heaven."

Political disloyalty not encouraged by Protestant missionaries.

It has been a popular charge against missionaries by despotic governments—a charge which is sometimes thoughtlessly echoed in Christendom—that they foment political discontent and disloyalty. This, in the case of Protestant missions at least, is an unjust accusation. The methods of Roman Catholic missionaries, especially in China, Siam, and the Levant, it can hardly be doubted, do give some occasion for such an accusation. They have been made, perhaps sometimes unwittingly, instruments for furthering the political aims of Western Governments, and have taken advantage of this fact to secure for themselves a prestige in civil matters which has not always been used with discretion, and has frequently given serious offense to native governments. It may be confidently asserted, on the other hand, that Protestant missions are political neither in spirit nor in aim, and that they exercise extreme caution lest they misuse extraterritorial privileges in behalf either of themselves or their converts. The personal instruction and example of Protestant missionaries, we repeat, unless it be in very exceptional instances, consistently recognize and sustain existing secular authority. It may sometimes happen that a heathen or Moslem government demands something to which the Christian conscience cannot assent without dishonoring God. Under such circumstances the rule of supreme allegiance is the same in all lands. In any event, whatever semblance of truth there may be in the charge, even from the standpoint of a heathen government, it is manifest that the indictment would hold equally against the entrance of all intellectual light and all progress towards higher standards of civilization. Were we to admit the aspersion, we would be called upon to condemn all uplifting influences and all the processes of enlightenment as revolutionary; yet to brand commercial and material advancement as intentional agents of political change would be quite on a par with the attempt to fix this stigma upon the missionary as in any sense implying deliberate intention or direct purpose to incite treason to the State. We submit, therefore, that, so far as the aims and methods of Protestant missionaries are concerned, there is nothing in the accusation which can fairly be interpreted to their discredit. They are simply teachers of ennobling religious and ethical principles which must be in eternal conflict with evil, and can give no countenance either to private or to public wrong-doing.

Lessons imparted in the true import of liberty, and the limitations which should govern its exercise.

Turning now to another aspect of this theme, we note that missionary agencies are useful media for implanting a new and chastened conception of the essence and practical import of freedom, and for training a nation to use it wisely when attained. It is often the case among nations partially civilized that the meaning of personal liberty is entirely misunderstood. Its scope has been determined by the traditions, usages, and religious or social sanctions of a semi-barbaric environment. In many things liberty has become synonymous with license. Christianity brings new tastes, new limitations, and new standards to the cause and pursuit of liberty. It defines true freedom as the unrestricted opportunity for every man to make the best of himself, and secure the best in life, without transgressing human or divine law, and without inflicting selfish wrong upon his neighbor. Until a people shall recognize and appreciate that freedom involves responsibilities, and is limited by moral and legal restraints, they are not ready to be free. It therefore becomes the mission of Christianity to place the needed restraint upon unseemly customs, to adjust the idea of liberty to legal restrictions, to introduce its own righteous code of conduct, and to draw clearly the distinction between heathen license and Christian liberty.[1] In the name of true freedom it must sometimes condemn certain of the hitherto unrestrained personal and social indulgences which have been condoned and even sanctioned by heathenism. It must abolish customs which in the lax social environment of the Orient have become inseparably associated with personal freedom. It must advocate a regulative code of laws concerning matters which from time immemorial have been left to individual choice. On the other hand, it must resist radical tendencies which are apt to appear in a transitional era when some of the former restraints of barbaric custom are giving way under the pressure of civilization and culture. The exit from the bondage of hitherto dominant superstitions and tyrannical traditions must not be allowed to degenerate into a contempt for or disregard of all restriction.

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[1] "Some writers have said that Christianity, as introduced by the missionaries, has robbed the native of his primitive hilarity, and made him dull and unhappy. Could these writers have seen cannibal Fiji as it was when the lurid glare of oven-fires spread dismay through a district, and the exacting demand for human victims sat like a perpetual nightmare upon the community, they would never have formed such an opinion. In material comfort, personal safety, and freedom; in knowledge and intellectual interest; and in sustained joyousness, the present-day life of the Polynesian is immeasurably superior to what it was in pre-missionary times." —Address by the Rev. Joseph King, Organizing Agent of the London Missionary Society in Australia, at the Ecumenical Conference on Foreign Missions, held in New York City, April, 1900.

Missions, while nourishing the spirit of liberty, also train a people to enjoy freedom and use it aright.

In thus checking the license of heathenism, while at the same time endeavoring, as may be needful, to place proper limitations to a misunderstood and misused liberty, missions have a delicate duty as well as a responsible service to render. They often educate the moral nature into an attitude of prejudice and revolt against customs which have been hitherto practised without self-reproach, but which in the light of higher ethical teaching are perceived to be ignoble and abhorrent. They thus place conscientious limitations upon license or undue liberty, and bring the force of public opinion to bear in checking objectionable indulgence. In these high spheres of service, Christianity has long exercised a notable influence in Christendom. It has cultivated the spirit of liberty, while it has educated a manhood fitted to enjoy it. Through the medium of missions it will be equally helpful among the more backward nations. Let us be careful not to regard with impatience, far less with scorn, the slow movement of social or political changes among Eastern peoples. Intense conservatism dominates life in its individual, social, and political aspects. We, in our environment of freedom and enlightenment, are born to conditions and to the unquestioning acceptance of principles which only generations of training can establish among less favored peoples. Both the idea and the practice of self-government, according to constitutional standards, are, as yet, generations away among most Asiatic peoples under present conditions. The capability of one Asiatic or primitive African race wisely or justly to exercise authority over another is generally more or less to be questioned. In other respects, also, it is needful that the enlightening and helpful influence of missions should have an opportunity to prepare the people for the responsibilities of a higher national life.

The scope of this section includes not only the influence of missions in inculcating true views of liberty, but also a consideration of

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HIGHER EDUCATION IN JAPAN.

their efficiency in promoting and fostering a spirit of true patriotism. The defective estimate of the function and demands of patriotism which often prevails among Orientals, and the misleading tendencies which it fosters, have been noted in Volume I. (pp. 375–377). It will therefore be sufficient in this connection if we can demonstrate that missions exercise an enlightening and corrective educational discipline in nourishing patriotic sentiment, and can cite some illustrations of their influence in cultivating a higher type of patriotism than usually obtains in the Orient. There is manifestly a close affinity between the inculcation of correct ideas of liberty and the instilling of sound views of patriotism. A wise and helpful patriotism must go hand in hand with enlightened conceptions of liberty, and ought to harmonize with a proper use of freedom in the accomplishment of the ideal purpose and function of the State.

Enlightened views of the import and demands of true patriotism are cultivated by missionary training.

Japanese patriotism an intense sentiment, but not always ideal in practice.

In view of the intense national consciousness and the passion of patriotic allegiance which characterize the Japanese, it might naturally be questioned whether mission influence in Japan would bring to light facts illustrative of our present theme; yet a careful examination may convince us to the contrary. It has been a tremendous strain upon the nation to be introduced so suddenly to the responsibilities of constitutional government, and to be called upon to assume so important a rôle in international relationships. It can hardly be doubted, however, that the leaven of Christianity in the empire, however limited and partial its scope, has given a certain poise and wisdom to Japanese statesmanship. Religious liberty as guaranteed in the Constitution is due to Christian influence more than to any other cause. It has developed also an enlightened sense of the real meaning and sacredness of liberty, guiding and restraining its use and making it essentially serviceable to the nation. It has certainly exerted a noteworthy influence over the minds of many prominent leaders in the country's political and social life. Baron Komura, Minister of Foreign Affairs; Baron Hayashi, Japanese Minister at London; Prince Iwakura; Count Okuma; Marquis Ito; Count Inouye; and many other prominent leaders of Japan have been either educationally or socially under Christian influence to an extent which has, no doubt, powerfully governed their lives and molded their views. Admiral Uriu is a Christian, as was the late Admiral Serata. The noble public services of the late Mr. Kenkichi Kataoka, a Christian statesman who was several times elected to the speakership of the Diet, are referred to elsewhere (*infra*, p. 335). The Christian representation in Parliament, it may be stated, has been far beyond what the numerical status of the Christian population would seem to make possible, showing the extent to which the members of that community are honored and trusted by the larger constituency of the empire. The Emperor of Japan has been pleased recently to express his appreciation of various forms of Christian work in his country, and has, with the coöperation of the Empress, extended financial aid to several good causes.

Spasms of false patriotism in Japanese national development.

Extremely radical and mistaken conceptions of the nature and the proper function of patriotism have at times obtained more or less recognition among the Japanese. It has been proclaimed with fanatical insistence by certain Chauvinists among them that the Japanese patriot must be intolerant of all Western ideas, must hate the foreigner, and even reject Christianity as a religion incompatible with national loyalty and patriotic aspirations. This false theory of patriotism developed at one time into what might almost be pronounced a national disease, for which the suggestive name of "Nipponism" has been proposed by a Japanese journal. It was dominant only a generation ago, when the government edict against Christianity was in full force,[1] and it is still regarded with favor in some of the state schools. It threatened as recently as 1898 to prohibit the worship of God, as inconsistent with the homage due to the Emperor, and at the same time, in connection with public education, efforts were made to exalt the Emperor as an object of supreme worship.[2] A wiser view happily prevailed, however, and it was not long after officially declared that the honor required as due to the Emperor was not of the nature of religious worship, but simply a recognition of his authority and supremacy as an earthly ruler. To us this seems a most sane and natural declaration; but to the Japanese it was apparently a highly perplexing question.

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[1] This edict has appeared in different forms; even as late as 1868 it was published as follows: "The Evil Sect called Christian is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given." The edict was publicly displayed throughout the empire, hardly a village, however small, being without one. That it was no paper-fulmination is evident from the fact that about four thousand Japanese Christians in that very year were torn from their homes, tied together, clothed in the red garments used for criminals, and distributed throughout the empire, many of them being sent to lonely and remote places. "They were to be employed as laborers, or kept as prisoners, during the space of three years, by no fewer than thirty-four daimios. If during this time they repented, they were to be set free; if not, they were to be beheaded."—Griffis, "Verbeck of Japan," p. 150.

[2] "A strong nationalism underlies all Japanese life, and has been, and still is, one of the greatest barriers to the progress of the Gospel. We know that true Christianity is not only not antagonistic to patriotism and loyalty, but that wherever it exists the truest patriotism and the most ardent loyalty will be found. Our Japanese friends, however, do not think so, and because of this, and of the fear that Christianity will revolutionize many of the customs which they hold as dear as life

The Japanese patriot must face perplexing questions.

Dr. Griffis, in an article on "The Old and the New Japan,"[1] thus writes: "In order to discern and appreciate the coming of Christ's kingdom in Japan, we must sympathize with the Japanese and know their difficulties. Certainly the patriotic Christian in Japan has vexed questions to answer and tough problems to master. It will not do to tamper with the foundations of law and order. In the Japanese social vehicle, even of progress, the Emperor is the king-bolt. In theory he owns the whole soil. He is the sun in whose light all bask. From him comes all law. The very Constitution (of 1889) is his gift. His ministers govern, his soldiers and sailors act, by the power which he confers. Everything that is good in Japan has come from his 'divine ancestors.' How shall the patriot and Christian Japanese reconcile this ancient theory with the claims of Christianity, or even of God, with whom the Emperor's ancestors were, professedly at least, not acquainted?"[2] That Christianity has exerted

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itself, they view it with distrust and hostility. This is often the secret of cases of persecution amongst different classes and in public institutions, such as government schools, where, in spite of the religious toleration secured by the Constitution, Christianity is often opposed by both teachers and pupils. In a recently reported case, a pupil under training in a normal school, irreproachable in conduct and diligent in his studies, was expelled simply because he said that God was superior to the Emperor. . . .

"Many of the thinking men of Japan are not satisfied with things as they are. If they do not recognize the deep spiritual needs of men, as we do, they nevertheless feel that religion is a necessity. This, so far as it goes, is something to be thankful for, as it is an indication of earnest thought, and of a feeling after something which only Christianity can reveal. Popular prejudices, too, however they may at times be strengthened by the rising tide of nationalism, or by the misrepresentations of those whose interest it is to oppose Christianity, are being uprooted, and perhaps in no period since the country was opened were there ever more attentive and earnest hearers."—Archdeacon Warren, of Osaka, in *The Spirit of Missions*, February, 1898, p. 70.

[1] *Life and Light for Woman*, January, 1900, p. 6.

[2] That we have not misrepresented the strange extravagance of the extreme party in Japan upon this subject may be seen from the following extract from a secular paper in Japan, proposing that Japanese Christians should be required to answer the following questions, propounded evidently with the view that their replies

a controlling influence in guiding them to a right decision cannot be doubted. The action of the Department of Education in 1899—then controlled by conservatives and agnostics—in prohibiting all religious instruction in schools enjoying government sanction and privileges, was not, it is true, acceptable to enlightened Japanese. It should be noted also that the missionary body, through a representative committee, consulted with Marquis Ito concerning the restrictions, and were granted through his efforts an interview with Marquis Yamagata, the head of the Cabinet. They left the latter with the assurance on his part "that their statement had given him new light on the subject, and would receive careful consideration."

Christianity no foe to liberty or true patriotism.

The absurd idea that true patriotism cannot coexist with the Christian faith will soon be altogether abandoned among intelligent Japanese. The war with China, and the great conflict with Russia, have fully demonstrated that the Christian element in the country is possessed by a spirit of fervent loyalty to the empire. It is manifest, however, that there was, and to some extent there still exists, in Japan a real danger from false patriotism, and from the possible failure to appreciate the higher meaning and scope of true liberty. It would be a misfortune for Japanese national life to sacrifice a higher and broader freedom for a lower and narrower patriotism. A Japanese scholar and student of national progress, in the course of an article on the "Ethical Life and Conceptions of the Japanese," refers, albeit in somewhat inadequate terms, to the helpfulness of Christianity in contributing to the enrichment of the ethical thought of Japan. His words are: "Christianity has certainly contributed a very important and essential element to Japanese ethical thought. I refer to the idea of individual or personal liberty. This idea is now at the foundation

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would be self-convicting, and demonstrate the impossibility of true patriotism among them. The inquisition proposed is as follows:

"(1) Can the worship of His Sacred Majesty, the Emperor, which every loyal Japanese performs, be reconciled with the worship of God and Christ by Christians? (2) Can the existence of authorities that are quite independent of the Japanese State, such as that of God, Christ, the Bible, the Pope, the head of the Greek Church (the Czar), be regarded as harmless? (3) Can the Japanese who is the faithful servant of Christ be regarded at the same time as the faithful servant of the Emperor, and a true friend of His Majesty's faithful subjects? Or, to put it in another way, is our Emperor to follow in the wake of Western Emperors, and to pray: 'Son of God, have mercy on us'? (4) Can the Christian convert answer the above questions in a manner that will satisfy our reason?"—Quoted in *The Missionary*, February, 1898, p. 54.

of our political, legislative, and social order, and it is something our people never knew before, or at least never knew in the breadth and depth of its meaning. We did not learn it, indeed, from reading the Bible, or directly from Christianity; we learned it through the law, literature, and institutions of the West. Yet, since the development of this idea in Europe is due in no small degree to the influence of Christianity, we might say with truth that this is one important contribution Christianity has already made to Japan."[1] Mr. Yokoi, in stating this truth, has ignored too much the direct power of Christianity in Japan, nor does he seem to give adequate recognition to the national services of such missionaries as Hepburn, McCartee, Greene, De Forest, Pettee, Verbeck,[2] and many others, in fashioning the political development of the New Japan into sympathy with Western ideals. How wisely Dr. Verbeck viewed the responsibilities of such service to the Japanese State may be seen in the following extract from one of his communications: "Now, although I never lose sight of our Master's saying, 'My kingdom is not of this world,' and though I know that missionaries ought to avoid getting mixed up in political affairs, yet, when these people come and sincerely inquire after the most likely measures that would conduce to the welfare of their country, I do not feel at liberty to refuse them a hearing and advice, in a place where honest advisers are few, if at all extant. I am, of course, careful in such cases to state clearly that properly such matters are beyond my province, to avoid all party spirit and feeling, and to impress the idea that my private desire and hope are only for the welfare, not of a section, but of the whole country."[3]

Missionary instruction broadens the outlook of an extreme nationalism.

An account of a tour by Dr. De Forest, of Sendai, affords a striking confirmation of the direct influence which a missionary often exerts in molding public opinion upon national themes. In the course of his journey opportunity was given for a public address in a Japanese temple, in a village where no foreigner had ever been seen before. The Doctor spoke upon international relations, which he soon turned into an apology for Christianity as a source of great blessings to Western civilization. It is safe to say that a flood of light was thrown upon the grave problems which confront the New Japan. The address was so highly appreciated that its repetition was called for upon three occasions, and its publication solicited.[1] It seems manifest that Christian influence in Japan will go far to modify the narrowness of extreme nationalism, and who can doubt that this will in the end be a beneficial factor in the progress of liberty and the inculcation of true patriotism in the nation? The fact that Japan's national power has been so immensely increased and extended by her recent victories on land and on sea gives an international import, as well as an additional value, to this special aspect of mission influence.

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[1] Mr. Tokiwo Yokoi, in the *International Journal of Ethics*, January, 1896, p. 199.

[2] Griffis, "Verbeck of Japan," pp. 151, 152; for a sketch of Dr. McCartee's services, see *The Evangelist*, May 22, 1902, pp. 604–607, and the *New York Observer*, July 17, 1902, p. 73.

[3] Griffis, "Verbeck of Japan," p. 173.

Currents of missionary influence discoverable in the national reform movement in Korea.

In the history of the national reform movement in Korea there are indications that Christian influences have prompted and guided to a considerable extent the changes which have been brought about in the direction of a more liberal and just government policy. One of the earliest American missionaries to that country, Dr. H. N. Allen, while still in his missionary capacity, was a *persona grata* at the Korean Court. His successful professional services to Prince Min, who was so grievously wounded in the *émeute* of 1884, secured him the appointment of physician to the King, and with his colleagues he befriended his Majesty in times of personal peril. He was subsequently appointed by President McKinley as American Minister to Korea, where for many years he occupied an official status of great influence as one who honestly sought the highest welfare of the nation. Dr. and Mrs. Underwood have also been special friends of the Emperor (so named since 1897), and the latter was appointed physician to the ladies of the Court, her services being received with the utmost appreciation and confidence. The "Independence Club" at Seoul was founded in 1896, and, although suspended in 1899, had a formative influence, with its membership of over two thousand, in shaping and helping forward the rapid changes of that critical period. It was not professedly a religious, still less a Christian, organization, yet among its prominent founders and active promoters were several natives who were either themselves Christians, or had been in contact with free institutions in America, and had enjoyed the privileges of Christian education.[2] Dr. Philip Jaisohn, one of its chief founders, is an example, as is also Mr. Yun, who was at one time its President. At Dr. Jaisohn's suggestion, the Club built the "Independence Arch" in the suburbs of Seoul to commemorate the deliverance of Korea from political subjection to China, an event brought about by the war between Japan and China, and ratified by the Treaty of Shimonoseki, April, 1895. It is worthy of note that the late Rev. H. G. Appenzeller, an American missionary, was asked to offer a prayer at the public ceremonies attending the laying of the corner-stone on November 21, 1896.[1]

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[1] *The Missionary Herald*, March, 1898, p. 106.

[2] *The Missionary*, April, 1899, pp. 153-157; *The Missionary Record*, May, 1899, p. 164.

The Independence Club, and its protest against official despotism.

The Club had a striking history as an instrument of moral protest against corrupt official despotism, which fought hard to recover its former supremacy. Under the pressure of events it gradually assumed a political rôle, and, while thoroughly loyal to the person of the Emperor, brought its influence to bear upon the Government on behalf of reforms, and in strenuous protest against the attempts to revive the corruption and scandals of earlier political methods. It petitioned the Emperor, besieging his palace in an attitude of deference and appeal rather than of menace, and succeeded in securing, for the first time in the history of Korea, a recognition on the part of the supreme ruler of the existence of public opinion, and the right of the people to be heard in matters which concern their welfare. The struggle was an exciting one, but the precedent was finally established of the Emperor receiving his people, listening to their appeals, and granting their requests.[2] There is a subtle revolutionary power in the silent influence of Christian ideas which sometimes sways the minds of men and shapes public policy before its presence is clearly recognized. The platform of the "Independence Club" was no doubt an evidence of this in the spirit and scope of the changes it advocated. It is worthy of notice that the Club accomplished its most strenuous work after the King had assumed the title of Emperor, on October 12, 1897, but it was these aggressive efforts at political reform which finally caused its suspension.

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[1] The original purpose which actuated the founders of the Club is indicated in the following paragraph from the pen of Dr. Jaisohn. He announces that it was organized "to discuss matters concerning national improvements and customs, laws, religions, and various pertinent affairs of foreign lands. The main object of the Club is to create public opinion, which has been totally unknown in Korea until lately. The Club is really the centre of distributing useful information. It is therefore more of an educational institution than a political wigwam, as is supposed by some. These weekly meetings produce wonderful effects upon the thoughts of the members. They begin to realize the superiority of Western civilization over Eastern civilization; they are gradually becoming imbued with the spirit of cohesion, nationalism, liberality of views, and the importance of education."—*The Korean Repository*, August, 1898, p. 286.

[2] "The Year 1898 in Korea," by O. R. Avison, M. D., *The Assembly Herald*, August, 1899, pp. 79-82.

Korean Christians are true patriots.

The attitude of all Korean Christians in national affairs is one of conspicuous loyalty to the Emperor, of obedience to the laws, and at the same time of hearty sympathy and encouragement to the Reform Party in its battle with the old despotism.[1] Without taking to itself any political function, or without interfering in the affairs of the State, Christianity stands for liberty, and casts its silent and weighty influence on the side of justice and freedom. Some of the younger members of the Korean Church have been inclined to use the Church for political purposes, but missionaries have firmly discountenanced the idea, while at the same time recognizing the individual privilege and responsibility of citizenship on the part of Christians.[2]

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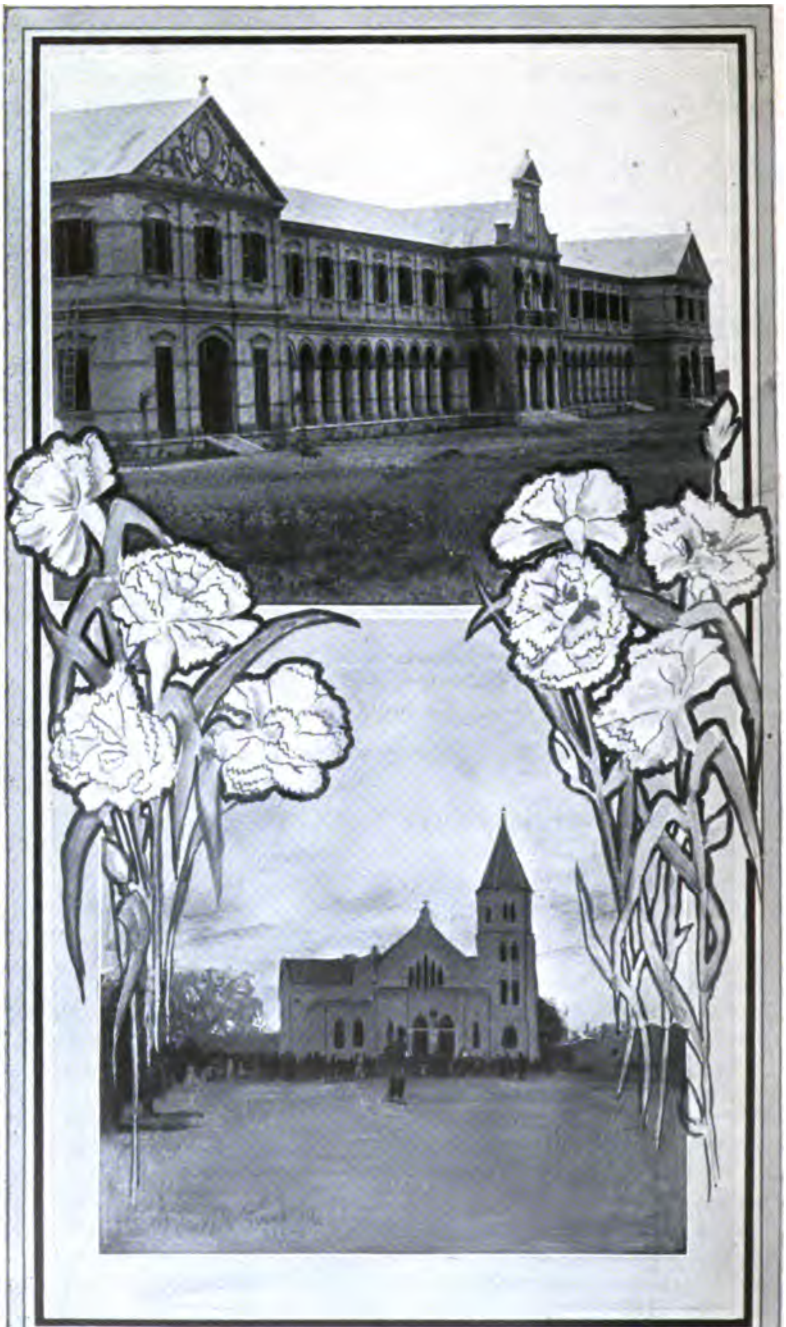
[1] "It will readily be seen that the Protestant missionaries and the Korean Christians are in an exceedingly delicate and difficult position. The missionaries strongly believe with the Board [Presbyterian, of U. S. A.] that all respect should be paid to the lawfully constituted authorities, that special care should be observed not to needlessly embarrass them, that the laws of the land should be obeyed, and that it is better for the disciples of Christ to patiently endure some injustice than to array Christianity in antagonism to the governments under which they labor. On the other hand, the Gospel always has been and always will be a revolutionary force in a corrupt nation. It tends to develop in men a sturdy independence, a moral fiber, a fearless protest against wrong, which in the end make them what the Puritans were in England and what our revolutionary sires were in America. It will not do this as quickly among the indolent and apathetic Asiatics as it did among the more virile Anglo-Saxons. But, whether sooner or later, the consequences are as inevitable as the movement of the planet; Christianity and iniquity cannot live together in peace. For this very reason all the more care should be exercised not to prematurely precipitate a conflict. Already ambitious political leaders have tried to enlist the coöperation of the Korean Christians, but the missionaries have promptly and decidedly prevented the consummation of the intrigues. It would be as foolish as it would be suicidal to allow the infant Church to array itself against the Government. God may bring about a better day in Korea without any violence at all."—Brown, "Report of a Visitation of the Korea Mission of the Presbyterian Board of Foreign Missions," p. 6.

[2] "One of the most interesting and striking features of the Korean Church is its patriotism. Our belated coasting vessel deposited us in North Korea on a Sunday morning, and along the Tatong River our attention was called to villages in which, on bamboo poles, small Korean flags were flying. Those flags marked the residences of Christians or were flying over churches. It is a practice which has grown up among the Christians, without missionary pressure, to run up the national colors over their homes and churches on Sunday. They do it to proclaim the character of the day and to mark their own respect for it."—Speer, "Missions and Politics in Asia," p. 253.



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NINGPO COLLEGE, NINGPO, CHINA.
(See p. 44.)

NEW CONGREGATIONAL CHURCH, PEKING.
(A.B.C.F.M.)

The opportunity for Christianity to exercise its wholesome and elevating influence in the political development of the New Korea is exceptional. Its progress in the country is phenomenal. In the city of Pyeng Yang, for example, which was occupied in 1893 only after a struggle for a foothold which threatened to be fatal to missionaries and native Christians alike, there has been a Pentecostal growth almost unparalleled in mission fields.

The missionary occupation of China, and its dynamic power in this transition period.

The recent entrance of China into the current of the world's progress, and her confused and turbulent onward movement therein, offer a study of the deepest interest in contemporary world politics.[1] The diplomatic, military, and commercial aspects of the subject fill a large place in current literature, as well as in the present activities of statecraft. Too little recognition has been accorded, however, to the import of the missionary occupation of China in its dynamic bearings upon this modern transitional era in the empire. Diplomats, soldiers, merchants, and captains of industry have had their part to play in influential spheres, but in the deeper soul-life of the Chinese people, in the culture of fine manhood and womanhood, in the struggle to grasp the essential principles of true civilization and to understand the inspiring motives of sound patriotism, the missionary has been their trusted guide and counsellor. He is their schoolmaster, and at his feet multitudes are learning to sit in receptive confidence and dawning hope. The national consciousness of China has been rudely and sternly awakened during the past half-century, especially in the last decade. Contact with outside nations has come in a series of shocks that have sent a tremor through the vast, inert mass of the body politic. China is no longer dormant in the deep recesses of her national exclusiveness. The Western world has been elbowing its way through her open doors, and she is facing a destiny of which her sages never dreamed. The temptation to exploitation has been tremendous. Concessions, treaty exactions, revenues, commercial privileges, international compacts, and even territorial rights, have been looked upon as so many avenues of triumphal entry to the hidden riches of the empire. It is to these aggressive exploitations of the dreaded foreigner more than to any other one cause that the Boxer *émeute* of 1900 was due. The foreigner seemed to the Chinese imagination to be plotting a campaign of plunder, dispossession, and economic ruin. The offense was not missions so much as threatened spoliation; it was not the religion of the missionary which aroused the passions of the Chinese, but rather the greed, recklessness, and superciliousness of the invader. Happily the policy of selfish and forcible exploitation in the Far East has now passed into history, and is not likely to be revived.

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[1] Reinsch, "World Politics," pp. 85-258.

The missionary in China an expounder of the rationale of Western civilization.

In the midst of the tumultuous and agitating changes through which China is passing, in personal, intimate contact with the Chinese people, stands a modest but insistent messenger of the God of Nations—the missionary. In his teaching function, and in the far-reaching scope of his counsel and example, he is a past-master in the school of national character. His record in the modern history of China most assuredly touches the nerve-centres of a people's life, and reaches to the innermost sources of a nation's power. It is an open secret that the Emperor Kwang Hsü was led into the recent reform movement by the reading of literature prepared and published by missionaries. Stupendous changes were pending, the Emperor seemed to have discovered with astonishing insight the true path of progress, but he trod it with too swift and eager steps. The clash with conservatism and with the powerful spirit of reaction in the oligarchy imposed seemingly another stadium of delay upon Chinese national progress. Since then the true secrets of Western civilization have been expounded throughout the vast empire by the ethical teachings of the mission church, by informing and suggestive literature, by educational culture, by philanthropic service, and by industrial training. The subtle influence of missions in propagating the higher patriotism has been manifested in many significant examples.[1] Hundreds of young men who have been under mission training are now eager advocates of the reform programme.[2] The strongest protests against the high-handed deposition of the Emperor by the Empress Dowager and her political following were made by the enlightened element in the empire, many of whom had been directly or indirectly under mission influence. A glance through the periodical literature of mission educational institutions, an attentive ear to the sermons of many Chinese pastors, a hasty scrutiny of the programmes of public exercises in schools and colleges, will reveal the fact that the patriotic spirit in the hearts of youthful Chinese strikes a clearer and truer note than ever before in the history of the empire.[1]

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[1] A Chinese peasant came to Ching Chou Fu one Sunday morning to pay his taxes, and being attracted by the singing as he passed the church door, stopped to investigate, and heard the preacher pray for the Emperor and his ministers. "Surely this must be a good doctrine," he thought as he pondered this strange lesson in patriotism. "Whoever heard of praying for the Emperor!" Further investigation confirmed him in his opinion, and he has become a humble and useful follower of Christ.—*The Missionary Herald of the Baptist Missionary Society* (London), December, 1903, p. 644.

[2] *Work and Workers in the Mission Field*, September, 1899, pp. 378–381.

The proverbial attitude of the Chinese towards the Government.

The inquiry may be suggested here whether there was not a Chinese patriotism which antedated the confessedly recent and somewhat indirect impact of the missionary upon the political life of China. To this query an affirmative answer may be conceded, but with a distinct emphasis upon the fact that it was Chinese patriotism after its own kind. It may be characterized as supercilious, narrow in vision, provincial in scope, unresponsive to the political claims of the Government, dominated by ignorance and superstition, and seeking the interests of self rather than those of the nation. The proverbial attitude of the Chinese people towards the imperial Government, the central oligarchy, or even the provincial officials, is one of indifference and suspicion. Their immediate concern is rather with the head men or local officials, whose appointment is largely in their own hands, in accordance with the rude democratic system which has prevailed for ages. The patriotism of the masses of the people is thus limited largely to what concerns their local environment. The literati and the official classes look upon the service of the State as an opportunity for personal aggrandizement. Absolute theories of Government prevail, yet practically there is considerable power left in the people themselves, which they upon occasion can use to discipline and regulate their immediate rulers. The exercise of this popular sovereignty is generally allowed to lapse, but when aroused in times of desperation resulting from oppressive exactions and crushing injustice on the part of officials, it often breaks out in riotous and open rebellion so violent and determined in its temper that head men, district magistrates, and, in rare instances of coherent action, even provincial rulers themselves, are brought to account.

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[1] "With its other great benefits, Christianity will confer upon China real patriotism, at present existing almost entirely in the blind impulses of the bias of national feeling. During the political crises of the past few years, the great mass of the Chinese people have been profoundly indifferent to the fate of their country, and in this respect there has been little distinction between scholars, farmers, merchants, and coolies. Each individual has been chiefly occupied in considering how in any cataclysm impending he could make with fate the best bargain for himself. If there are any exceptions to this generalization, so far as we know they consist exclusively of those who have been acted upon by forces from outside of China. The Christian converts are now sufficiently numerous to show in what direction their influence will be felt in the not distant future. They are keenly alive to what is taking place in the empire, and they may almost be said to be the only Chinese in it who are so. China will never have patriotic subjects until she has Christian subjects, and in China, as elsewhere, Christianity and patriotism will be found to advance hand in hand."—Smith, "Village Life in China," pp. 348, 349.

Cf. also *The Chinese Recorder*, February, 1896, p. 72; July, 1901, pp. 368, 369; *The Spirit of Missions*, April, 1897, p. 191; June, 1899, p. 285; *The Missionary Herald*, August, 1898, pp. 302, 303; June, 1901, p. 243.

The potential patriotism of the Chinese not a negligible quantity.

The people upon such occasions usually carry their point by strenuous and sometimes by unique methods, but such movements are not patriotic in any true sense of that word. They are rather for self-defense, and are marked by insane excesses and riotous violence. These outbursts of popular fury can be incited or controlled to a notable extent by the influence of the literati, who often instigate them for their own ends. It is manifest that we have here a potential patriotism misdirected and misused. Lifted to a higher plane, and inspired by purer motives of consecration to the best interests of the nation, it would be a mighty power in China as elsewhere. Rightly guided the Chinese can be, and some day no doubt they will be patriotic to a degree which will command the respect of the world. A striking evidence of this is found in the strange story of the Taiping Rebellion (1853–1863), with its threefold crusade against "idolatry, opium, and the imps"—the Manchu rulers. It would require too much space to recite in detail the remarkable features, and to study the historic origin and impelling motives of this memorable insurrection. It is sufficient for our present purpose to note that its inspiration and vitality were strangely identified with some of the foundation truths of Christianity, and that it was a marvelous exhibition of patriotic fervor. As an illustration of the capacity for the high degree of patriotism and stern devotion to moral conviction latent in the Chinese, it is a most suggestive incident.[1] The fortitude and loyalty to truth evinced by thousands of Chinese Christians during the persecutions of 1900 are also indicative of high possibilities in the line of patriotism. The stuff of which martyrs are made serves equally well for the making of patriots. These signs all serve as premonitions of the strenuous life which may some day develop in an awakened China, seized with moral enthusiasm, and stirred by the passions of national ardor. No one will do better and finer work in molding this new national consciousness, when it comes, and in directing it so that it will serve the purposes of national progress and international peace, than the missionary. It is not to be desired that Chinese customs and methods of administration, in so far as they are useful and orderly, should be superseded by Western methods. It will be sufficient if an enlightened patriotism shall infuse a new spirit into existing methods, modifying, restraining, and guiding the executive arm, and making it an instrument of public justice rather than of private vengeance or scandalous greed.

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[1] Cf. for succinct accounts of the Taiping Rebellion, Speer, "Missions and Modern History," vol. i., pp. 13–70; Stock, "History of the Church Missionary Society," vol. ii., pp. 296–312; Williams, "A History of China: being the Historical Chapters from 'The Middle Kingdom,' with a Chapter on Recent Events by F. Wells Williams," pp. 223–272.

The relation of missions to imperialism in India.

India, so far as our present theme is concerned, presents as yet a study in colonial rather than in national development, and brings us into contact primarily with British imperialism rather than with missionary effort. It is not, however, an easy matter in any adequate survey of the modern history of India to separate entirely these two phases of the subject. England's political power and material resources are mighty agencies in the fulfillment of her great mission in India; so also are the spiritual energies and the moral forces represented by missions, which will be instrumental even in a more fundamental sense in fashioning whatever of national character may develop in the Indian people. The English missionaries, and even those who are not of British nationality, are in the eyes of the natives much identified with the ruling class. With certain aspects of imperialism missionaries can have no sympathy. In the old Roman sense of military supremacy based upon conquest, with revenue exacted by tribute and taxation as its leading feature, and servitude as a not uncommon incidental accompaniment, no true missionary can view it with favor. In its more modern economic aspects, as an instrument for securing commercial privileges and industrial concessions, it may or may not be an offense. In its higher significance, however, as representing a national trust, and presenting a providential opportunity to rule in justice and make all the functions of government and every phase of diplomatic and commercial contact work together for peace, prosperity, and progress, it becomes a working partner and a helpful coadjutor of missions.[1] The two agencies can be mutually helpful in working towards one common end—the preparation of less favored races for an entrance into the rich inheritance of our modern civilization, and the actual guidance of their footsteps into those shining paths which learning, culture, and scientific achievement have opened for the upward climb of humanity.

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[1] "If Imperialism meant what some affirm that it means, it could have no relation to missionary work, however powerful a factor it might be in present-day politics. But if it represents, on the other hand, a spontaneous impulse by means of which the foremost races of the world are beginning to realize their true mission and world-wide responsibilities, a great forward movement which springs from the inner life of a nation seeking to realize itself, a conscious awakening to a destiny

British rule in India an instrument of Providence.

The author is in hearty sympathy with the view that, barring some regrettable features, British rule in India is, all things considered, an illustration of the nobler phases of imperialism. As such, it is an instrument of Providence which will, no doubt, be used by God for the uplifting of a vast population, and for the realization of incalculable benefits to a people who, should they ever be welded into unity and crowned with the graces and virtues of orderly living, will represent a wonderful combination of Oriental culture and charming dignity of character.[1] It can hardly be denied that in connection with the English supremacy Christianity has manifestly been the political friend of Indian races. It has been a decisive factor in determining the spirit and policy of English administration, and has aided in securing a measure of civil liberty and legal protection which would not be possible under native rule. The cry of oppression in India appears to be unjustifiable. Local, and also municipal, self-government, where the population is over 4000, are conceded by British rule,[2] while as full a share in the administration as conditions will at present justify is granted to competent natives. The exigencies of Government may require at times a firm hand, and sufficient power to insure order, since it is sometimes necessary even in the best ordered communities to use force with prompt and vigorous decision. India as a whole, however, is in the end benefited, as it is saved, by this administrative rigor, while all rightful liberties are conserved. The religious opinions and prac-

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which prepares the way for the 'stewardship of the fulness of times' when all things shall be summed up in one supreme unity in Christ as King, and if this spirit is destined rather to gather strength with future years than to be dissipated, then Imperialism is a fact of the most tremendous significance, deserving of the most careful and earnest study. . . . The races embraced under one Imperial rule are cared for in their internal relations, whilst, under the *Pax Britannica*, they are protected from hostile attack. They are trained for self-government, and respond to the impulse of a common patriotism." Consult the entire article on "Modern Imperialism and Missions," by the Rev. T. A. Gurney, in the *Church Missionary Intelligencer*, July, 1902, pp. 481–488.

[1] *The Missionary Review of the World*, April, 1898, pp. 275–278; *The Independent*, January 11, 1900, pp. 125–127.

[2] Cf. article on "Self-Government in Oriental Dependencies," by J. W. Jenks, in *The American Monthly Review of Reviews*, November, 1902, pp. 580–588.

tices, the social customs, the peculiar modes and habits of life of the natives, so far as the obligation of good order allows, are, and have been, respected. It is even a question whether these concessions have not involved, in some instances, a laxity which was inconsistent with the full moral responsibility of a civilized government.

Perplexing problems in Indian administration.

It has been, and is still, a delicate and even dangerous problem in Indian administration to determine just how far it is right or safe to go in the exercise of authority when the public interests clash with traditional usage. In the opinion of the conservative Hindu or Moslem, no requirement of official duty and no demands of the public welfare will justify the slightest infringement of his supreme authority as lord and master of his home. Its privacy is under no pretense to be disturbed. It may be reeking with plague, but no sanitary rules are to be enforced within its doors, if they affect its master's *amour propre* or violate the traditional sanctity of its seclusion. Upon this point the Hindu or Moslem is utterly unapproachable. He cannot even be reasoned with, much less compelled to submit to force, without being driven to desperation. That such an invasion, even as a safeguard to imperilled millions, should be reconcilable with his self-respect is inconceivable to him, though every possible consideration should be shown to his feelings, and the minimum infringement of custom be secured.

The education of Christian manhood the best possible service of missions to the State.

In the political, religious, and social atmosphere of India it becomes then a real service to society to teach the true conception of self-respect, the full view of public duty, the reality of brotherhood as opposed to the caste system, the obligation of self-control, the conditions of self-government, and the privileges, as well as the proper limitations, of liberty. The demand which certain educated Indians are urging with increasing vehemence, that a larger share in the government of the country shall be committed to their hands, is one which the British authorities will no doubt grant in increasing measure as conditions justify, but not with undue haste nor without sufficient guarantees. Some Englishmen are extremely pessimistic as to the results of the present liberal policy of the Government,[1] asserting that little can be expected from any enlarged scheme of native coöperation, which is likely, it is alleged, to be both misunderstood and abused by the irreconcilable Indian. These fears, however, may be dismissed if Christianity becomes the religion of India. There is no possible guarantee which is better than educated Christian manhood at its best. It is safe to say that a Christian education and training is to be valued highly as a preparation, on the part of the natives of India, for the assumption of the responsibilities of office in the service of the Government.

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[1] Morison, "Imperial Rule in India." Mr. Morison advocates a vigorous imperialism in India, as a more effective policy on the part of the British Government than any system which contemplates eventual self-government as the goal of British statesmanship. These extreme views, however, are open to question.

A providential meaning in the conjunction of British rule and Christian missions in India.

It can hardly be questioned, therefore, that there must be a deep providential meaning in the contemporary existence and operation of British rule and Christian missionary effort in India. No formal treaty of alliance securing mutual support and defense exists, but the two great regenerative forces are working side by side, no doubt in accord with the sovereign design of the God of Nations. Thus assigned, each to its separate sphere of work, they are bound to combine for the common good, because each has its part to fulfill in accordance with an overruling purpose which secures more effectively than any formal pledges could do the mutual advantage of harmonious and supplemental coöperation. This coagency in some of its aspects is of great value. The positive Christian tone of mission education, for example, becomes of immense moral import to India, in view of the non-Christian character of government education. Many of the noblest statesmen who have served British interests have recognized the advantages of this mutual helpfulness, and have regarded the missionary enterprise as an invaluable support and an essential factor in the accomplishment of the higher mission of Great Britain in India. Perhaps the noblest exposition of an ideal outcome to British rule in India is that which has been made memorable by the thoughtful words of Sir Herbert Edwardes.[1] This mission of coöperation is further

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[1] The passage referred to is from an address by Sir Herbert Edwardes, and reads as follows: "Suppose there were to arise in the hearts of any number of our countrymen a strong conviction that India is a stewardship; that it could not have been for *nothing* that God placed it in the hands of England; that He would never have put upon 200,000,000 of men [now 300,000,000] the heavy trial of being subject to 30,000,000 of foreigners [now 40,000,000] merely to have their roads improved, their canals constructed upon more scientific principles, their letters carried by a penny post, their messages flashed by lightning, their erroneous notions of geography corrected; nor even to have their internal quarrels stopped and peace restored, and life in many ways ameliorated; that there must have been in India some far greater want than even these which England needed to supply, and for which Portugal and France were not found worthy; and that the greatest and oldest

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emphasized by the fact that a dependent people have a right to expect from Christian rulers not only material benefits and military protection, but intellectual enlightenment and spiritual culture. The interests of the sovereign nation also require this, and in no way can these ends be so swiftly and so certainly secured as by the missionary evangel.

The great hindrance hitherto to any national movement in India has arisen from the stress and tumult of racial or political rivalries, and the desolating wars thus instigated. Rulers, races, and religions were forever in relentless and mutually exterminating conflict. They were not able to attain to an attitude of tolerance, much less to make any approach to unity. This has made the welding of a nation out of the congeries of races in India appear like a political chimera doomed to failure; yet within a generation, and increasingly of late, there are signs that an incipient national sentiment is stirring many hearts throughout the great peninsula. The uniting of diverse tribes and races into one political whole has usually been wrought either under the stress of economic necessity, or in support of common interests, or by the presence of a common danger. Our own colonial

Is there a potential national sentiment among Indian races?

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and saddest of India's wants is *religious truth*—a revelation of the real nature of the God whom for ages she has been 'ignorantly worshipping.' Suppose this conviction, springing up in the hearts of a few young men, were to work like leaven there, and spread from home to home, and gradually grow up into that giant thing that statesmen cannot hold—the public opinion of the land—what would be the consequence? Why, this. The English people would resolve to do their duty. This battling, independent England, which has fought so hard to be allowed to govern herself, would do unto others as she wished to be done by. This humbled England, which also fought so hard to withhold self-government from America, would recoil from another War of Independence. In short, England, taught by both past and present, would set before her the noble policy of *first fitting India for freedom, and then setting her free*. There is but one principle which has the life in it to regenerate a pagan nation by regenerating its atoms. That way, that principle, is Christianity. Till India is leavened with Christianity she will be unfit for freedom. *When* India is leavened with Christianity she will be unfit for any form of slavery, however mild. England may *then* leave her; with an overthrow of idolatry and a true faith built up; with developed resources, and with an enlightened and awakened people, no longer isolated in the East, but linked with the civilized races of the West. Yes! England may leave her freely, frankly, gladly, proudly leave the stately daughter she has reared to walk the future with a free imperial step. The world with all its brilliant histories would never have seen so truly great a close to a great national career. I believe firmly this is what God meant England to do with India, and God grant that she may do it!"

Cf. article on "Our Indian Empire," by the Rev. J. A. Murray, in *The Mission Field*, London, December, 1898, pp. 441–447.

history is an illustration. We were made one by the pressure of public interests, and the call of menacing peril, which all alike recognized. Our unity as well as our liberty was thus the outcome of political and economic urgency, and was secured to us only through a strenuous experience of sacrifice and suffering.[1] In India, however, we seem to discover signs of what may be regarded as an unprecedented political spectacle—the possible welding into unity of races originally diverse and unfriendly, as it were in a school of academic training, rather than by the discipline of sacrificial experience. It is confessedly a tremendous experiment, and there can be little hope of its succeeding, unless the power of a controlling and penetrating moral dynamic should gain a spiritual ascendancy over the Indian people, and win their allegiance and patriotic devotion to a political policy which is the outcome of peaceful compact rather than of revolutionary violence.

The influence of missions conducive to Indian loyalty and political sobriety.

Is it possible, one might naturally ask, for such a racial aggregation as India to be thus molded by any imperial power, however just, generous, liberal, and considerate it may be, which at the same time must of necessity be politically supreme? It is in its bearings upon a question like this that the importance of the missionary service in India appears.[2] Granted that English rule is wise and beneficial, is it not at the same time essential that a capacity to appreciate it as such should be created in the people, and that loyalty to the ideals, and, perhaps with certain modifications, to the methods, of British administration should be awakened? That this is to a notable extent the function of missions is manifest in the exceptional loyalty of Indian Christians to British rule as the present rallying-point of unity. The attitude of British sovereignty to this spirit of potential union in India involves one of the most delicate problems of statecraft which imperial relations can present. It is, we believe, insoluble (so far as India is concerned) without incurring perilous risks, and almost certain disaster, unless missions coöperate freely and effectively in preparing those vast populations for a peaceful and loyal issue.[1] The tendencies of mission influence are already strikingly manifest in the undoubted loyalty and peaceableness of Indian Christians as a class, in their reasonableness, their patriotic sanity, and their readiness to recognize their privileges, and to rejoice in the blessings of justice, security, and freedom.[2] An unprecedented moral tone, and a calmness of political temper, coupled with the keenest aspirations after liberty, are characteristic of the Christian communities of India.[3]

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[1] Thompson, "The Hand of God in American History," pp. 22–38; Macdonald, "Select Charters Illustrative of American History, 1606–1775," pp. 374–381.

[2] "One of Dr. Wilson's Indian friends, who had risen to a position of influence, thus wrote of the veteran missionary: 'Since his arrival in India, no less than eighteen governors have ruled over the Western Presidency, but Dr. Wilson did more for the Presidency of Bombay, in the way of educating the people, composing books suited to their wants in the various languages, inducing them to be loyal subjects of the British Crown, collecting ancient manuscripts and histories of the country, etc., etc., than all the eighteen governors together.'"—Holcomb, "Men of Might in India Missions," p. 207.

The moral and intellectual discipline of missions a valuable stimulus and guide to national aspirations.

British imperialism, in perhaps the not very distant future, will be put to a crucial test when it faces an India educated, alert, and aspiring, yet still tempered by a Christian dignity and sobriety worthy of trust and confidence. To be sure, much that is extremely disappointing is bound to appear in the effort to enlist native coöperation in discharging the serious responsibilities of government. Even highly civilized communities, however, are not exempt from discouraging experiences of this kind. The manhood, as well as the administrative *esprit de corps*, which is essential to the proper handling of authority, is, as a rule, the product only of long and arduous apprenticeship. The contribution which missions will make towards the training of the people for a prospective national movement in India is chiefly in the line of moral and intellectual discipline. Deliverance from the confused and darkening counsels of ignorance, and escape from the enslaving features of superstition, are primary qualifications for a wholesome development of the national consciousness. Temperance, self-control, poise, and capacity of discernment are assuredly among the most valuable preparations for citizenship, and these are all the manifest fruitage of missions. The Church, moreover, is becoming a school in the forms of constitutional government, and in the practice of mutual consideration. It is even exemplifying, in recent movements towards denominational consolidation in North and South India, and in All-India conventions of the Young Men's Christian Association, the working possibility of unity, and is teaching also the great lesson of religious equality as against caste. Christian communities in India, even when, as in many instances, they are gathered from the lowest social levels, are in large measure liberated from the disabilities of an outcast people, shunned and ostracized.[1]

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[1] "Canada is at the present time a part of the British Empire. She is loyal to the empire because she is free, and she is free because she knows what to do with freedom. I am fully convinced that when India is as capable of self-government as Canada is, she will get it from the British Government either in the form of independence or as a self-governing part of the empire. I was exhorting the natives, or Hindu Christians, of Bangalore to quit them like men in view of that good time coming; to prepare for it, to train their children in view of it, so that it may not take them unawares. It may not come in their time, neither in their children's time, 'but come it will for a' that.' And when it does come the Christians will be the salt of it."—The Rev. John McLaurin (A.B.M.U.), in *The Hindu*, September 30, 1897.

[2] Cf., for statements concerning the memorable loyalty of native Christians during the Mutiny, Stock, "The History of the Church Missionary Society," vol. ii., pp. 225, 226, and for a graphic account of the great speech of Sir Herbert Edwardes, on "The Safety of a Christian Policy in India," based upon the experiences of the Mutiny, see *Idem*, pp. 232, 233. Cf. also an address on "Indian Christians as Citizens of the British Empire," by the Rev. T. Davis (C.M.S.), published in *The Christian Patriot* (Madras), January 27, 1900.

[3] Cf. a valuable article by Professor S. Satthianadhan, M.A., LL.D., on "The Native Christian Community in India; Its Position and Prospects," in *The Church Missionary Intelligencer*, September, 1900, pp. 641–650.

Missions encourage among Indian races wholesome views of liberty and patriotism.

Education promotes discussion, and encourages the cherishing of ideals. Societies, associations, congresses, and conventions are springing up from the sowing of mission seeds. These broaden the vision, deepen the conviction, and guide the aspirations of the educated classes upon questions of national importance. They both limit and accentuate liberty, and differentiate an enlightened from a childish and ignorant patriotism. It is interesting to note that among the recent publications of the Christian Literature Society for India there is a monograph by the Rev. E. P. Rice, of the London Missionary Society, on "True Patriotism," in which the theme is presented with a searching analysis and a pointed, practical wisdom which make it most wholesome reading for educated India.[1] In a united address of congratulation from Indian Christians to King Edward on the occasion of his coronation, drafted by Mr. K. C. Banurji, are sentiments which indicate plainly the attitude of the heart of Christian India towards a political sovereignty which is actuated by justice, liberality, and self-restraint. When India is won for the sisterhood of Christian nations the contribution of missions to her political as well as her religious regeneration will be indisputable. Sir Alfred Lyall has recently expressed his conviction that India "will be carried swiftly through phases which have occupied long stages in the lifetime of other nations."

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[1] "The Christians are undoubtedly raised to a higher level both morally and spiritually, and I might say physically. Formerly, many of them were virtually slaves, very poor and ignorant, and without any standing socially. Now they are free, and their condition is vastly improved in every respect."—The late Rev. John Scudder, M.D., D.D. (Ref.C.A.), Vellore, Madras, India.

"Our Christians thus far have come, almost without exception, from the Malas and Madigas, the outcasts of the Telugu people. Comparatively few have to suffer persecution, when they turn to Christianity. On the contrary, they rise in social standing."—Mrs. J. E. Clough (A.B.M.U.), Ongole, Madras, India.

"Acquaintance with Christian truth, and the enlargement of view which it brings, makes them [native Christians] dissatisfied with their material circumstances, and urges them towards efforts for their improvement. They refuse to cringe before their social superiors, and strive to assert their manhood by claiming their rights in the community. Though still oppressed, they are in many cases able to resist oppression and defend their rights. I have known cases in which the high-caste people have bitterly opposed the introduction of Christianity into a pariah community on the avowed ground that if the pariahs became Christians they would soon be educated, and would wear decent clothes, and become the equals of themselves."—The Rev. W. Howard Campbell, M.A., B.D. (L.M.S.), Cuddapah, Madras, India.

"Equality of political privileges in admission to offices and courts where natives preside has been gained for thousands of poor people, although in the distant regions the non-castes must still stand outside the buildings and appear at the windows."—The Rev. L. L. Uhl, Ph.D. (Luth. G.S.), Guntur, Madras, India.

The racial dignity and sane political tone of the Karen Christians in Burma.

A similar brief for missions as the promoter of a healthful spirit of liberty, and the inspirer of a sound patriotism, might be made from data furnished in Burma. A racial dignity and a manly and sane political tone characterize the Karen tribes among which missions have been so successfully conducted. In Dr. Alonzo Bunker's interesting volume entitled "Soo Thah: A Tale of the Making of the Karen Nation" will be found the evidence of an awakening of the Karen clans to the call of unity, and their aspiring efforts to inaugurate a national movement in support of British rule, at the time of the Burman rebellion.[2] Mr. Smeaton, then Chief Commissioner, in his book, "The Loyal Karens of Burma," gives the following testimony: "It is not often given to witness such a remarkable development of national character as has taken place among the Karens under the influence of Christianity and good government. Forty, aye, thirty years ago, they were a despised, grovelling, timid people, held in open contempt by the Burmese. At the first sound of the Gospel message, they sprang to their feet, as a sleeping army springs to the bugle-call. The dream of hundreds of years was fulfilled; the God who had cast them off for their unfaithfulness had come back to them; they felt themselves a nation once more. Their progress since then has been by leaps and bounds, all from an impetus within themselves, and with no direct aid from their rulers; and they bid fair soon to outstrip their Burmese conquerors in all the arts of peace."

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[1] *The Christian Patriot*, April 19, 1902, editorial comments on "True Patriotism."

[2] Bunker, "Soo Thah," pp. 235–248.

The friendly estimate of missions on the part of the Siamese Government.

In Siam a remarkable list of political and material benefits may be traced both directly and indirectly to mission occupation.[1] The late King, who reigned from 1851 to 1868, was in part educated by a missionary, the Rev. J. Caswell. His son, the present King, is a ruler of exceptional moderation and liberality, who has enjoyed opportunities of observation and culture during visits to other lands. He is a strict Buddhist, but broadly tolerant in his attitude towards other religions. His appreciation of the real service of missions to his people is singularly wise and discerning, and his treatment of missionaries is marked by cordiality, generosity, confidence, and in certain respects practical coöperation. There are thousands of supposedly well-informed Christians in our churches who might profitably sit at the feet of the King of Siam, and be instructed in regard to the multiform benefits of missions to his country. The King himself has allotted valuable property, at a nominal value, for mission uses. He and his nobles have, moreover, contributed to the support of mission schools. The Queen has established a scholarship fund in a mission school for girls. The public utterances of royalty and of high officials indicate clearly an attitude of cordiality as well as gratitude towards the mission enterprise, and of personal esteem for the missionaries.[2] This

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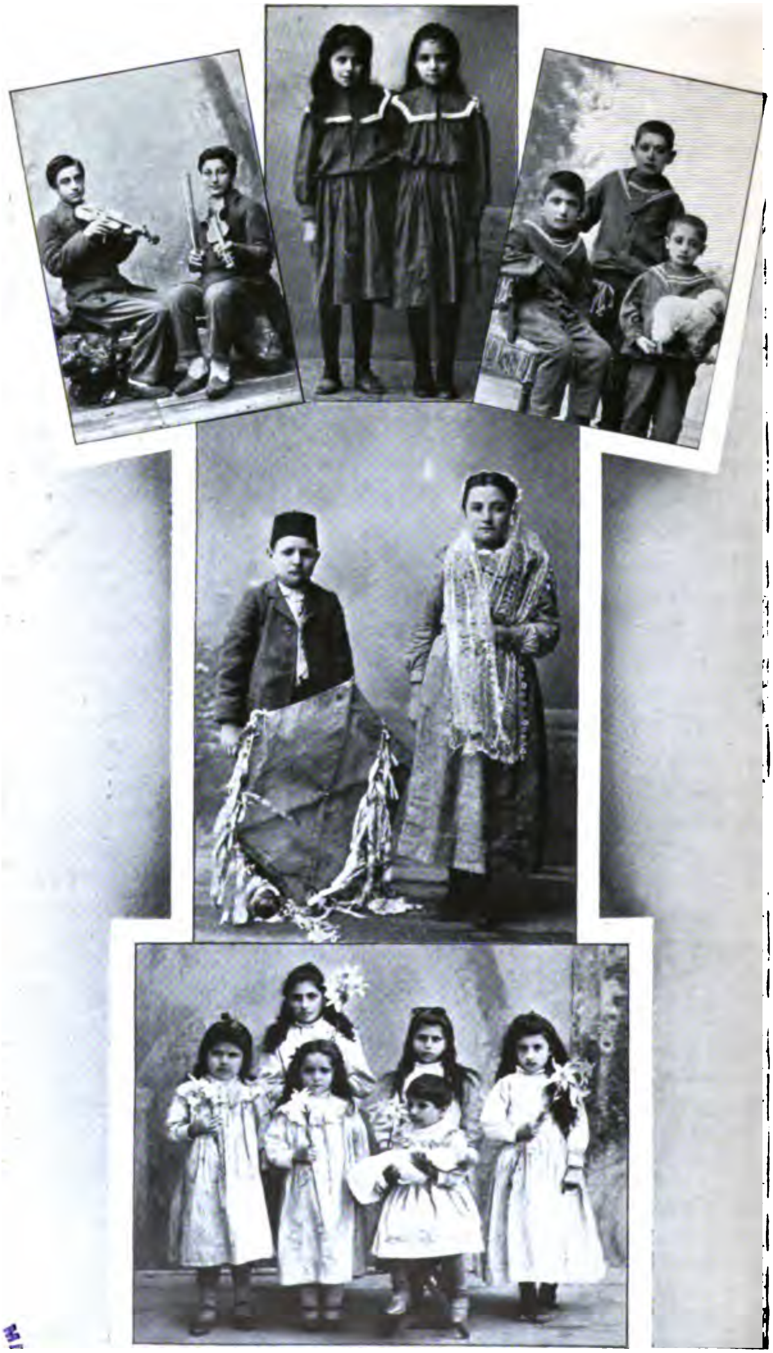
[1] See "Report of a Visitation of the Siam and Laos Missions," by the Rev. Arthur J. Brown, D.D., Secretary of the Presbyterian Board of Foreign Missions, pp. 1–4.

[2] "The present King and his Ministers make no secret of their indebtedness to our missionaries. They cordially avow it to the American visitor. 'Your missionaries first brought civilization to my country,' said the Minister of Foreign Affairs. The United States Minister, the Honorable Hamilton King, says that at a banquet in 1899 Prince Damrong, the Minister of the Interior, declared in the hearing of every one at the table: 'Mr. King, I want to say to you that we have great respect for your American missionaries in our country, and appreciate very highly the work they are doing for our people. I want this to be understood by every one, and if you are in a position to let it be known to your countrymen, I wish you would say this for me.' . . . In his published report of this incident, Minister King adds: 'The King of Siam is a man of fine education, keen insight, and broad culture. He speaks the English language well, and appreciates it keenly as a medium of civilization for his people. He understands his people and their needs. He is a hard worker, and keeps himself remarkably well informed of what is going on in his own country, and he has profited much by his recent visit to Europe. From such a ruler these expressions of toleration and encouragement mean much. The work of the Protestant missions in this country has been especially fruitful in



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The boys seated in upper left-hand corner made the violins they are using. The parents of almost all these children were killed in the massacres.

Armenian Orphans in Missionary Institutions.
(A.B.C.F.M.)

estimate on the part of the ruling minds in Siam is distinctly gratifying as well as fully justified. Through the royal welcome which has been given to missions the people have been brought, as in a day of beneficent visitation, under the discipline of what might be called a university course in civilization.

The virtual prohibition of proselytism from Islam in the Moslem State.

The political outcome of missions among Moslem races remains to be considered, and presents difficult and disturbing problems. Church and State in the traditional Moslem code are so closely identified that religious proselytism becomes from a Moslem point of view a political offense. Conversion to Christianity, in the opinion of the Mohammedan, brings the convert from Islam at once under the ban of treason both to Church and State. This extreme position has now been abandoned in large sections of the Moslem world, but rather under the pressure of circumstances, and as an unwilling concession to the diplomatic insistence of Christian Powers. In that stronghold of Moslem fanaticism—the Turkish Empire—while universal tolerance has been officially—even effusively—proclaimed, the concession is regarded by the Turkish Government as applicable only in the case of Christians who may wish to change their religious faith. It has never been willingly conceded in the case of Moslems, and it has been necessary to enforce it in numerous individual cases by the power of outside authority in holding the Government to its pledges. The most famous of these manifestoes is known as the Hatti Sherif of Gul Haneh, and was issued by Sultan Abd-ul-Medjid in 1839. It was a veritable charter of civil and religious liberty, full of revolutionary promises and pledges. It was too liberal for approval in conservative Moslem circles, and has been practically a dead letter in many of its provisions, except that it has proved a basis for diplomatic pressure in many critical emergencies. The serious and final struggle for religious liberty among Moslems has not come as yet in Turkey and Persia. In certain sections of the Moslem world, now under Christian rule, as for example in India and Egypt, religious freedom, to be sure, exists, but as yet it is due rather to political necessity than to freely conceded privilege and popular acquiescence based upon any general change in the traditional views of the Moslem community.

Missions prosecuted among the Christian subjects of Moslem rulers have not involved directly the question of the religious liberty of Mos-

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good results along the general lines of Christian education and civilization, influencing alike those in high estate and of low degree.' "—Brown, " Report of a Visitation of the Siam and Laos Missions," p. 4.

lems. They present, however, some points of contact with the political sovereignty of the Moslem State where acute issues may be easily created, and have in fact frequently arisen. Turkish rule is often grievously oppressive and always exacting and rigorous in its absolutism. In the case of Christian subjects living side by side with Moslems it has frequently been marked by unjust discriminations and degrading indignities, political and social. This immemorial trend in the direction of permanent subjection and disability makes the uplift and improvement which missions bring to subject races under Moslem rule an unwelcome innovation, involving changes which, though legitimate and beneficial, are not viewed with favor by Moslem society, still less by governmental authority. Moslem pride is wounded by the passing of its ancient social prestige, which cannot maintain itself in the face of the superior intelligence and capability of the advancing Christian races. The Government takes offense because the rising generations of Christian subjects are so bright, so enterprising, so progressive, and so possessed by the ideals of a higher civilization that the incongruities and practical difficulties of the old régime have become not only troublesome and antiquated, but manifestly absurd. The ill-will of Moslem society towards subject Christian races is thus aggravated, and under the incitement of jealousy a malicious satisfaction is taken in their humiliation. The authorities are disturbed and alarmed because the exactions and wrongs of official injustice are not borne as meekly as of old.[1] This inflammable condition sometimes issues in fierce conflicts, in which Christians are goaded to madness, and Turkish power sates itself in reprisals. The helpless Christian becomes the prey of malice and cruelty, sometimes resulting in what is practically a policy of extermination, based not so much upon any really unreasonable and revolutionary attitude of the subjugated communities, as upon the passions, the traditions, and the fears of Turkish officialdom. It may be said, moreover, in explanation of the Christian standpoint, that relief and help have been solemnly promised by the Turk, and all but guaranteed by the Christian Powers in treaties and diplomatic pledges, as for example in the Sixty-first Article of the Berlin Treaty of 1878, and also invoked by repeated outbursts of sympathy and loud calls for action on the part of European nations in behalf of these suffering communities. They have thus been encouraged to believe that they had friends who would not stand by and witness their annihilation.

The uplift and improvement of Christians in Turkey not welcomed by Moslem rulers.

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[1] Ramsay, "Impressions of Turkey," pp. 233, 234.

American missions in the Turkish Empire make no attempt to disturb the political status.

The charge has sometimes been freely made that American missionaries in Turkey have been the fomenters of revolution, and have encouraged a hopeless agitation. This false accusation has been utilized to place upon them the responsibility of the wholesale massacres which have marked the fanatical crusades of the Turkish Government and the Moslem populace against the subject Christian races. It has been accentuated in connection with the late massacres of the Armenians, and superficial critics have sought in this connection to fix a stigma upon missions in general as both meddlesome and impertinent, a needless menace, in fact, to the peace and happiness of the world. So far as American missions in Turkey are concerned, the accusation is not sustained by facts.[1] No one has realized better than the missionaries the hopelessness of any attempt at an Armenian revolutionary propaganda, and the dangers involved in such an agitation. They could not, however, control, nor could the great body of the law-abiding Armenian public itself restrain, the reckless folly of a few radical spirits. The missionaries, for the sake of their own work, and in the interests of the Christian communities, invariably insist upon obedience to the laws, respectful treatment of rulers, and a policy of patience exhibited in the use of strictly legal methods of redress in the case even of flagrant wrongs, rather than by a resort to violent and defiant measures. During the late crisis in Armenia they counselled quietude and good order, and this was indeed the attitude of the helpless Christian communities to a noteworthy and pathetic extent; yet nothing could avert the cruel storm of Turkish fanaticism and savagery. The policy of the missionaries was to share in unselfish heroism the dangers, and in some measure the sufferings, of their native converts. It is safe to say that if American missionaries could make effective their advice to Oriental Christians, and could convince the Government of the real attitude of the Christian races, there would be less reason to fear the recurrence of such appalling outbursts.[1] Earl Percy, M. P., and Under Secretary of State for Foreign Affairs, in his "Highlands of Asiatic Turkey" (page 114), states the result of his observations as follows: "Whatever the faults and follies of individual missionaries may be, I am firmly convinced that the wisest and most experienced among them are sincerely anxious to do nothing to weaken by their teaching the authority of the central Government."

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[1] At the Ecumenical Missionary Conference held in New York in 1900, the Rev. George Washburn, D.D., President of Robert College, Constantinople, made the following statement: "American missionaries in Turkey have no political ends in view, of any kind or shape whatever. They have not gone to Turkey either to overthrow the Turkish Government, or to reform the Turkish Government, or to have anything to do with the ruling of the country. All that any American missionary asks of Turkey is that he should be protected in those rights which are guaranteed to all Americans by solemn treaty between the United States and Turkey. As a general rule, the relations in which missionaries stand to the Turkish Government are of the most friendly character; and the last thing that any missionary in Turkey desires is to have a conflict with the Turkish authorities. I am not connected directly with any missionary society. I have lived in Turkey for forty-two years, and I know pretty well what the American missionaries in Turkey are doing, and I can testify that it is always their special effort to avoid doing anything which can give to the Turkish Government reason for making complaints against them. They obey the laws, and respect the authorities of the country. As you know, certain circumstances have arisen in that country which have given rise to certain claims; but the position which the missionaries take in regard to these things is exactly that which has been laid down by the Government of the United States. This position has been stated over and over again by the most distinguished Secretaries of State, who have had these questions in hand. It is this, to put it in the language of Mr. Blaine, when he was Secretary of State: 'For us to ask from the Turkish Government for anything for missionaries which we would not ask for merchants would be unjust. To ask for them anything less than we ask for merchants would be still more unjust.'"—"Report of the Ecumenical Missionary Conference, New York, 1900," vol. i., p. 452.

The only political offense of missions in Turkey is the benefits they confer upon the subject Christian races.

While it is true that this is the policy of the missionary body, it would not be candid to ignore in this connection the fact that missions bring a most helpful stimulus and an incalculable increment of betterment to the Christian races in Turkey. These benefits, moreover, make them better citizens, both in quality and in capacity, and it would be a master-stroke of policy on the part of Turkey to recognize this fact, and seek to conserve and encourage these uplifting agencies working for the good of her people.[2] Every advantage which missions have to offer is open to the Moslem as well as to the Christian subjects of the Porte, and if the Government were inclined to

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[1] Cf. Bérard, "La Politique du Sultan," pp. 264–266.

[2] "The work of the American missionaries has been to produce an educated middle class in the Turkish lands; and they have done it with a success that implies both good method in their work and good raw material to work upon. I have come in contact with men educated at Robert College in widely separate parts of the country, men of diverse races and different forms of religion, Greek, Armenian (Gregorian), and Protestant; and have everywhere been struck with the marvellous way in which a certain uniform type, direct, simple, honest, and lofty in tone, had been impressed on them. Some had more of it, some less; but all had it to a certain degree; and it is diametrically opposite to the type produced by growth under the ordinary conditions of Turkish life."—Ramsay, "Impressions of Turkey," p. 227.

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Graduates of 1902—Sivas Girls' School.
Orphans at Marsovan.

"POLISHED AS CORNERSTONES."
Armenian Girls in School and Orphanage.
(A.B.C.F.M.)

welcome it, a reformation of promising import, and a new type of citizenship, of a quality hitherto unknown in Turkey, are ready to enter and make over the empire according to the best ideals of progressive statehood. At present the Turkish authorities, from the Sultan downward, are dooming their Moslem subjects to social and moral decay, as well as to national obscurity, in all that constitutes the glory and power of a people under the conditions of modern civilization. It is apparently also their determined policy to prevent the advance of the Christian races, and to maintain an adverse and intimidating attitude as a barrier to any disproportionate betterment of their Christian subjects.

Missions an immense boon to Oriental Christians who have been for centuries under the rule of the Moslem.

That Christians in Turkey are growing in intelligence and capacity, that they are in the path of progress, and in training for a larger and firmer grasp of opportunity, that they have a deepening appreciation of the privileges of culture and civilization, that freedom seems more attractive, and patriotism is quickened by a more inspiriting outlook, is not to be doubted, nor is it to be deprecated; it is the natural result of moral, intellectual, and social improvement. American missions in Turkey have conducted a broad and solid educational campaign, have disseminated the best literature, have established churches of a pure evangelical faith, and have planted colleges of exceptional excellence at strategic points in the empire. The outcome has been greatly to the advantage of the Christian races, who have availed themselves of these facilities for enlightenment and culture. Every people that has climbed upward in the world's history has in some form faced its conflicts and grasped its opportunities. In the case of Christian races in Turkey the environment is full of difficulties and dangers. The transitional movements must be made in the face of hostility, suspicion, and jealousy on the part of irresponsible rulers. Violent measures must be looked upon as hopeless; dangerous temptations must be resisted; self-control, patience, wisdom, and law-abiding order must be observed; yet the thrill of aspiration, the cheer of hope, and the consciousness of new gifts and enlarged capacities cannot be banished. It has been the endeavor of resident missionaries in Turkey to lend a helping hand to those entrusted to their care, and at the same time to guide them in wisdom and self-control along this perilous way. Instead of being teachers of revolutionary sentiments, they have counselled self-restraint and, so far as any political agitation is concerned, the most rigorous self-repression.

The Persians have been characterized as a people without patriot-

The unhappy fate of the Christian populations of Persia.

ism.[1] They love and admire the physical features of their country, and regard it as the choicest of lands; but the Government is so corrupt and unjust, the outlook of life so depressing, its opportunities so meagre, its social condition so disorderly, and its racial or religious hostilities so disquieting, that the spirit of loyalty and patriotic devotion finds nothing to which it desires to cling or which it wishes to perpetuate. The only hope of national unity and enthusiasm seems to be either in some beneficent foreign domination, accepted gladly by all, or in some great uplifting change in the moral, social, and economic condition of the people, bringing with it ideals of human brotherhood, political unity, and civil liberty, which would prove a rallying-point for hearts now drooping in despair. Christianity has lifted other peoples to new life, and led them, not without struggle, into noble national careers. May we not expect that, working in harmony with favoring political and economic changes, it will bring a brighter day to Persia? In this hope the work of missions goes steadily on. Its fruits will appear in due time.

> "Oh, sometimes gleams upon our sight,
> Through present wrong, the Eternal Right,
> And step by step, since time began,
> We see the steady gain of man."

The political rôle of missions among primitive African races.

From Asia we turn to Africa, and our attention is at once fixed upon the varied environment of world-wide missions and the manifold scope of a missionary's service. In our survey of India we were studying the outcome in the midst of an ancient civilization leagued with massive religious and philosophical systems, with its vast population governed, at the present time, by experienced and enlightened masters of imperial policy. In Turkey and Persia we found Moslem authority, with its rigorous and depressing rule, dominating subject races—illustrations of ancient and inflexible systems of Islamic despotism. Turning to Africa, we come into contact with primitive races, still in their religious and political childhood. We pass, as it were, from the political university to the kindergarten. There is, however, a striking and unique feature to this mission kindergarten in Africa. Among its pupils will be found to be included an unwonted number of those who occupy positions of authority and power, kings and chiefs who have entrusted to them, within certain limitations, the making or the unmaking of populous nations. Providence, apparently, has made missionaries in Africa, to a noticeable extent, the teachers and mentors of men in authority. The opportunity has thus been given, and, as we shall see, worthily used, to mitigate the cruel absolutism of savage rule, and lead tribal chieftains and the kings of primitive peoples to govern with a wisdom and justice which have inaugurated in certain instances a new era in the history of African humanity. Khama, the royal scholar of the London Missionary Society, is an illustration, and so is Lewanika, the pupil of the French Barotsi Mission, and Daudi, the King of Toro, and Apolo Kagwa, the Katikiro of Uganda, the last two being on the roll of the Church Missionary Society.

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[1] See article by Dr. W. A. Shedd, in *The Evangelist*, February 7, 1900, entitled "A People without Patriotism."

Missions a valuable adjunct to colonial rule in Africa.

Khama, the beneficent King of the Bamangwato, was for many years a willing disciple and intimate friend of Messrs. Mackenzie and Hepburn, of the London Missionary Society. The civilization which has been introduced among his people has been of the uplifting kind, making them an orderly, tractable, temperate, and peaceable community.[1] The Rev. W. C. Willoughby, a resident missionary at Khama's capital, has been also of late his counsellor and friend. The British Government has had no more loyal and sympathetic coadjutor in every worthy aim than this African ruler. He is a happy illustration of the coöperative efficiency of missions in cementing and quickening a political *entente*, on the basis of a just regard for the welfare of native tribes. Some of the possible risks and sufferings which might be expected to attend the inevitable occupation of Africa by superior races may thus be greatly mitigated by the help of missions, particularly in mediating to the mutual advantage of both alien and native peoples. In numerous instances already native tribes have been enabled to understand the motives and aims of foreigners, and to meet them in a spirit of confidence, which has greatly facilitated cordial relations, and made far easier than it otherwise would have been the adjustment of the native mind to new and strange relationships. It is not necessary, let it be noted, to the force of our argument to show that this has been the issue throughout Africa, since if we can point to some representative instances where missions, finding their opportunity, have grasped it, and wrought well in the interests of peace and mutually satisfactory diplomacy, then our point is proved.[2]

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[1] Hepburn, "Twenty Years in Khama's Country." Cf., for fuller references to Khama, Volume II., pp. 14, 15, 106–108.

[2] "The gravest problem in South Africa is the native problem. There are not

Some examples of transformed kingly policy which may be credited to missions.

Lewanika, the King of the Barotsi, who of his own choice elected for himself and his people the protection of British rule, and who was one of the guests at King Edward's coronation, was for many years the friend and pupil of the late Rev. François Coillard, of the French Evangelical Mission. How cheerfully, patiently, and faithfully that gentle and saintly missionary led him out of pitiless savagery into enlightenment and self-control, teaching him the meaning and worth of liberty, and making him a blessing to his people, is told with artless simplicity in Pastor Coillard's charming book, "On the Threshold of Central Africa." Lewanika himself has not as yet publicly professed Christianity, polygamy being his stumbling-block, but he is apparently a transformed man, and the spirit of a Christian ruler is, for the time being at least, dominant over heathen heredity and an excessive natural tendency to violence and cruelty. While this is all true, we should speak with some reserve of one who has not been as yet thoroughly tested, and whose convictions are still somewhat inchoate.[1] His son, Litia, the heir-apparent, is a Christian and a

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a million white people south of the Zambesi; but there are probably six or eight millions of blacks. What shall we say of the task of welding the black and the white together, so as to form one strong, self-reliant, and mutually helpful brotherhood? And yet, stupendous as the work may seem, it must be done. And the Christian Church alone can do it. In spite of the strong stream of European immigrants that flows steadily into South Africa, the blacks are increasing faster than the whites. The Fingoes in the Transkei are not only prosperous, but probably ten times as numerous as they were sixty years ago. The Zulus, in Natal, have doubled their numbers in twenty years. In thirty years the Basutos have quadrupled, overflowing into the Orange Free State and the Cape Colony. The Bechuanas are probably four times as numerous to-day as when Dr. Livingstone was a missionary among them. Dying out at the touch of civilisation! Why, the natives of South Africa were never so thoroughly alive. And this vitality of the natives may mean the permanent enrichment of the empire, if we are wise enough to use it. For the native is absolutely indispensable to the development of South African industry, whether it be mines or manufactures, husbandry or handicrafts. . . . The brain of South African industry is at present covered with a white skin; and apparently will long continue so. But its brawn is covered with a black skin; and there is no immediate prospect of a change. The problem is to harmonise brain and brawn, so that each may take its proper place in the common service. For if the strength of man be not controlled by his intelligence you have madness; and if the muscle of a community breaks finally with its brain, you have — What? Madness, also; only we call it anarchy, when it affects a community." — Rev. W. C. Willoughby (L.M.S.), in *The Chronicle*, July, 1900, pp. 164, 165.

[1] Captain Alfred Bertrand, of the Swiss Federal Army, during explorations in Barotsiland in 1896, met Lewanika, and chronicles his observations in the following statement: "From the accounts of previous travellers as to the treachery, ra-

monogamist, and so is his Prime Minister. In Basutoland, quite another section of South Africa, also under British rule, are the French missionaries of the Swiss Romande churches. With a high sense of honor, they have thrown all their influence in favor of native loyalty to British sovereignty, and to them, in part at least, are due the remarkable docility and quiet self-control of 20,000 armed and eager Basuto warriors, who during the late war were quite ready to fight the Boers if an opportunity to settle some old scores had been granted them.[1]

Daudi, King of Toro, on the western borders of Uganda, offers another illustration of a transformed kingly policy as the fruit of missionary instruction. Uganda has become virtually a part of Christendom. The birthday of its young king is celebrated by a service of thanksgiving to God, in the new and imposing cathedral at Mengo, and in the same place a convocation, the attendance upon which filled the edifice, was held in honor of the coronation of King Edward.[2] At the coronation itself there appeared, as the representative of Uganda,

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pacity, cruelty, and degradation of the Barotsi, we expected to take our lives in our hands. All the greater, therefore, was my astonishment when I saw with my own eyes the transformation, both in the moral and the material domain, effected during the ten years that the missionaries had been at work. . . . The king, in whom we had expected to find a bloodthirsty tyrant, I first met in church, seriously and intelligently joining in the service. At his court we found order, cleanliness, courtesy, and hospitality. Every month Lewanika and his chiefs used to celebrate the new moon by orgies of strong native beer-drinking. When I visited Lealuyi, he had already forbidden the making and consumption of intoxicants throughout the country, and had set the example by himself becoming an abstainer. To-day I am assured he has not tasted alcohol for seven years."

[1] "I have spoken of the French Protestant missionaries. It is unquestionably owing in a great measure to the conduct of these noble men and women that the Basutos have so implicitly obeyed even the Resident. During all the years of their mission work, these missionaries have kept France out of sight, and spoken to the people only of England. They have never allowed a native to learn a word of French, and have taught English alone in their schools, saying that, as the Basutos are under the English flag and must live among an English-speaking people, English is what they will need. Hence the missionaries have themselves learned English that they might teach it to the Basutos. They have thus been the makers and the saviours of that nation, and the Basutos requite them with their implicit confidence. Moshesh and Letsie followed their advice, though it often ran counter to the wishes of the people at large; but the results have been so favourable for the nation, that now it is almost enough for them to know what the missionaries advise, and that course will be taken. As a matter of the lowest and most selfish consideration, the British people should stand by that Mission and assist those who have done Britain such service."—The Rev. G. D. Mathews, D.D., in *The Mission World*, April, 1900, pp. 181, 182.

[2] *The Church Missionary Intelligencer*, December, 1902, pp. 913, 914.

Apolo Kagwa, the Prime Minister and Chief Justice of that wonderful little kingdom, now under British protection. He was an early convert to Christianity, and has a remarkable record of enlightened zeal for his country's welfare. He was a pupil, when a boy, of the English missionaries Mackay and Ashe, and in both his public and private life is a man of exemplary and dignified deportment. The estimate placed upon his character and services is evident in the address of the officials of the Church Missionary Society presented to him on the occasion of his visit to London in 1902.[1]

Reading the same Bible a bond of peace and confidence between African chieftains.

The effect of a tendency so clearly illustrated in the instances referred to is manifestly in the interests of liberty, good order, and patriotism, albeit these may not be identified with democracy or constitutional forms of self-government, as in our own political environment. The outcome is nevertheless the destruction of savage despotism, the establishment of well-guarded constitutional rights, the encouragement of mutual confidence, and the substitution of peaceful measures instead of incessant tribal warfare. "How is it I have confidence in Maanghé, and that Maanghé has confidence in me?" asked the African Christian chief Mohlaba before a large assembly. "It is because we both read this book." As he said this he held up the New Testament.[2] The author of "Daybreak in Livingstonia" writes: "In a few years after the arrival of the missionaries, there was a remarkable willingness to settle quarrels in an amicable way by first consulting the 'Mzungu' (white man), and without having recourse to clubs and spears." In this connection the testimony of Mr. Joseph Thomson, F. R. G. S., after his visit to the Central African Lakes in 1879, four years after the planting of the Livingstonia Mission, is important.[3]

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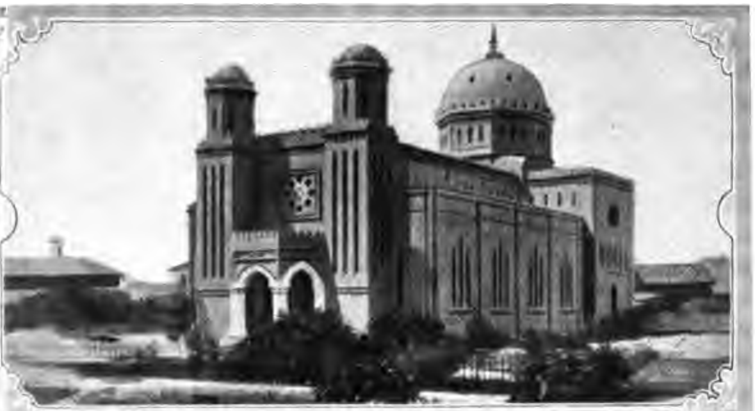
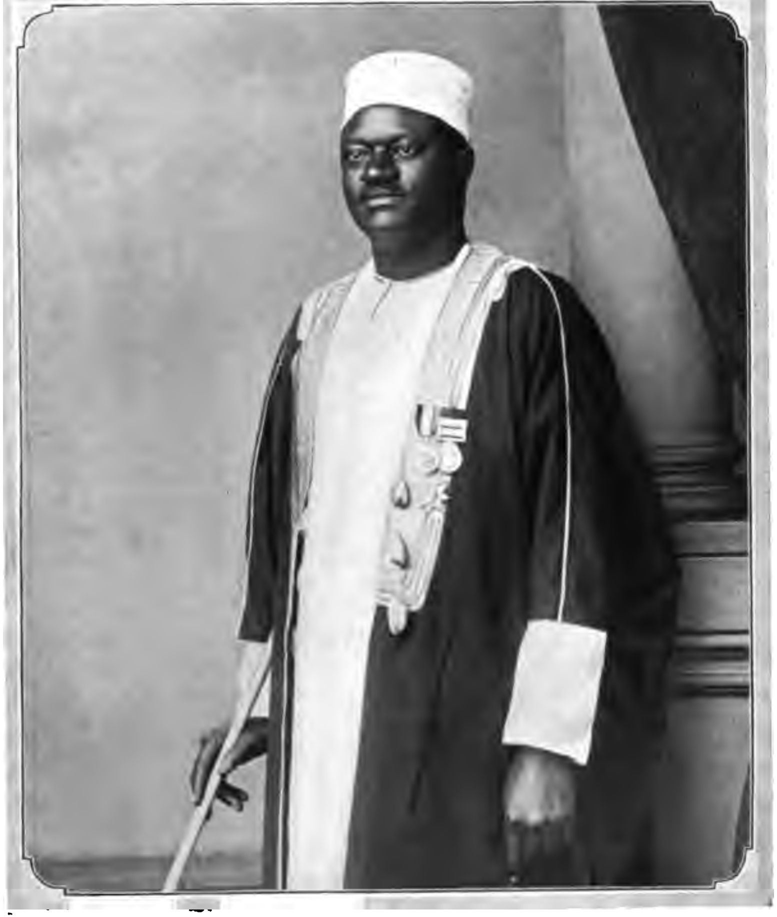
[1] *The Church Missionary Intelligencer*, July, 1902, pp. 545, 546. See also, for a sketch of Apolo Kagwa, *The Church Missionary Gleaner*, July, 1902, p. 108.

[2] *Regions Beyond*, November, 1900, p. 428. For another striking illustration of the unifying power of the Gospel, see an account of the friendly relations between the Christians of Abeokuta and Ibadan, even in times of hostility between the rival cities, in Stock, "History of the Church Missionary Society," vol. ii., p. 444.

[3] "'Where international effort has failed,' he says, 'an unassuming Mission, supported only by a small section of the British people, has been quietly and unostentatiously, but most successfully, realising in its own district the entire programme of the Brussels Conference. I refer to the Livingstonia Mission of the Free Church of Scotland. This Mission has proved itself, in every sense of the word, a civilising centre. By it slavery has been stopped, desolating wars put an end to, and peace and security given to a wide area of country.' After further reference to the good work accomplished, he remarks, 'Surely here are exploits





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Mombasa Cathedral, Mombasa, East Africa.
(c.m.s.)

Apolo Kagwa, Katikiro of Uganda.
(See pp. 274, 348.)
Photo. by Bassano, Ltd., 25, Old Bond Street, London.

The influence of missions in aiding the African to adjust himself to a constitutional régime.

With the entrance of colonial law, and the social changes that enlightenment brings, old political traditions and forms of government decay. A new era of liberty and order dawns. The passing of the chief with his hitherto unlimited authority, and the lapse of local officialism with its formerly unquestioned absolutism, are striking changes in the present-day political life of Africa.[1] The moral influence of missions amidst these trying transformations is of incalculable value as a solvent of bitterness and a reconciling force working for peace and aiding in the adjustment of the native mind to the entrance of just administrative law into the hitherto undisputed realm of arbitrary authority. It is difficult for us who have been born under a constitutional régime to realize how great to the native mind is the change involved in the transfer of the fixed centre of government from the personality of the ruler to the sovereignty of the State—a change which makes law rather than force the basis of authority and the sponsor of liberty. We may note also the salutary results of Christian education and Church fellowship. Under all these transforming influences the political life of the African native is changing, and seems to be slowly shaping itself into harmony with constitutional law and order. We should not, however, fail to note in passing how promptly and acutely the menacing problems of Church and State will appear

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being done which ought to make us proud of our nation, showing, as they do, how thoroughly the broad and catholic spirit of Livingstone still survives among his countrymen.' "—Jack, "Daybreak in Livingstonia," p. 240.

[1] A prominent paper in South Africa remarks: "The halo that surrounded a chieftainship is fast fading away. Native society, once aristocratic, is now democratic; the franchise and the land laws have altered the old style of things. So far as the present residue of the feudal system of tribal legislation is concerned, its day is doomed; and, in its doom, it must carry those who have been its administrators and upholders. The Colonial Magistrate, the embodiment of administrative and judicial powers, holds officially the position that chiefs once held, and behind him and his legal decisions he has the force of an empire. This the gradual spread of education and the administration of law have made the native peoples understand most thoroughly. The effect has been that the position of chief or headman, even in the territories most recently acquired, is not what it once was. Once the chief was monarch of all he surveyed; now, government surveys and title-deeds take away from him the last emblems of his powers. With his title-deeds in his hand, the humblest henchman may defy the chief to go to law with him. Law protects individual right; and the native is not slow to appreciate what law does for him. Chiefs are not the absolute monarchs, backed by the custom and the power of a tribe, that they once were. They are only agents of a force that they cannot understand, but which they fear and respect."—Editorial in *The Christian Express*, June 1, 1899, p. 85.

even in the primitive environment of African missions. The Chief whose political following may have embraced Christianity, unless extraordinary wisdom and discernment are given him, is likely to claim the same ascendancy and arbitrary power in the Church that he has possessed in his miniature State. The importance of wisdom and tact on the part of foreign missionaries in dealing with such a situation is apparent.[1] While progress in many instances may be slow, yet the forces that are effecting the change have a staying power and a molding influence which will insure their final success. In furthering these ends the contribution which missionary influence is making to the growth of liberty and the kindling of a national life among African races is worthy of all honor. It is yet, it is true, in its initial stages, and of necessity works in coöperation with existing political conditions; but its service is none the less beneficent on this account. In numerous instances, moreover, mission establishments and the friendly intervention of missionaries offer a refuge to the oppressed, and, as occasion demands, act as intermediaries in suggesting to native friends the solution of menacing difficulties.[2]

The political services of missions in Australasia.

Turning to Australasia and Oceania, we find ourselves for the most part still in contact with primitive races. We should not fail in this connection to give due attention to the fact that the colonial churches of Australia and New Zealand, whose growth has run parallel with the political development, have obviously been an influential factor in furthering the civil interests of these colonies. In his Hulsean Lectures on "The Ecclesiastical Expansion of England," Bishop Barry has called attention to the influence of ecclesiastical movements upon the political expansion of Great Britain. The growth of a colonial church to the independent status of a synodical organization, while maintaining kindly and fraternal relations with the Mother Church, has made a corresponding policy in the sphere of imperial relationship easier, and no doubt has hastened its realization. The Bishop of North Queensland, in an address at the anniversary of the Society for the Propagation of the Gospel, in May, 1899, emphasized the services of that Society in cementing friendliness and confidence between Great Britain and her Australian colonies. "I do not think," the Bishop said, "that the people of England sufficiently understand how much this Society, from a purely patriotic point of view, is doing for the strength, the gain, and the real glory of the British Empire. I am not speaking of that imperialism which measures its strength by counting its soldiers and its ships, nor of that imperialism which proudly gloats over statistics of exports and imports, but I am speaking of that imperialism which sees, in every new territory occupied, another splendid opportunity for conveying to those over whom it is set the blessings which we have received from our forefathers. If, as a deep thinker has lately said, one of the threefold cords which must bind the colonies to the mother country is the community of religion, then the Society is doing a glorious work in binding our sons and daughters to England." [1]

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[1] For illustrative incidents, see Lovett, "The History of the London Missionary Society," vol. i., pp. 628, 639–641, and 730. Another example, the scene of which is in Samoa, will be found on page 396 of the same volume.

[2] Jack, "Daybreak in Livingstonia," p. 93. *The Missionary Record of the United Free Church of Scotland*, April, 1901, pp. 156–158.

Missionary coöperation in the adjustment of political relationships in New Zealand.

In New Zealand, especially where missionary work was in advance of colonization, the ties established by missions have been useful in giving a kindly tone to the progress and adjustment of political relationships.[2] Bishop Selwyn, consecrated in 1841 as the first Bishop of New Zealand, was a spiritual father to both the English and the Maori communities. Of the forty thousand Maoris now in New Zealand about half are baptized members of the English Church, and the Maori people have a representation in the Legislative Council, besides four native members in the House of Representatives of New Zealand. A nation of cannibals has thus been brought, almost entirely by missionary effort, into a state of civilization, and prepared for citizenship and the enjoyment of both religious and civil liberty. In connection with Te Aute College is a Students' Association representing the reform aspirations of the "Young Maori Party," and dedicated to a patriotic effort to bring the Maoris more completely into line with the higher civilization of Christianity. The typical Maori cannibal, with his fierce and cruel nature, has been changed into an heir of liberty, and is moving side by side in the pathway of progress with a prosperous and free colonial community inheriting the best traditions of English freedom.

A melancholy picture, with touches of pathetic sentiment, has sometimes been drawn of the tendency of native races to decrease and die out under the pressure of Christian civilization, and the Maoris and Hawaiians are often quoted as examples. The truth is that Christian civilization as represented in missions is a saving and re-

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[1] *The Mission Field*, June, 1899, p. 230.

[2] Barry, "The Ecclesiastical Expansion of England," pp. 256, 257.

The decay of primitive native races not chargeable to missions.

deeming agency. The gradual disappearance of these peoples may be traced, as in the case of other waning native races, not to the effects of Christianity, but to unwholesome and perilous modes of life, combined with the blight of evil and vicious indulgences that follow so often in the wake of so-called civilization. The Hon. William P. Reeves, in his recent book on New Zealand, in explaining the reason why the Maoris were dying out, says: "The Maoris might be healthy men and women if they would accept the teaching of sanitary science as sincerely as they took in the religious teaching of the early missionaries. If they could be made to realize that foul air, insufficient dress, putrid food, alternations of feast and famine, and long bouts of sedulous idleness are destroying them as a people, and need not do so, then their decay might be arrested and the fair hopes of the missionary pioneers yet be justified. So long as they soak maize in the streams until it is rotten, and eat it together with dry shark food, the merest whiff of which will make a white man sick; so long as they will wear a suit of clothes one day and a tattered blanket the next, and sit smoking crowded in huts, the scent of which strikes you like a blow in the face; so long as they will cluster round dead bodies during their *tango*, or wakes; so long as they will ignore drainage—just so long will they remain a blighted and dwindling race: and yet observers without eyes will talk as though there were something fateful and mysterious in their decline."[1]

The late Rev. James Chalmers, of the London Missionary Society —called the "Great Heart of New Guinea"—has illustrated in his noble life the extensive and helpful influence which a missionary

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[1] Reeves, "The Long White Cloud," p. 58.

The Rev. J. M. Alexander, a writer upon the South Seas, has expressed substantially the same view. He says: "Physicians have proved beyond question that the diminution of the Pacific islanders has been caused by diseases introduced by the vices and intemperance of the white races. Christianity has only retarded this diminution. In the islands where missions have not been established, the diminution has been the most rapid. In some of these islands the natives have become almost extinct. But in other islands, where missions have done their best work, and where foreigners have seldom come, the natives are increasing in number. In some of the secluded localities of the Samoa Islands the population has been increasing at the rate of one per cent. per annum. The Rev. Mr. Moulton, missionary in the Tonga group, has asserted that the population of the Tonga Islands has increased twenty-five per cent. in twenty years, and that in the Island of Niué the increase is more than three per cent. per annum. The explanation is that these islands lie out of the common track of ships, and that in them missions have been very successful."—Alexander, "The Islands of the Pacific," p. 51.

Chalmers of New Guinea and his political services to the savage races of that island.

may exert upon the political development of savage races. First in his sojourn upon the Island of Rarotonga, and subsequently among the wild savages of New Guinea, he was instrumental in guiding whole communities by his wise Christian counsel and example. The late Robert Louis Stevenson calls him one of the "pioneers of civilization and love," and ranks him among the heroic bearers of "the cross of light and progress."[1] In Rarotonga he was at once a religious teacher, a moral disciplinarian, a political counsellor, and almost an arbiter of destiny. His labors in the interests of temperance were the salvation of the people. "As missionary," he writes, "I am consulted on every important point, and my decision generally is taken as settling any question."[2] When he removed to New Guinea he entered upon pioneer work among the most degraded and savage cannibals. Finally, when the hour of British annexation came, his services to the Government, and, it may be noted, to the native communities as well, were recognized and appreciated. Commodore Erskine, in his official report in 1884, wrote: "It will readily be seen that it would have been impossible for me to have carried out this programme without the assistance of the Revs. Messrs. Chalmers and Lawes, whose acquaintance with the people and knowledge of their habits are well known and acknowledged. From the moment of my arrival these gentlemen have placed their invaluable services entirely at my disposal. They have been ready day and night to assist me in every possible way; they have spared no pains in translating and explaining the terms of the proclamation and addresses which I have made, and in collecting the numerous chiefs, who, but for them, would never have come near the ship. These gentlemen, who first came and settled single-handed amongst these wild and cannibal tribes about ten years ago, have by their firm but conciliatory and upright dealings established such a hold over the natives, as many a crowned head would be proud to possess. I have been lost in admiration of the influence which they command over these savage but intelligent people."[3]

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[1] Lovett, "James Chalmers: His Autobiography and Letters," p. 354.

[2] *Ibid.*, p. 83.

[3] Lovett, "James Chalmers: His Autobiography and Letters," p. 254.

The testimony of Vice-Admiral Bridge is also a striking tribute. In a letter to the *Times*, dated May 4, 1901, he says: "I first met Mr. Chalmers in 1884, when the British flag was hoisted in Southern New Guinea by the present Sir James Erskine, who then commanded the squadron on the Australian station. I was at that time serving under Sir James's orders; and I am sure that my distinguished chief will be most ready to testify to the value of the assistance rendered him in a

Valuable testimony of Sir William Macgregor while Governor of British New Guinea.

Similar testimony is at hand concerning the work of the Wesleyan Mission in New Guinea. Sir William Macgregor, a former Governor of British New Guinea, and at one time Acting High Commissioner and Consul-General for the Western Pacific, stated in an address to the Australian Wesleyan Board of Missions that "Missions from his point of view, in a country like New Guinea, were a necessary adjunct to the work of the Government. Savages were made into law-abiding citizens better by Christian missions than by any other process."[1] Much might be said upon this subject concerning the national outcome in the direction of civilization and freedom in connection with the missionary work of the American Board in the Hawaiian Islands and Micronesia; and in accentuating the noble results of the services of the Wesleyan Missionary Society, and subsequently of the Australian Wesleyan Missions, in the Fiji group; of the Presbyterians in the New Hebrides; and of the Melanesian Mission among numerous islands of the Banks, Santa Cruz, and Solomon groups.

A missionary idealist and his political achievements among savage Indian tribes.

Missions among the Indian tribes of North and South America, and among the Negroes of the West Indies, being also among primitive and savage peoples, present similar features to those just reviewed. Preparatory training for the responsibilities of citizenship, the adjustment of native public opinion to social and political transformation, and the promotion, through kindly processes of mediation, of amity and good-will between inferior and superior races, are all

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difficult operation by Mr. Chalmers and his colleague Dr. Lawes. Mr. Chalmers accompanied me in the ship I then commanded on an expedition to Kapakapa and Kailé on which I had been sent by Sir James Erskine. At my urgent request Mr. Chalmers again accompanied me, early in 1885, on a special expedition—in H. M. S. *Dart*, commanded by the present Captain, W. Usborne Moore—to Northeastern New Guinea and Rook Island. His vigilance, cheeriness, readiness of resource, and extraordinary influence over native savages made his help quite invaluable. I can honestly say that I do not know how I should have got on without him. He had an equal power of winning the confidence of savages quite unused to strangers, and the respect, and even love, of white seamen. Notwithstanding the great inconvenience and, I fear, not inconsiderable expense to which he had been put by giving his valuable services in the expeditions mentioned, he firmly refused to allow his name to be officially submitted in any claim for pecuniary remuneration, or even to accept the legitimate compensation to which he was entitled."—*Ibid.*, pp. 265, 266.

[1] See a report of the address in *Work and Workers in the Mission Field*, July, 1898, pp. 281, 282.

important, though indirect, issues of the missionary enterprise. A most remarkable and suggestive illustration of the way in which a missionary idealist may bring about a condition of constitutional liberty and civic order meets us at once as we touch the far west coast of the American Continent. Mr. William Duncan of England arrived at Fort Simpson, British Columbia, in October, 1857. His purpose was to open a mission among the Tsimshian Indians, who then numbered about 2300. Their condition was one of extreme degradation and savagery. The method adopted by Mr. Duncan was to inaugurate a civic and social life of entire separation from the rude and degenerate environment of the natives. His unique plan of colonization involved a new and radical social and civic programme as a necessary outcome of religious reformation. All who would join the new colony were required to pledge themselves to abandon all the indecent and superstitious heathen customs, and to strive after moral, sober, cleanly, industrious, peaceful, and orderly living. The community grew apace, until its population numbered one thousand. Various industries were established, especially salmon-canning. Years of prosperity and happiness followed, until difficulties arose, partly theological with missionary supporters in England, and partly political with the Canadian Government. The conflict with the Canadian Government as to their agrarian rights resulted in their migration in 1887 to the Territory of Alaska, where the United States Government assigned to them Annette Island, which by act of Congress was set apart as a reservation for their use.[1] The official title of this noteworthy colony is "The Town and Associated Community of Metlakahtla." It is self-governing, according to constitutional forms adapted to meet its own requirements. A formal application for membership involves a subscription to certain unique provisions.[2] It is to be hoped that the United States

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[1] The action of Congress, approved March 3, 1891, is included under "An Act to Repeal Timber-Culture Laws, and for Other Purposes." Section 15 of this Act is as follows: "Until otherwise provided by law, the body of lands known as Annette Island, situated in the Alexander Archipelago, in southeastern Alaska, on the north side of Dixon's entrance, be, and the same is hereby, set apart as a reservation for the use of the Metlakahtla Indians and those people known as Metlakahtlans who have recently emigrated from British Columbia to Alaska, and such other Alaskan natives as may join them, to be held and used by them in common, under such rules and regulations and subject to such restrictions as may be prescribed from time to time by the Secretary of the Interior."—"Education in Alaska, 1896–1897," Report of the Commissioner of Education, p. 1627.

[2] This notable declaration of independence and pledge of faithful citizenship is as follows: "We, the people of Metlakahtla, Alaska, in order to secure to ourselves

Government will regard itself as pledged in honor to maintain the integrity and perpetuate the privileges of this remarkable community, typifying as it does the ideals and achievements of Christian statesmanship seeking to mold intelligent and orderly citizens out of an untamed and brutish horde.

Indians of North and South America beginning to respond to the claims of order and good citizenship.

A work of transformation has been wrought, perhaps less unique in its features but not less effective in its results, by the Canadian churches, and by the Church Missionary Society and the Society for the Propagation of the Gospel, whose missions among the Indian tribes of the vast Canadian wilderness have been successfully and laboriously prosecuted under great difficulties.[1] In the United States fruitful missions have long been conducted among numerous Indian tribes. The flourishing Indian educational institutions now established by the United States Government are an additional evidence that a loyal, patriotic, and useful Indian citizen can be made out of most unpromising material. In South America missionary work has been conducted by the South American Missionary Society among the Chaco Indians, and by other societies in various sections of the Continent. The history of governmental dealings with Indian tribes in South America has many painful features, but the efforts of missionaries have done much to give a new and brighter outlook to these forlorn and hunted people, and to bring them into livable relations with their more civilized neighbors. In the West Indies, work among the Negro population has had a distinctly

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and our posterity the blessings of a Christian home, do severally subscribe to the following rules for the regulation of our conduct and town affairs: (1) To reverence the Sabbath and to refrain from all unnecessary secular work on that day; to attend divine worship; to take the Bible for our rule of faith; to regard all true Christians as our brethren, and to be truthful, honest, and industrious. (2) To be faithful and loyal to the Government and laws of the United States. (3) To render our votes when called upon for the election of the town council, and to promptly obey the by-laws and orders imposed by the said council. (4) To attend to the education of our children and keep them at school as regularly as possible. (5) To totally abstain from all intoxicants and gambling, and never attend heathen festivities or countenance heathen customs in surrounding villages. (6) To strictly carry out all sanitary regulations necessary for the health of the town. (7) To identify ourselves with the progress of the settlement, and to utilize the land we hold. (8) Never to alienate, give away, or sell our land or building lots or any portion thereof to any person or persons who have not subscribed to these rules."—"Education in Alaska, 1896–97," Report of the Commissioner of Education, p. 1628.

[1] Stock, "The History of the Church Missionary Society," vol. ii., pp. 608, 609; vol. iii., pp. 238–253.

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(P.B.F.M.N.)

national outcome in quickening patriotism, prompting obedience to law, and securing an intelligent devotion to the duties of citizenship.

Protestant missions and their work on behalf of religious liberty in South America.

The entrance of Protestant missions into the Roman Catholic countries of Mexico and Central and South America has carried with it a distinctive message of the Gospel to those in spiritual bondage. A marked influence also has been exerted upon the State in securing a favorable policy as to both religious and political freedom. The formation of a liberal, as distinguished from the clerical, party has been traceable in most instances to the influence of missions. Distinct and unprecedented concessions have been made to various Protestant missionary agencies which have worked in the interests of the larger liberties of the people. It would not be right to ascribe all liberal sentiment among the Latin Races of the American Continent to mission initiation, yet there can be no doubt that the missionary enterprise has been an efficient ally of liberalism, and as such is representative of patriotism and freedom.[1] New problems and new opportunities present themselves to the American Government and the American churches in connection with our recent acquisition of Porto Rico and our changed relations to Cuba. On the Sabbath evening which preceded the inauguration of the first President of the Cuban Republic, a union evangelical religious service was held in Havana, where addresses were delivered on "The Gospel and Human Liberty" and on "Civic Righteousness." A tract upon "Truth and Liberty" had been prepared, and was printed by the American Tract Society, and freely distributed over the Island. It is an exposition of that clarion text, "Ye shall know the truth, and the truth shall make you free."

The influence of Christianity on Roman legislation.

2. PROMOTING THE RECONSTRUCTION OF LAWS AND THE REFORM OF JUDICIAL PROCEDURE.—A characteristic feature of Roman Law at the beginning of the Christian Era was its relentless attitude towards the individual. Personality—with some exceptions in favor of the official class—seemed to have but faint claims to recognition, and few distinctive rights worth regarding. The

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[1] Cf. article on "The Struggle for Liberty in South America," by Bishop Henry W. Warren, in *The Missionary Review of the World*, May, 1902, pp. 356–363.

military or civil interests of the State were supreme and over-shadowing in their requirements. The common individual was ignored, and his personal interests might be sacrificed with absolute unconcern, as of no consequence in comparison with the demands of imperial policy, or of the customs, traditions, and even the whims, of patrician society. There is, probably, at the present time in certain sections of Christendom more humane legislation for the protection of dumb animals than there was on behalf of slaves in the Roman Empire. The status of women and children, of the poor and infirm, of foreigners under suspicion (especially prisoners of war), and of those who for other reasons were in need of rescue and helpful ministry, was cheerless and desperate, so far as the hope of legal intervention on their behalf was concerned. As Christianity made headway in the empire, there began slowly, and apparently without any concerted design on the part of the leaders and masters of Roman policy, to creep into legislation the recognition of something due to personality. A changed attitude was apparent towards marriage and the family, placing needful restrictions upon parental authority, and prompting more considerate treatment of women and children. A spirit of solicitude arose concerning the outcast and helpless classes, and efforts were made to establish a humane oversight of their condition, and to extend to them all the protection which a generous and lenient rather than a rigid interpretation of the law could secure. As time passed, numerous individual instances of public and private charity appeared, and Roman legislation developed a new spirit, marked by distinctly Christian features.[1]

The call of conscience in the Roman State.

This commendable change accentuated the duties which, according to Christian standards, were involved in natural kinship and in the more general claims of humanity. Purely legal requirement was reinforced by the voice of conscience asserting a measure of obligation based upon morality and equity. Slavery, which gave reins to passion, greed, and cruelty, was frowned upon and curbed. Slaves might become freemen under certain conditions, and have their rights as such permanently secured to them. Cruel sports, which made the Roman holiday a scene of blood and frenzied brutishness, and turned the arena into a human slaughter-house, were put under the ban. Criminals were no longer the doomed victims of merciless penal inflictions. These changes in the spirit and interpretation of Roman Law may be fairly credited to the growing power of Christianity. Its

[1] Brace, "Gesta Christi," pp. 9–113, *passim*.

majestic influence was alone capable of giving a new tone and a new direction to the will of the State and the spirit of society, which in turn found expression in legal enactments.[1] The status of man—of every man—began to be estimated, and his personal rights to be considered, not simply in view of his relation to the State, but in view also, and primarily, of his spiritual kinship to God and His Son Jesus Christ. It was this vision of man in the light of the fatherhood of God and the brotherhood of Christ which finally modified the rigors of Roman legislation towards even the lowest and weakest in the ranks of humanity.

The outcome of Christian modifications—the gradual accentuation of individual liberty.

It was a slow process, since the struggle with patrician lordship and with pagan sentiments and customs was severe; at last, however, Rome yielded, and our modern world has inherited in the Justinian Code the extremely valuable fruitage of the initial Christian modifications of the harsh and barbarous features of the ancient Roman system. The subsequent dominance of the Teutonic ideals of personal liberty and constitutional limitation was in the line of effective coöperation in hastening the great transformation which is revealed in the more humanitarian and clement attitude of modern legislation where individual rights are concerned. In fact, the outcome of medieval conflicts may be characterized as the gradual accentuation of individual liberty—political as the result of the overthrow of State absolutism, intellectual as the result of the Renaissance, and spiritual as the result of the Reformation. It is the principle of New Testament liberty, in its various applications, asserting itself as a dominant force in the modern progress of the world.

Among the survivals of the Roman Empire we may therefore regard, with the Christian religion, the inheritance of Roman Law as a potent agency in evolving the nobler features of modern civilization.[1] This modification of Roman Law by the Christian spirit, and by Teutonic regard for personal liberty, is a fact which appears in all European codes, but especially in English and American law. The century of colonization just closed has brought the more advanced races of Christendom into contact with, and in numerous instances into the control of, vast populations scattered throughout the less civilized portions of the earth. This fact of necessity involves, in greater or less degree, the introduction of European ideals of justice, and the establishment, in some measure at least, of that system of law which now dominates Christendom. In this process missions take an active part—not, it is true, officially as an instrument of the State, but informally by personal influence, and by indirect processes of education, social guidance, moral inspiration, and soul-culture. At points of first contact with barbarous races, as we shall see, missions have sometimes given the initial lessons in law and justice as the modern world knows them. The savagery of legal procedure based upon absolutism, torture, superstition, and cruel ordeals vanishes in many instances through the persuasive and enlightening instructions of the missionary. This is simply a present-day sequence of the influence of Christianity in discrediting the ordeals of early Teutonic Law, and abolishing the "wager of battle" as the method of passing judgment on the guilt or innocence of one accused of a crime in the Middle Ages.[2] Powerful governments have freely acknowledged this agency of missions as a moral force of inestimable value in molding native opinion into harmony with enlightened principles of law and justice. The attempt to overthrow by force alone heathen systems of rude and arbitrary justice, based upon custom, sentiment, superstition, and sacred tradition, corresponding as they do in native estimate to the sanctity of common law in civilized lands, is recognized always as a dangerous procedure, and in fact often turns out to be a disastrous undertaking. If missions can do some pioneer work, or coöperate by moral influence in leading the native mind into an enlightened comprehension of new ideals, and preparing it to take a receptive attitude towards better methods, the process will be immensely facilitated.

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[1] "As respects legislation, naturally little could be done till the Empire had become publicly Christian, but with Constantine we have already numerous enactments which show the new spirit that had entered society, and under the succeeding emperors these evidences of Christian influence are multiplied. The Theodosian Code is little more than a compilation of the decisions of the Christian emperors. Even in the earlier period, it is not wholly unreasonable to see in the gradual ameliorations introduced into many of the laws under the influence of the newer Stoicism an indirect result, at least in part, of that atmosphere of mercy with which the Christian Church was already bathing Paganism."—Orr, "Neglected Factors in the Study of the Early Progress of Christianity," pp. 225, 226.

A list of the reforms of Constantine in the laws relating to women, children, slaves, etc., may be found in "Dictionary of Christian Biography" (Smith and Wace), vol. i., pp. 636–637.

Missions a potent instrumentality in modifying the legal ideals and methods of barbarous races.

We must not deceive ourselves here by imagining that European colonial governments have always been careful to infuse the spirit and method of modern law into their administration. In not a few cases, substantially the old Roman system has been adopted for the government of inferior races. An official or patrician class, as in the Spanish and Portuguese colonies, for example, has ruled subject races with sole reference to its own political and social interest, the chief aim being to secure revenue by taxation and trade exploitation, with little if any regard for the moral and material welfare, the intellectual and political progress, or even the judicial rights, of the masses of the people over whom they rule. There are, however, noble and gratifying exceptions, as every student of colonization knows, which limit the application of this statement.

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[1] Taylor, "The Classical Heritage of the Middle Ages," pp. 65–70. Bryce, "The Holy Roman Empire," pp. 29, 30.

[2] Emerton, "An Introduction to the Study of the Middle Ages," p. 85.

The relation of the missionary to the problems of Church and State in a non-Christian environment.

A glance at mission influence among the savage races of Africa and the South Seas will reveal some interesting features of the first-hand contact of missions with the simpler and ruder forms of legal procedure. We can then study the subject in its relation to the more advanced races of the Orient, among whom extensive and complex, but still primitive, systems of law have long been in operation. Among these savage races missions often face a condition which has always been characteristic of heathenism. We mean the close relationship—in many instances even the practical identity—of Church and State. This was true of ancient empires, especially so of Rome, and its pervasive influence is traceable in the marked connection between Church and State prevailing in European Christendom through all the centuries, until that unique phenomenon of final and complete separation appeared in the American theory of the relation of Church and State, which now dominates the Western Republic. Political rule and religious authority in the native governments of Africa, and to a notable extent throughout Asia, do not as a rule represent two separate sources of power, but in most instances are lodged in one and the same personality, or are inseparably associated as a common function of government. This fact will sufficiently explain that close contact of the missionary with legal interests in many native communities. As a religious guide and leader he is regarded by the natives as the depository of legal wisdom and authority, and the assumption of responsibility in these matters is looked upon by them as natural and in accord with traditional custom.

The progress of Cape Colony since the British ascendancy in 1795 belongs to political rather than missionary history, although it is a matter of record that missionaries have sought at times to secure more favorable treatment of native races on the part of the Govern-

Missions and colonial rule in South Africa.

ment.[1] Vanderkemp early in the last century, and John Mackenzie[2] in its latter half, interested themselves especially in securing a considerate and humane government attitude towards natives. Complaints on the part of missionaries were instrumental as early as 1811 in bringing to trial Europeans who were guilty of cruelty to natives, and in 1827, as the result of missionary representations, led by Dr. Philip, "the famous Fiftieth Ordinance in Council was issued, with the consent both of the Home and Colonial governments, which placed all free persons of colour on the same footing as Europeans."[3] Still later examples of this were the petitions of the Free Church Synod of Kaffraria, and the Congregational Union of South Africa, to the Colonial Government in 1895. The subject-matter of these appeals called the attention of the colonial authorities, in a spirit of respectful protest, to certain tendencies and enactments in recent legislation which were regarded by the petitioners as "oppressive, unjust, and immoral." The specifications enumerated were the "Labour Tax of the Glen Grey Bill, certain clauses of the East London Municipality Act, and the Haarhoff Resolution, or so-called Curfew Bill." These are described as bearing "a repressive aspect towards the natives, and fitted to awaken serious alarm in them, and in all who have their best interests at heart." The missionaries further state that in their opinion "the proper way to combat the evils aimed at by the legislation referred to, is the prohibition of the sale of liquor to natives."[4]

The proper relationship between missions and colonial administration.

Where native Christian communities have attained sufficient enlightenment and wisdom to discover the superiority in many respects of civilized law over native customs, they have themselves petitioned colonial authorities to institute on their behalf certain legal enactments that would insure their deliverance from the native code and give them the benefit and protection of more humane legislation. Discerning students will at once recognize the difficult and delicate features of proceedings such as have been mentioned. The question of the proper adjustment of colonial law to native systems

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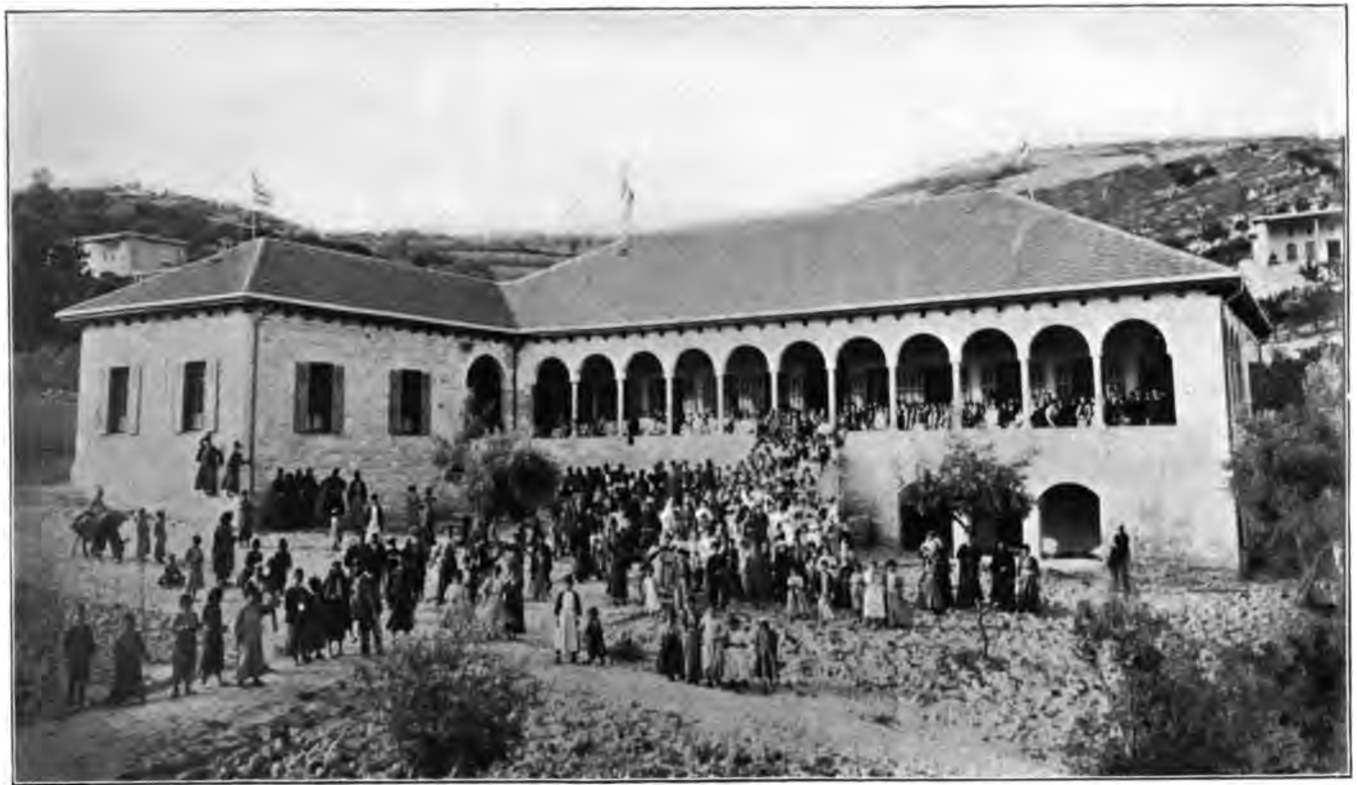
[1] Wilmot, "The Story of the Expansion of South Africa," p. 88.

[2] "John Mackenzie, South African Missionary and Statesman," by his son, the Rev. Dr. W. Douglas Mackenzie, chap. x., *passim*, and numerous other paragraphs throughout the book.

[3] Slowan, "The Story of our Kaffrarian Mission," p. 13.

[4] *The Christian Express*, Lovedale, South Africa, September 2, 1895, p. 131, and October 1, 1895, p. 146.



Dedication of New School Building, Zahleh, Syria.
(B.S.M.)

UNIV. OF MICH.

and modes of procedure is an extremely perplexing one at all times. Colonial authorities have as a rule endeavored to respect the native laws in force as far as possible, but, as time passes on, the necessity of a more civilized code becomes so manifest that its gradual introduction seems almost imperative, and the constant tendency under this pressure is "to sterilize the lawmaking faculty of popular custom among the natives."[1] It is natural under these circumstances that any seeming obtrusiveness on the part of missionaries should be sometimes deprecated, and even strongly resented, by the representatives of political supremacy; yet their tactful and courteous efforts to aid the government authorities in meeting the legal difficulties arising from the clashing of inharmonious systems have usually been received with favorable consideration. The familiarity of the missionary with native views and customs has enabled him to give expert counsel, the value of which has frequently been recognized. Missionary literature contains many references to the friendly and mutually helpful relationship between government officials and resident missionaries, although the championship of native interests which at times engages the missionary is apt to place him in an attitude which might easily occasion irritation among those in authority.[2]

Pioneer missionaries among primitive races are often called to be arbiters and judges.

It must be borne in mind that pioneer missionaries sometimes find themselves of necessity compelled to assume the rôle of arbiters and judges where native interests, especially among their converts, are in conflict. The late Pastor Coillard, of the French Evangelical Mission on the Upper Zambesi, stated that even among the foreigners of that section of Africa, where serious complications occasionally arise, "all the Europeans formed themselves into a court of equity, under the presidency of the missionary—their decisions, with the sanction of the chief, having the force of law."[3] He gives still further examples of missionary jurisdiction, where even the interests of native chiefs or officials were in conflict. In the "Life of Bishop Maples," a pioneer missionary in East Central Africa, numerous references to the temporal headship of missionaries, and their services as judges in cases where legal responsibilities must be assumed, are to be found.

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[1] Reinsch, "Colonial Government," p. 347.

[2] Major Macdonald, in his recently published volume, "Soldiering and Surveying in British East Africa," has an instructive and appreciative paragraph on this subject, concerning the useful and tactful political services of missionaries in Uganda. (Cf. pp. 143, 144.)

[3] Coillard, "On the Threshold of Central Africa," p. 49.

"A great deal of my time," he writes in one of his letters, "is taken up nowadays with what is called 'Magambo'—i.e., discussions and decisions upon questions that arise as to property, injury, &c., between two parties, of which one is in our own village and the other in the village of a neighbouring chief." He compares this procedure among primitive peoples with the administration of justice in civilized lands as similar in aim and result, and writes of its efficiency in suppressing outlaws and preventing crimes.[1] The "Life of Dr. A. C. Good," a missionary to West Equatorial Africa, refers to his acting as umpire among his people. "All the time he sat as if Judge on the Supreme Bench against every form of prevalent and condoned wickedness." The great variety of cases in which he was called upon to act is surprising.[2] In the early days of the Blantyre Mission, until the establishment of English rule, the Scotch Mission was "the centre not only of the religious life of the district, but also of the administrative life as well. Native causes were constantly brought to the missionaries for settlement, and the chief of the mission staff was the 'father' of the people."[3]

This informal acceptance of legal responsibility has even in some instances been assumed, at the request of interested parties, by native Christian ministers and laymen whose character and life have won the confidence of their people. Of a local clergyman connected with the mission of the American Protestant Episcopal Church on the West Coast, his Bishop writes: "I saw him sit amongst the kings and sages of his people, where no other young man had ever sat, and when I asked them why he was there, they answered: 'True, he is very young, but God has put a plenty of His Book in him, and he is fit to sit with us and make laws.'"[4]

Missionary intervention a protection to the victims of barbarous rule.

We have already cited in another connection (pp. 270–274 *supra*) examples of the influence of missionaries over kings and chieftains, leading them to abolish barbarous laws and customs, and give to their people more civilized statutes. Were it necessary to multiply instances, many more might be noted indicating the growing respect for law, and the increasing desire for enactments in contravention of native laws and customs, when these are recognized by enlightened native communities as objectionable and burdensome. The missionary has, moreover, exercised a most beneficial influence in saving natives from the harsh and brutal penalties so often inflicted under their own law, and in rescuing them from the machinations of private vengeance and deadly malice, which at times subsidize legal enactments, that they may accomplish their purpose the more readily in the name of justice. The cruelties of the slave-trade have offered many opportunities for helpful intervention by African missionaries, especially to those of the Universities' Mission, the Church Missionary Society, the London Missionary Society, and the Scotch Presbyterians, all along the East Coast of Africa and its hinterland. Whole villages and larger communities of rescued slaves have come at times under the jurisdiction of missionaries who have exercised official authority in these "cities of refuge." Freed slave settlements have been founded in East Africa, especially the one at Mombasa opened by the Church Missionary Society, where the services of Sir Bartle Frere were commemorated by naming it Frere Town. Missionary influence and stimulus have also been most useful factors in the establishment of organizations like the British and Foreign Anti-Slavery Society, having in view the advocacy of proper governmental measures for dealing with slave-trade problems.[1]

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[1] "Life of Bishop Maples," pp. 20, 100, 117, 146, 174.

[2] Parsons, "A Life for Africa," pp. 270, 271.

[3] Rankine, "A Hero of the Dark Continent," pp. 156, 157.

[4] Article in the *Spirit of Missions*, October, 1896, p. 478. A similar instance is recorded by the Rev. Dennis Kemp (W.M.S.), in "Nine Years at the Gold Coast," p. 119. Mr. Kemp writes to the author: "Differences of opinion in heathen families are frequently settled by leading laymen of our Church. Christian ministers have been called in to arbitrate between heathen kings and chiefs."

The savagery of native law and custom a menace to African communities.

Nothing, however, more strikingly illustrates the beneficence of missionary agency in the deliverance of African natives from the terrors of that legal doom to which their own barbarism has consigned them than the mitigations which have been secured in the horrible procedures incidental to the charge of witchcraft, and the inexorable demands of the trial by ordeal to determine the guilt or innocence of an accused party. These aspects of native savagery have been the despair of civilized governments in their contact with African races. The "Witchcraft Suppression Act of 1895" in Cape Colony indicates the strenuous measures thought to be necessary even at that late date to insure its abolishment.[2] The gruesome native customs above referred to have in all probability proved the doom of multitudes every year for centuries. According to Bantu law, every one accused of crime was counted guilty unless he could prove his innocence.

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[1] Stock, "The History of the Church Missionary Society," vol. iii., p. 76.

[2] For the text of this enactment see Volume I., p. 201, and for remarks upon witchcraft, see Volume I., pp. 198–201.

Under the system of common law based upon tradition and precedent which was in use among them, the head of a family was held responsible for its good behavior, and a kraal was regarded as collectively guilty for the crime of any of its residents, and also a clan for the misdeeds of any of its members. Ordinary misdemeanors and crimes were brought to public trial according to a well-known routine of native procedure, which was usually conducted with decorum. When all the evidence had been presented, an opinion as to the guilt or innocence of the accused was given by the councilors, or head men, and the chief then pronounced the official verdict, which contemplated only two modes of punishment, either a fine or death.

Terrors which attend the charge of witchcraft.

In cases, however, where witchcraft was the charge, all decorum seemed to vanish, and the whole community was thrown into a state of intense excitement amounting often to panic. The usual formalities were accordingly dispensed with. A distinguished student of early South African history thus describes the scene: "The whole clan was assembled and seated in a circle; the witchfinder, who was fantastically painted and attired, went through certain incantations; and when all were worked into a state of frenzy he pointed to some individual as the one who had by bewitchment caused death or sickness among the people, murrain among cattle, blight in crops, or some other disaster. The result to the person so pointed out was confiscation of property and torture, often causing death. The number of persons who perished on charges of dealing in witchcraft was very great. The victims were usually old women, persons of eccentric habits, men of property, or individuals obnoxious to the chief. Any person in advance of his fellows was specially liable to suspicion, so that progress of any kind towards what we should term higher civilisation was made exceedingly difficult by this belief. No one except the chief was exempt, however, from being charged with dealing in witchcraft. The cruelties practised upon the unfortunate individuals believed to be guilty were often horrible."[1] What more terrible fate could befall unhappy victims thus doomed in the name of law!

The helpfulness of missions in discrediting native methods of dealing with witchcraft.

In arraignments where ordinary evidence failed to be satisfactory in the common law trials the dread resort was to torturing ordeals to demonstrate the guilt or innocence of the accused.[2] These traditional methods, although now discredited or suppressed where colonial rule is effective, still linger in immense sections of the Continent, or are practised in secret where prohibited by law. Many instances of helpful effort on the part of missions to banish these cruel travesties of justice might be given. Sufficient citations bearing upon this subject, however, will be found in Volume II., pp. 348–352.

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[1] Theal, "The Beginning of South African History," pp. 57, 58.

[2] *Ibid.*, p. 59.

The passing of legal barbarities in the Pacific Islands.

Among the savage races of Oceania and Australasia similar conditions have prevailed, and almost identical methods and results may be cited. In numerous instances early missionaries became the advisers and guides of native rulers in the revision and reconstruction of laws, and often succeeded in influencing them in promulgating superior codes. It is written of the Rev. G. Gill (L.M.S.), who resided in Mangaia, in the Hervey group, from 1845 to 1857, "that oppressive laws were cancelled by the king and chiefs at his suggestion."[1] In Rarotonga, also of the Hervey group, the pioneers Williams, Pitman, and Buzacott were instrumental in "transforming a wild, fierce, and warlike race into a semi-civilized, law-abiding people."[2] When James Chalmers went there in 1867 he became an influential helper of the native authorities in legal reform and reconstruction, especially in the great conflict with the drinking habits of the natives.[3] King Pomare II. of Tahiti, in the Society Islands, was baptized in 1819, and soon after promulgated from the pulpit of the Mission Chapel a code of laws enforcing the principles of Christian morality as thoroughly as, and even more minutely than, is customary in the legislation of Christendom.[4] A deputation from the London Missionary

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[1] The Rev. W. W. Gill, "From Darkness to Light in Polynesia," p. 338.

[2] "In 1828, the only law was the arbitrary will of Makea, influenced by any motive which might sway his heart, full of the violent passions which despotism and heathenism usually foster in savage natures. In 1857, two codes of laws had long been in existence—one for the natives, and another for foreigners. Makea, the most valiant and dreaded chief on the island, bowed to the majesty of law, and thus gave the people an unmistakable pledge that laws would be administered without respect of persons."—Extract from "The Life and Labours of the Rev. Aaron Buzacott," quoted in "The History of the London Missionary Society," vol. i., p. 355.

[3] Lovett, "James Chalmers: His Autobiography and Letters," chap. iv., *passim.*

[4] The scene is described in the following paragraph: "Pomare then proceeded to read and comment upon the laws respecting murder, theft, trespass, stolen property, lost property, Sabbath-breaking, rebellion, marriage, adultery, the judges, court-houses, etc., in eighteen articles. After reading and explaining the several articles, he asked the chiefs if they approved of them. They replied, aloud, 'We agree to them, we heartily agree to them.' The King then addressed the people, and desired them, if they approved of the laws, to signify the same by

Society, while visiting the South Seas (1821–24), reported after their sojourn in Tahiti their great satisfaction at seeing "all these islands living under just and humane laws."[1] This, let it be noted, was long before the French occupation in 1842.

Missionary efforts to protect native communities from the aggressions of foreign greed.

In Raiatea, another island of the Society group, where John Williams began missionary work in 1818, the chief Tamatoa was an early convert, and on May 12, 1819, "a code of laws, drawn up by the missionaries and approved by Tamatoa, was formally adopted."[2] A similar statement is made concerning Lifu, about 1860, where Messrs. Macfarlane and Baker had established a mission.[3] Soon after the annexation of New Guinea, Chalmers was busy with the Australian authorities seeking the prohibition of the labor traffic. He was in fighting trim, too, in opposition to a Sydney syndicate which was swindling the natives of his beloved parish by purchasing their fine sugar land of a fake chief for a penny an acre.[4] A very recent

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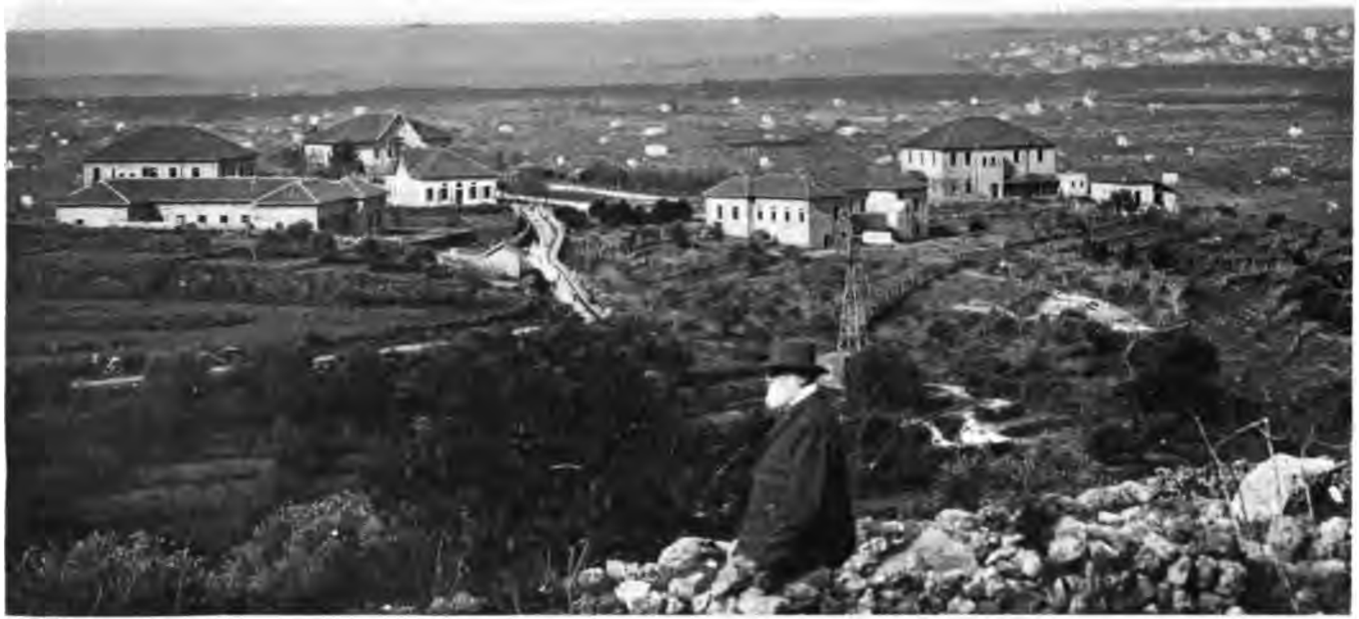
lifting up their right hands. This was unanimously done, with a remarkable rushing noise, owing to the thousands of arms being lifted at once. Thus all the articles were passed and approved. Brother Henry concluded the meeting with a short address, prayer, and blessing. This interesting scene may be better conceived of than described: to see a king giving laws to his people, with an express regard to the authority of the Word of God, and the people receiving the same with such universal satisfaction, was a subject very affecting to us all."—Lovett, "The History of the London Missionary Society," vol. i., p. 222.

[1] *Ibid.*, vol. i., p. 237.

[2] "The distinguishing feature of this code was the introduction of trial by jury. This in itself was an enormous advance, since hitherto the chief's word had been law, and in the most absolute sense 'the king could do no wrong.' Now, to some extent, even the chief's power came under the restraint of law. Pahi, brother of Tamatoa, a man of high standing and character, became chief-justice. The need for superintendence by the missionaries in the administration of a brand-new code and system of this kind was imperative. Writing on June 8, 1821, Threlkeld and Williams say, 'A few blunders were made in the form, such as the judge's passing sentence before he addressed the jury; but it being the first trial by jury, this was very excusable.'"—*Ibid.*, vol. i., p. 248.

[3] *Ibid.*, vol. i., p. 414.

[4] "Just imagine," writes Chalmers, "an acre of fine sugar land bought for one penny! No native understands what has been done, and when informed what the transaction really means they look aghast. We are quite prepared for any amount of abuse, but are determined to oppose in every way this land scheming. No native should be allowed to part with an inch of land, and the British Government should at once say so. Rather forfeit all we own than permit the natives to be swindled by the glitter of new tomahawks. I know natives and understand their politics, and I think no native or chief has any right to part with his or her lands,



Theophilus Waldmeier, Founder.

(The Mediterranean Sea in the distance, with a portion of Beirut visible on the right.)

BUILDINGS OF LEBANON HOSPITAL FOR THE INSANE, ASFURIYEH, NEAR BEIRUT, SYRIA.

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illustration of earnest endeavor to secure legislation beneficial to native races is the effort of Dr. Paton and his colleagues to accomplish the prohibition of the importation of firearms and intoxicants among the natives of the New Hebrides, while earlier efforts to abolish the Kanaka traffic are equally notable. There are other islands in the Pacific, were it necessary to multiply instances, where like endeavors and results might be reported, such as the Gilbert, Marshall, Caroline, Fiji, Marquesas, Hawaiian, and Samoan groups.[1] Similar proposals have been advocated by missionaries in various parts of Africa. Our own Government, greatly to its honor, has interested itself in endeavors to secure international action looking to the protection of native races from the perils of these demoralizing trades. In the case of the Hawaiian Islands, the original uplift of the important missions of the American Board has culminated in a community largely educated and Christianized, and in a political inheritance which has added a valuable outpost to the Western frontiers of the American Republic.

The effort to promote legal reforms and to conserve morality in the State a legitimate function of missions.

It may be asked, in this connection, if the facts above referred to are not directly in contravention of that unwritten rule of Protestant missions, that missionary agents should have nothing to do with politics? This rule is no doubt a wise one, but under certain conditions it must be modified and interpreted with a liberality which will not prevent a missionary from using his influence for the promotion of morality and the lifting up of the standards of righteousness among degraded peoples. Savage races identifying law with cruel, barbarous, and immoral proceedings may often be influenced by the missionary to discern a better way, and to institute a wiser and more humane policy. In cases, moreover, where Europeans, traders or

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and certainly not until there is some responsible government on the island. Whatever you do, do boldly on Lawes' letter. Urevado alone is chief, alone the landowner in this transaction, and he never was seen, and received no payment or present. Paru, the man who is supposed to have sold the land, is no chief, holds no land, and has no right to part with any, and all the other natives are in the same position. I have written to a friend who has influence with some in authority, and hope when all is tried the land sharks will be ousted."—Lovett, "James Chalmers: His Autobiography and Letters," p. 241.

[1] The Rev. J. E. Newell (L.M.S.), of the Malua Institution, Samoa, writes as follows: "Christian legislation has taken the place of the arbitrary and cruel punishments of heathen times, for example, strangling for theft and for adultery; the law compelling infanticide where more than two children were born to a couple; the perpetual slavery of a man and his descendants for murder, as in the Gilbert Islands—these are things of the past."

colonial officials, inflict injustice and treat with cruelty native races, missionaries cannot but protest in the name of right and justice. It is hardly possible, apart from the question of moral right, for missionaries in the South Seas to condone the abominations of heathen society, however these may be sanctioned by custom and law. In this connection, however, a missionary, if he is wise, will seek an orderly and suitable method of intervention. He will consult with the native authorities, and endeavor to influence them to change their old laws and promulgate a reform code, and he will be careful to have the chiefs themselves observe all the formalities which due regard for the customs and rights of the people demands. John Williams, the leading spirit among the early missionaries in the South Seas, has dealt with the question from his own standpoint.[1] The distinction which he makes is obviously a legitimate one. The case of savage races seeking counsel and guidance of venerated missionary teachers, in order to promulgate laws in harmony with those higher ideals of life which have been taught them, presents exceptional conditions in which there is surely no place for any serious charge of meddling in politics. Such an accusation might indeed be brought if missionaries attempted to embarrass colonial administration by fomenting discontent and rebellion among subject natives, or inculcated hostility in the native mind to the established government in lands where their lot is cast, or played the part of secret agents to further the designs of some foreign aggressor bent upon exploitation and political sovereignty.

We can further trace this process of helpful coöperation on the part of missions in the revision of laws and the improvement of judicial procedure, not only among savage races, but as well in the history of the more advanced nations of the East. This does not appear primarily in the modification of barbaric law or the banishment of legal cruelties, since among these ancient civilizations a workable type of jurisprudence and an orderly system of administration have usually been long established; but rather in the betterment of their common law ideals and methods, and in the adjustment of their juridical system to the standards of a higher civilization. Under the pressure and stress of modern political movements these Eastern nations are becoming international factors of increasing potency, and many changes in their juristic traditions become necessary, out of self-respect, for one reason, and also as a matter of policy that they may meet the requirements of their newer and more direct contact with Western nations along the lines of growing diplomatic intercourse and larger commercial dealings. In the case of Japan, by the promulgation of the constitution in 1889, phenomenal changes covering the whole scheme of government and legislation, as well as the entire judicial administration, were inaugurated. A spectacle of unprecedented reform in the politics of an Asiatic State was thus presented to the world. The process of adjustment to these new conditions, involving as it does the rapid assimilation by an Oriental nation of a constitutional form of government, has been attended with many difficulties and some dangers. It seems evident, however, that the genius for civilization which the Japanese possess will enable them to adjust their national life thus summarily to a political system which usually presupposes long training and discipline on the part of even the most gifted and progressive races.

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[1] He writes: "I cannot here enter into a lengthened discussion as to the extent to which the missionary may wisely interfere with the civil institutions of the people, but shall only observe that it would be criminal were he, while seeking to elevate the moral character of a community, and to promote among it the habits and usages of civilized life, to withhold any advice or assistance which might advance these designs. . . . The missionary goes among them, and by the blessing of God upon his labours, they are delivered from the dominion of the idolatrous system which had governed them for ages, and in its stead embrace Christianity. Subsequently they become acquainted with new principles; are taught to read portions of the Word of God, which are translated and put into their hands; and soon perceive that these ancient usages are incompatible with Christian precepts, and that such a superstructure cannot stand on a Christian foundation. To whom, then, can they apply for advice in the dilemma, but to the persons from whom their knowledge has been derived? and what less can the missionary do than give it freely and fully?"—Quoted from "Missionary Enterprises," in "The History of the London Missionary Society," vol. i., p. 278.

Efforts to promote legal reconstruction not confined to savage races.

Missionary pilots on the Japanese Ship of State.

A careful scrutiny of this phenomenal appropriation by Japan of Western ideals of government and jurisprudence, and of her success in putting them into effective action in such an alien environment, will reveal the fact that here and there quiet currents of missionary influence have helped to guide the Ship of State, and that now and then, at some critical stages, an unobtrusive missionary pilot has been taken on board to give his counsel and advice in steering through perilous waters. The Life of Guido F. Verbeck, a missionary of the Reformed Church in America, presents numerous instances of service to the State on the part of that strenuous and cultured man. He went to Japan in 1859, and resided there until his death in 1898 — a period of time which covers momentous events in the political renaissance of the empire. His usefulness as a missionary was varied and memorable, and with it all we find him counseling, cautioning, and aiding Japanese statesmanship in the stress of national life incident to the advent of the modern era of the Meiji. During the exit from the old régime of "despotism tempered by assassination" into the present status of enlightened and tolerant freedom he was often sought for by the reform leaders as a man of affairs, familiar with Western political science, and with a fund of wisdom and foresight at his command. At the request of the Government he became the principal of a national school for the training of interpreters, and it was largely through his influence and advice that many Japanese young men of exceptional gifts were sent to Western lands to be educated and to study the civilization of Christendom in its own environment. Several of the foremost statesmen of the New Japan were his pupils in that school of politics,[1] in which his chief text-books were the New Testament and the Constitution of the United States.[2] Invitations from several of the most powerful princes in the empire were sent him to establish similar schools in their immediate provinces.[3]

The service of Verbeck at a critical period in Japanese history.

Dr. Verbeck took an indirect but influential part in securing the final abrogation of the edicts against Christianity. He writes on this point as follows: "If a favorable opportunity offers, I shall not fail to impress upon leading men the reasonableness and importance of toleration of our faith in Japan." On another occasion he writes: "On Saturday last I was invited to a special meeting of some leading members of the said Privy Council to be consulted on matters in regard to the revision of the national constitution, and to-morrow a similar meeting is to take place. You may be sure that my friends and pupils above named [Soyéshima and Okuma] will work hard for not only the repeal of the ancient edicts against Christianity, but if possible for universal toleration in the empire."[4] We find him called to Tokyo in 1870, during that stormy period after the overthrow of the Shogun rule in 1868. There he became the adviser of progressive statesmen in that critical period of readjustment.[5] He assisted in the translation of Blackstone and Wheaton. His biographer, Dr. Griffis, comments on this as follows: "Thus already, Mr. Verbeck had begun that work of putting into the language of Japan those great compends and introductions to the modern law of civilized nations and of the constitutions of Western nations, which were educating the Japanese to take their place among the great nations of the world. We can hardly understand why the constitution, given by the Mikado to his people in 1889, was so liberal in its provisions, nor how it came to pass that Japan was so soon—that is, in 1898—received as an equal in the sisterhood of nations, unless we know what Verbeck of Japan was doing twenty and thirty years previously."[1] His influential part in laying the foundations and planning in detail the national educational system for the empire has already been mentioned (p. 47 of this volume).

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[1] "The photograph of the teacher and his classes, which he sent home, forms an illustrative document of the highest value to the historian of Japan. In this group of young men we can recognize many who afterward became powerfully influential in various government offices as heads of departments, as cabinet ministers, as diplomatists abroad, and even in the premiership of the empire."— Griffis, "Verbeck of Japan," p. 132.

[2] *Ibid.*, p. 125.

[3] *Ibid.*, p. 131.

[4] *Ibid.*, pp. 153, 174.

[5] *Ibid.*, p. 185.

The influence of Verbeck in securing religious toleration in Japan.

In 1871 that memorable Japanese embassy to Christendom was sent out, the originator and organizer of which was Verbeck,[2] and eight or nine of the members were his former pupils. This embassy, to be mentioned more fully in the section on international relations, was a powerful instrument in facilitating acceptance of the policy of religious toleration, and in bringing the empire into fellowship with Western Powers. Upon the abolition of the edicts, Verbeck was ready with a timely document, entitled "A Rough Sketch of Laws and Regulations for the Better Control of Church Affairs in Japan."[3] Among the important subjects treated were churches and church property, creeds, the priesthood and clerical jurisdiction, rites and ceremonies, feasts and holidays, religious societies and orders, the status of children, cemeteries, charitable institutions, religious publications, and penalties and punishments. This document no doubt had its influence in promoting the present liberal policy of Japan concerning the relationship of Church and State. Dr. Verbeck was at last decorated by the Emperor with the Third Class of the Order of the Rising Sun, in recognition of his services to the Government. A great corps of expert advisers now occupy the place which Verbeck filled alone for many years during the formative period of modern Japan. It is said of him that he "has impressed his stamp on the whole future history of renovated Japan. The country which will give impulse and direction to all Eastern Asia will feel his influence, and will hold his name in reverence through all the centuries of its future history."

The services of Dr. Verbeck during that critical transition period of Japanese political reform were no doubt unique and conspicuous.

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[1] Griffis, "Verbeck of Japan," p. 188.

[2] *Ibid.*, pp. 255–262.

[3] *Ibid.*, p. 266.

The influence of missionaries in promoting penal and other reforms in Japan.

Other missionaries have rendered valuable aid in furthering reform legislation of a more specialized character. The reconstruction of the penal code, and the enlightened policy of prison administration adopted in the last quarter of a century, were greatly promoted and hastened by the labors of Dr. John C. Berry of the American Board, who as early as 1873 gave his special attention to the subject of an improved penal system for Japan. The Rev. William W. Curtis has diligently supplemented these early efforts, and a remarkable group of Japanese reformers and philanthropists have since inaugurated a humanitarian work for prisoners, and have sought earnestly to secure better conditions in Japanese prisons. Some who have been prominent leaders in this movement are Mr. T. Hara, the Rev. K. Tomeoka, Mr. J. Ishii, and the Rev. T. Ito. A succinct account of this work will be found in Volume II., pp. 368–373. Mr. Tomeoka has recently been appointed Honorary Adviser to the Department of Home Affairs in matters pertaining to official charities.[1] The vigorous efforts to secure effective legislation for the restriction of social immorality in Japan, and for the rescue of Japanese girls from a condition of virtual slavery, have originated among missionaries and native Christians. The work of the Rev. U. G. Murphy of the American Methodist Protestant Mission in this department has been prosecuted with zeal and wisdom and marked success. Many signs of reformed public sentiment appear, and practical progress can be reported, which, considering the difficulties involved, gives much ground for encouragement.[2] The recent reactionary regulations of the Department of Education in Japan met with earnest protest on the part of missionaries and native Christians, and it is due in large measure to their efforts that these regulations have been modified or allowed to lapse, so that the threatened danger has been averted.

The great peril which confronted Japan in her heroic efforts at national reconstruction was the failure to realize sufficiently the necessity of a basis of morality upon which her new legislation, her political stability, and her reformed social code could be founded. A nation without a sound religious basis, and with shifting, uncertain ethical

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[1] Consult an article on "Prison Reform in Japan," by the Rev. W. W. Curtis, in *The Missionary Review of the World*, September, 1899, pp. 649–658; and for further references to Mr. Tomeoka and his work, consult Volume II., pp. 368, 370, and Volume III., p. 118.

[2] *The Japan Evangelist*, January, 1901, p. 28; March, 1901, p. 82; November, 1901, p. 351. Cf. also Volume II., pp. 140–143.

"SUNSHINE GIRLS," MATSUYAMA, JAPAN, READY TO CARRY FLOWERS TO THE HOSPITALS.

The "Sunshine Society" is a Missionary Organization whose Motto is "Be Kind."

(M.E.S.)

RED CROSS HOSPITAL, OITA, JAPAN.

The ethical standards of the new Japanese codes due in part to the influence of Christian missions.

standards, is without adequate preparation for the stress and strain of modern progress. No exaltation of an earthly ruler, no worship of national history, no deification of the heroes of the past, will permanently satisfy the national conscience. Much is to be credited to the moral influence of missions in directing public sentiment and securing recognition, in part at least, of hitherto unknown standards of morality in various codes that have lately been adopted by the Japanese Government. The new Civil Code, especially, bears the impress of Christian principles in the modifications it introduces into the family life of Japan, noticeably in connection with what is known as "Adoption," and in the regulations concerning divorce and the evils of concubinage. This Code must prove a revolutionary instrument in overthrowing some objectionable features of the traditional home life of Japan. The tracing of the influence of Christianity in this realm of national transformation is not capable of mathematical demonstration, but no student of Japanese progress during the last quarter of a century can fail to discover that the trend of legal reform has been towards the establishment of the ethical standards of Christianity, and the endorsement of the domestic ideals of Christian civilization.

Legal and political reconstruction in Korea.

Korea, since her deliverance by Japan, in 1895, from the suzerainty of China, has also been in the throes of political and administrative reform, although with recurring spasms of reactionary policy handicapping her progress. Brilliant constitutional changes have indeed been secured, and heroic campaigns of official purification have been conducted. Results wonderful and hopeful in their significance have been achieved, despite the ever menacing and sullen attitude of the old Conservative Party, and the manifest instability of the reform policy.[1] It has not been the existence of iniquitous laws which has occasioned trouble in Korea, but rather the abominable maladministration of an accepted code, fairly serviceable if only justly and equitably enforced. Existing laws in the hands of corrupt officials have been made instruments of evil and weapons of cruelty. Legal reconstruction has not therefore been a prominent feature of reform so much as the suppression of administrative abuses; yet there were many official customs, having practically the force of law, which it was necessary to abrogate in the process of constitutional renovation. Great credit, during the period of its active service, was due to the vigorous and effective efforts of the Independence Club, founded in 1896, in saving reform measures from utter collapse under the malign influence of official obstructionists. Its appeals, memorials, and at times its lively intervention in the interests of better government and purer administration of the laws, were a valuable aid to the cause of reform. The admixture of Christian influence and leadership in the activities of this organization is admitted.[1] There is reason to hope that Japanese supervision and direction in Korean affairs will now institute further reforms, which will insure a promising outlook to the future progress of the nation.

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[1] Consult Wilkinson, "The Corean Government: Constitutional Changes July, 1894, to October, 1895. With an Appendix on Subsequent Enactments to June 30, 1896. Shanghai, Published at the Statistical Department of the Inspector-General of Customs."

The relation of the missionary to the Chinese State one of great delicacy and difficulty.

In China the relation of the missionary to government officials, and especially to the magistrates, presents problems of much embarrassment and difficulty. Questions of great perplexity are involved, and complicated situations are created in which conflicting interests must be considered, and the missionary's duty seems sometimes to be hardly discernible. Owing to the corruption of the courts, the frequent miscarriage of justice, and the presence also of the spirit of persecution, the missionary is not unlikely to be appealed to by his converts in times of distress, when naturally he would be inclined to defend them as the victims of conspiracy. On the other hand, if he does this, it is apt to place an undesirable premium on the profession of Christianity for the sake of obtaining legal aid through foreign intervention. A Chinese convert to Christianity does not cease to be a Chinese citizen, subject to the laws of the empire; yet, on the other hand, he is likely to have just cause of complaint against the very officials who should protect him. The Chinese, moreover, have been quick to discover that foreign aid in their legal difficulties is invaluable, and it matters little to them whether they are right or wrong in their contention, as the assistance of the foreigner is all the more valuable to them in case the right is not on their side. There is, therefore, an ever-present tendency on the part of the Chinese to appeal to the missionary to aid them, whether right or wrong, in their lawsuits. This state of things has made the problem of the expediency of intervention in native lawsuits a burning question of missionary policy in China. The Roman Catholic missionaries have solved it by adopting a system of interference, with little if any reservation, and have secured by French political pressure upon the Chinese Government an official status in the Chinese courts for their bishops and clergy. The result is that the Roman Catholic hierarchy in China can claim the official right to represent their converts in the Chinese courts. This establishes what is equivalent to an *imperium in imperio*, and naturally gives offense to the Chinese authorities, besides opening the way for possible abuses of power, and in any case for irritating discrimination before the law in favor of the Roman Catholic Chinese, who have the advantages of foreign intervention thus guaranteed.

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[1] Dr. H. G. Underwood of Korea writes to the author: "In this Independence Club there was a large number who were not Christians, but the backbone of the Club, and of the spirit of independence manifested there, was the Christian element; and just so long as they consented to be guided and directed by this element, which advised progress, but advised that this progress should be made slowly, the Club was a success, and was enabled to exact from the King a few needed reforms in government law." A historical sketch of the Independence Club will be found on pp. 248, 249 of the present volume.

Protestant missions maintain an attitude of wise restraint and great reserve.

Among Protestant missionaries, however, an almost unanimous consensus of opinion is in opposition to such a policy as dangerous in its tendencies and useless for spiritual purposes. Appeals have at times been made by Protestant missionary agents for foreign government aid, but only in exceptional cases, where the duty of enforcing treaty rights and checking an aggressive spirit of malice seemed imperative. Yet despite this restraint on the part of Protestant missions, the difficulty is still a very real one, as natives sometimes conspire secretly to avail themselves of whatever pressure they are able to bring about by an unwarranted use of missionaries' names, or by threatening to make effective their supposedly ready intervention. It is an open secret that the Roman Catholic Chinese barter their services in lawsuits, and make a matter of trade out of their power to subsidize the official influence of their ecclesiastical authorities in pushing legal cases. The same temptation is felt, although in much less degree, by native converts of the Protestant missions.[1] It is, however, interesting to note that a body of native Chinese preachers recently "passed unanimously a resolution declaring that if one of their number should in any way undertake any such business [lawsuits], he ought to be immediately dismissed from mission employ."[2] It is worthy of remark also that very strenuous public utterances on the part of Protestant missionaries in China indicate clearly that they realize the dangers of this precedent, and are anxious to reduce to an absolute minimum the practice of official appeal to the Chinese authorities on behalf of natives who may be engaged in lawsuits. At a meeting of Anglican clergy in Peking, held January, 1902, the following resolution was unanimously carried: "That in all lawsuits arising from purely civil causes the missionary shall abstain both directly and indirectly from interference on behalf of native Christians, or others, and that this policy shall be made plain to our native Christians and inquirers."[1] The elaborate and representative statement of the China Missionary Alliance, issued also in 1902, is still more explicit, and is endorsed by a large body of the Protestant missionaries of the empire.[2]

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[1] *Work and Workers in the Mission Field*, January, 1902, pp. 14, 15; *The Chinese Recorder*, February, 1902, pp. 68–71, 82, 83.

[2] *The Chinese Recorder*, February, 1902, p. 98.

The reform leaven in Chinese politics can be traced to Christian sources.

It is owing largely, no doubt, to the grave perils which this situation presents, as well as to the inherent difficulties which are involved in the attempt to intervene in the administration of law, that Protestant missionaries in China do not appear as personal factors in any effort to secure legal reforms. It is manifest to every student of recent Chinese history, however, that Christianity has exerted a mighty influence in stimulating the spirit of reform, and in awakening public opinion to its necessity. The reform leaven is at work in the empire, and to no other single agency can its activities be more directly traced than to missions. There are many signs of confidence and hope on the part of the Chinese in all ranks of society, based upon the expectation that missionaries will be the advocates and promoters of the highest interests of the people. What they have already done is recognized with gratitude, and the friends of progress in China are looking wistfully to missionary agencies to aid in the promotion of still more effective and beneficent changes. Among the projects which the reform party of 1898 was prepared to advocate was the adoption of a Christian code of laws, based upon the standards of morality and justice accepted in Christendom.[3]

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[1] *The Land of Sinim: Chronicle of the Church of England Mission in North China*, April, 1902, p. 15. Cf. also *The Chinese Recorder*, December, 1898, pp. 569–574; June, 1899, pp. 261–268, 278–287.

[2] *The Chinese Recorder*, September, 1902, pp. 484–486; *The Mission World*, February, 1903, p. 57.

[3] "The Emperor had surrounding him a band of reformers recommended by the leading officials in the empire, with a view to adopt such political changes from Christian nations as they thought advisable. These were prepared for enormous changes—the throwing of the whole country open to friendly foreign nations, and the adoption of a Christian code of laws in harmony with Christendom, if foreign powers would guarantee the integrity of China."—"Annual Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese, for the year ending October 31, 1898," pp. 10, 11.

The prominence of Christian literature as a stimulus and guide to Chinese reformers.

One of the most effective agencies in originating that great movement in favor of reform, which in 1898 seemed about to change the whole governmental policy of the empire, was the Society for the Diffusion of Christian and General Knowledge among the Chinese, located at Shanghai. Its Secretary, the Rev. Dr. Timothy Richard, was the friend and adviser of many of the most prominent leaders among the reformers, and the literature of the Society—much of it prepared especially for the purpose of expounding and commending Christian civilization to the educated Chinese—was a source of inspiration and guidance to the sponsors of the liberal party.[1] Out of 129 missionary publications ordered by the Emperor while studying the principles of Western civilization no less than 89 volumes were issues of this Society. These included histories of civilization and its progress among Western nations, expositions of the power of Christianity as a factor in national development, and essays on reform. The startling programme of reformation propounded with the imperial sanction only served, however, to call forth a conservative reaction which brought to a tragic end not only the plans but the persons of the reformers; yet the scope and significance of the projected changes indicate that one of the loftiest and most remarkable moral revolutions in political history was fairly under way, and if we search for its chief inspirational source we will find it in Christian missions. It is noticeable that among the foremost specifications in the scheme of reform was the reformation of the laws and the administration of the empire.[2]

[1] Report of 1898, p. 14. Cf. references to the Society for the Diffusion of Christian and General Knowledge among the Chinese on pp. 175 and 181 of this volume.

[2] "The summary which Kang Yu-wei, the apostle of reform, gave of them [the ideas of the reform party] when he was fleeing from the wrath of the Empress-Dowager, in October, 1898, is perhaps the most succinct that could be presented. It should be premised that Kang does not speak any Western language, and that he has imbibed his ideas of the conditions of modern progress mainly from sources accessible to all his countrymen who are able to read their own literary vehicle of expression. It was early in January, 1898, that Kang had his first conference with the Tsung-li Yamen, at the request of the Emperor. The first thing he suggested to this board of fossils was that China should have a properly constituted judicial system—that a foreigner should be engaged to work conjointly with himself and some others to revise the laws and the administrative departments. This he held to be the most important change, the basis on which all other changes and reforms must rest. The construction of railways, the creation of a navy, the revision of the educational system, every other reform would follow, but he held that unless they could change the laws and the methods of civil administration all other changes would be next to useless."—Article by John Foord, in *The Independent*, July 12, 1900, p. 1652.

In April, 1901, the Governor of Shantung, Yuan Shih kai, addressed a letter to Dr. Richard, asking him to draw up a list of suitable books for candidates for official positions to study in anticipation of an examination as to their knowledge of foreign affairs. This request presented an unusual opportunity to place instructive literature in the hands of future mandarins. Dr. Richard, in commenting upon this exceptional call, remarks: "The question raised by the Governor of Shantung of suitable literature for the Chinese officials, so that they may be able the better to govern these hundreds of millions, opens up a vast field for thought and work. Moses found that he could not govern two or three millions without elaborate laws, religious, educational, social, and national, including the treatment of 'the stranger that was within their gates'; how much more necessary is it to provide suitable laws for this continent of human beings in all departments of life, and that these laws should be the very best known in modern times."[1]

The spiritual and intellectual forces introduced by missions will guarantee a reformed China.

In the heat of the reform excitement a native Chinese paper, *Supao*, published an article from a high Chinese official in Shantung, openly asserting that "these reforms are owing to the brave exertions of the missionaries." He supplements this statement with the bold suggestion that the Emperor should summon these missionary authors of reform literature, in order that he might consult with them personally, and obtain the benefit of their advice. He names as worthy of this distinction Drs. Martin, Allen, Reid, Richard, and Faber. Kwang Hsü, the present Emperor of China, will, no doubt, always be identified with that singular outburst of reform which unfortunately proved too radical for the times. A pathetic interest will attach to his personality, as a great light had evidently shined in his heart; he had "seen visions and dreamed dreams" of better and nobler things. As yet he has survived the strange vicissitudes of a stormy and critical period in his country's history. "It has been said," writes the Rev. Arnold Foster, "and I see no reason to doubt it, that ever since his [Kwang Hsü's] practical deposition by the Dowager Empress he has been praying to God—the God of Christians—that He would restore him to power, and even in the darkest days through which he has been passing he has studiously believed that his prayers will be answered."[2]

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[1] "Annual Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese, for the year ending September 30, 1901," pp. 8, 16, 17.

[2] *The Spectator* (London), December 29, 1900.

UNIV. OF MICH.

United Methodist Free Church College,
Wenchow, China.

DISTRICT MEETING OF METHODIST FREE CHURCH PREACHERS AND LEADERS, WENCHOW, 1904.

The reform movement will live again. There are already indications that the policy of the Empress Dowager is inclining more favorably in that direction. Many of the reforms that the Emperor sought to institute in 1898 were in 1901 urged upon the Empress Dowager by memorials from leading viceroys and governors of the provinces.[1] An official document from the Chinese court, issued in that year, announced the formation of a new Council of State, the declared object of which was "the introduction of reforms into the laws and administration."[2] "The attention of the empire," writes Dr. Arthur H. Smith, "has been forcibly called to the subject of reform in China, by the issue in intermittent succession of a series of edicts which have within themselves potentially a wholly new China."[3] An important feature in one of the Empress Dowager's recent edicts is the ordering of significant changes in the subject matter of the examinations for literary degrees, and the modernizing to a remarkable extent of the system of public education in the empire. Viceroys, literati, and men of the higher ranks in Chinese society are turning to the missionaries with a sympathy and consideration rarely manifested in the past.[4] Due allowance, however, must be made for reactionary movements. Possibly the evil spirits of the Chinese body politic will pass out only through repeated convulsions of the empire; but may we not hope with assurance that never again will China return to her former unenlightened status? A new destiny is surely opening before her, and the guiding hand, at least in its higher religious and ethical leading, will in the future, as in the past century, be that of the Christian missionary seconded and supported by his native converts.

British jurisprudence in India an assurance of justice and security.

Among the many changes in the political status of India brought about by the English occupation, none is more worthy of admiration than the judicial system which has been established. Another feature of value, although not so reliable in its practical workings, is the police provision for maintaining order and protecting the persons and property rights of the people. A vast realm where security could be guaranteed only by military prowess—where robbery, outrage, brutal injustice, and organized thuggism preyed upon society, with no effective restraints—has been brought under the powerful sway of law, and the guardianship of an administrative system which makes India to-day a land of security and peace.[1] It is an interesting and significant aspect of Indian jurisprudence that the courts are to a large extent presided over by native judges; and while the high positions are still filled by English jurists, and a majority of judges in the Appellate Courts are usually Englishmen, yet as a rule the petty magistrates of the lesser courts are natives. It is true that some native officials, in the judgment of Indians as well as of Europeans, are deficient in integrity, and sometimes yield to the temptations of their position;

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[1] The Rev. W. Arthur Cornaby, in *Work and Workers in the Mission Field*, July, 1901, p. 290.

[2] *The Independent*, October 31, 1901, p. 2566.

[3] *The Outlook*, December 14, 1901, p. 985.

[4] Cf. article by Robert E. Lewis, on "The Empress Dowager's System of Modern Colleges for China," in *The American Monthly Review of Reviews*, July, 1902, p. 72.

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[1] Cf. Ilbert, "The Government of India," *passim*, and *The Imperial and Asiatic Quarterly Review*, April, 1903, pp. 303–314. "The Statesman's Year-Book, 1905," pp. 145, 146, gives a succinct statement of the judicial and police administration of India.

Sir W. W. Hunter, a distinguished writer on Indian affairs and a high official of the Government, in the following striking passage, portrays the supposed wonder of a Hindu native of the last century could he return to visit the India of to-day: "I have often amused myself, during my solitary peregrinations, by imagining what a Hindu of the last century would think of the present state of his country if he could revisit the earth. I have supposed that his first surprise at the outward physical changes had subsided; that he had got accustomed to the fact that thousands of square miles of jungle, which in his time were inhabited only by wild beasts, have been turned into fertile crop-lands; that fever-smitten swamps have been covered with healthy, well-drained cities; that the mountain walls which shut off the interior of India from the seaports have been pierced by roads and scaled by railways; that the great rivers which formed the barriers between provinces, and desolated the country with their floods, have now been controlled to the uses of man, spanned by bridges, and tapped by canals. But what would strike him as more surprising than these outward changes is the security of the people. In provinces where every man, from the prince to the peasant, a hundred years ago, went armed, he would look round in vain for a matchlock or a sword. He would find the multitudinous native states of India, which he remembered in jealous isolation broken only by merciless wars, now trading quietly with each other, bound together by railways and roads, by the post and the telegraph. He would find, moreover, much that was new as well as much that was changed. He would see the country dotted with imposing edifices in a strange foreign architecture, of which he could not guess the uses. He would ask what wealthy prince had reared for himself that spacious palace? He would be answered that the building was no pleasure-house for the rich, but a hospital for the poor. He would inquire, in honour of what new deity is this splendid shrine? He would be told that it was no new temple to the gods, but a school for the people. Instead of bristling fortresses, he would see courts of justice; in place of a Muhammadan general in charge of each district, he would find an English magistrate; instead of a swarming soldiery, he would discover a police."—Hunter, "England's Work in India," pp. 3, 4.

but the Government is watchful, and the privilege of appeal to European jurisdiction is generally available.[1]

Traditional Asiatic conceptions of justice must be adjusted to an orderly judicial system.

The traditional Asiatic conception of justice associates it with the ruling or executive power, counting it as the exercise of a paternal or beneficent function belonging to the personal will of the ruler, which can therefore be enforced as an executive fiat without the delay and formality incidental to the courts.[2] India, however, knows the perils which attend the possession of unrestricted personal authority, and has learned to accept the slower and more cumbersome methods of the regular courts as worthy of confidence and safer for all concerned. The technical difficulties and the perplexing complications arising out of the commingling of native laws, traditions, and customs with the processes of civilized jurisprudence, in spite of the care with which the various codes have been drawn up, call for a high quality of legal acumen and much careful discrimination in procedure, in order to secure a judicial outcome representing the possible maximum of justice without needless or excessive friction. Legislation, too, has been attended with intricate problems, and has called for courage and statesmanship of the highest order. British administrators, often in consultation with eminent natives, have adjusted with great wisdom and prudence the principles and ideals of a civilized State to the legal traditions and popular customs of Asiatic races.[3]

This in itself is an educational process among the Indian people, since the moral conceptions embodied in the legal systems of Christendom are essentially Christian, and when introduced into India they work with a leavening power in the whole mass of the body politic.

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[1] Lord Herschell, while presiding at a meeting of the Indian Section of the Society of Arts, held in London in January, 1897, remarked that "he did not think there could be any doubt that during the past fifty or sixty years there had been growing up a native judiciary in India, who upon the whole — with of course exceptions to the contrary, as there were sure to be — were at the present day administering justice in India impartially and without corruption."—Reported in *The Mail* (London), February 1, 1897.

[2] Townsend, "Asia and Europe," pp. 235-243.

[3] "In 1860 the Penal Code became law, and at one stroke gave the varied cults of Southern Asia, in common with the Christians, the most humanising and indirectly Christianising piece of jurisprudence that the world has seen. . . . Mr. Whitley Stokes, the great scholar, describes its study in English by Hindus and Mohammedans as 'self-education.' It has been translated into all the languages of India, with results in teaching humanity and justice which place our fellow-subjects there at the head of all the peoples of the East." Smith, "The Conversion of India from Pantaenus to the Present Time," pp. 122, 123.

The Indian codes represent essential justice adjusted to indigenous precedent and popular custom.

Indian law, both Hindu and Mohammedan, in its original form, free from all foreign modification, is deeply identified with the religious life of the people, and for this reason, among others, has been kept in force by the British Government wherever this has been possible. It reflects in many of its provisions the prejudices, superstitions, customs, and, in some particulars, the excesses of an old semi-barbarous society, with its crude ethical standards. It has thus linked itself in passionate alliance with social custom and individual license, which not infrequently come short to a grave extent of the standards of modern civilization. Portentous problems have presented themselves under these difficult circumstances, which have taxed the highest abilities of British administration for over a century.[1] The result has been the creation of such important codes as the Civil Procedure (1859), the Penal (1860), and the Criminal Procedure (1861), and the passing of numerous acts dealing with intricate and crucial questions of law in a spirit of essential justice adjusted to indigenous precedent and popular custom.[2]

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[1] "There is no achievement in the history of their race in which men of British blood take more pride than in their government of India. In none have the best qualities of rulers—courage, justice, foresight, and self-sacrifice— been more constantly or more nobly displayed, and in none has the visible fruit of these great attributes of statesmanship been richer or more conspicuous. We found India a mass of all Oriental abuses, open to invasion from without, scourged by incessant civil wars within, divided into a multitude of weak States with shifting boundaries and evanescent dynasties. Creed fought with creed, and race with race. Corruption, oppression, and cruelty were rampant upon all sides, and they had borne their evil harvest. Pestilence and famine devastated the land at brief intervals with a thoroughness which it is not easy in these days to conceive. Life and property were everywhere insecure; and, while misgovernment weighed heavily upon all classes, it bore, as it always does bear, with the most crushing weight upon the poor and the ignorant. We have given India for the first time in her annals security from foreign enemies, for the first time we have established and maintained peace and order within her frontiers. All sorts and conditions of men, from the great feudatories of the Imperial Crown to the peasant and the outcast, hold and enjoy their rights under the inviolable provisions of a just and intelligent system of law. The hatreds and prejudices of hostile peoples and of conflicting religions are curbed by a strong and impartial administration. A humane, enlightened, and absolutely pure system of government has succeeded to the supreme power once grossly misused by generations of native despots; and if those who direct it spend their energies and their health, and not infrequently their lives, in the service of the Indian peoples, they have at least the supreme gratification of seeing around them the work of their hands."—Editorial in *The Times* (London), December 30, 1897.

[2] Reinsch, "Colonial Government," pp. 348-353, 358-360.

The moral insistence and support of missions have been helpful in the process of legal reconstruction.

This massive work of the coördination and solidification of a system of jurisprudence for modern India is a monument of British learning and statesmanship, and a credit to the political genius of the Anglo-Saxon legislator. There are, however, currents of coöperative and helpful missionary influence which cannot in fairness be ignored. The moral insistence of able and courageous men in the mission ranks, and the trend of missionary agitation concerning grave questions where the clash between ethical principles and political expediency was severe, have no doubt strengthened government action, and in some notable instances prompted the initial impulse in dealing with many important matters. Early missionaries, as was the case with Schwartz, often acted as judges and arbiters in settling differences among natives. The pressure of public opinion on the part of the friends and supporters of missions in Great Britain has also proved an influential factor in guiding the hands of the Government in dealing with critical problems. British law has been obliged in the interests of justice and decency to suppress or efficiently restrict several shocking customs of Hindu society, most of them supported by and identified with the religious sentiments of the people. During the early days of British rule missions gave their moral aid and support, and when necessary their hearty coöperation, in this bold procedure, not free from peril. There are at least twenty reforms, including the suppression of *sati*, the abolition of slavery, the prohibition of infanticide, the banishing in large measure of public indecency, the suppression of the organized criminal classes, the regulation of child marriage, the mitigation of the disabilities of widowhood, and other important changes in the social status of India introduced by British legislation, in which the part taken by missionaries has been memorable as well as useful. It is not necessary to repeat here in detail the story of these reforms and the service which missionaries have rendered in promoting them, as these facts have been sufficiently presented in other sections of this work.[1]

The problem of neutrality, and its happy solution.

British officials before the Mutiny of 1857, with a few notable exceptions, maintained a policy of excessive neutrality in their attitude towards native religious customs. This neutral position, following no doubt the traditions of the old East India Company, was carried to such extremes on the part of those in high authority as to amount virtually to an attitude of pronounced unfriendliness to missions, resulting in what seemed at times to be the support and exaltation of heathenism, and the apparent discrediting of Christianity. A chapter in the "History of the Church Missionary Society" deals with the great controversy which arose over the attempt to press this policy of neutrality to unwarrantable lengths.[1] The part taken by the Church Missionary Society, the London Missionary Society, and other prominent organizations, in bringing the pressure of British public opinion to bear upon the Government during this critical period, is now almost a forgotten incident in missionary annals. It was nevertheless a strenuous and successful effort which has borne fruit to this day, and brought untold benefits to India.[2] The memorable Proclamation of Queen Victoria, on assuming the direct government of India in 1858, established the principles of fairness, freedom, and non-interference in the religious life of the people as the permanent official policy of British rule.[3]

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[1] Cf. Volume II., pp. 143–146, 230–236, 238–250, 333–335, 483.

The personal independence *versus* the official reserve of British and native rulers.

The subsequent practice of Christian men in the civil and military service of India has given a liberal yet strictly proper interpretation to the bearings of this Proclamation upon the unofficial attitude which as individual Englishmen they are entitled to take.[4] The public servants of Britain in India are therefore in a position of independence, free to reveal their personal sympathy with Christianity, and unofficially to extend their encouragement and support to every

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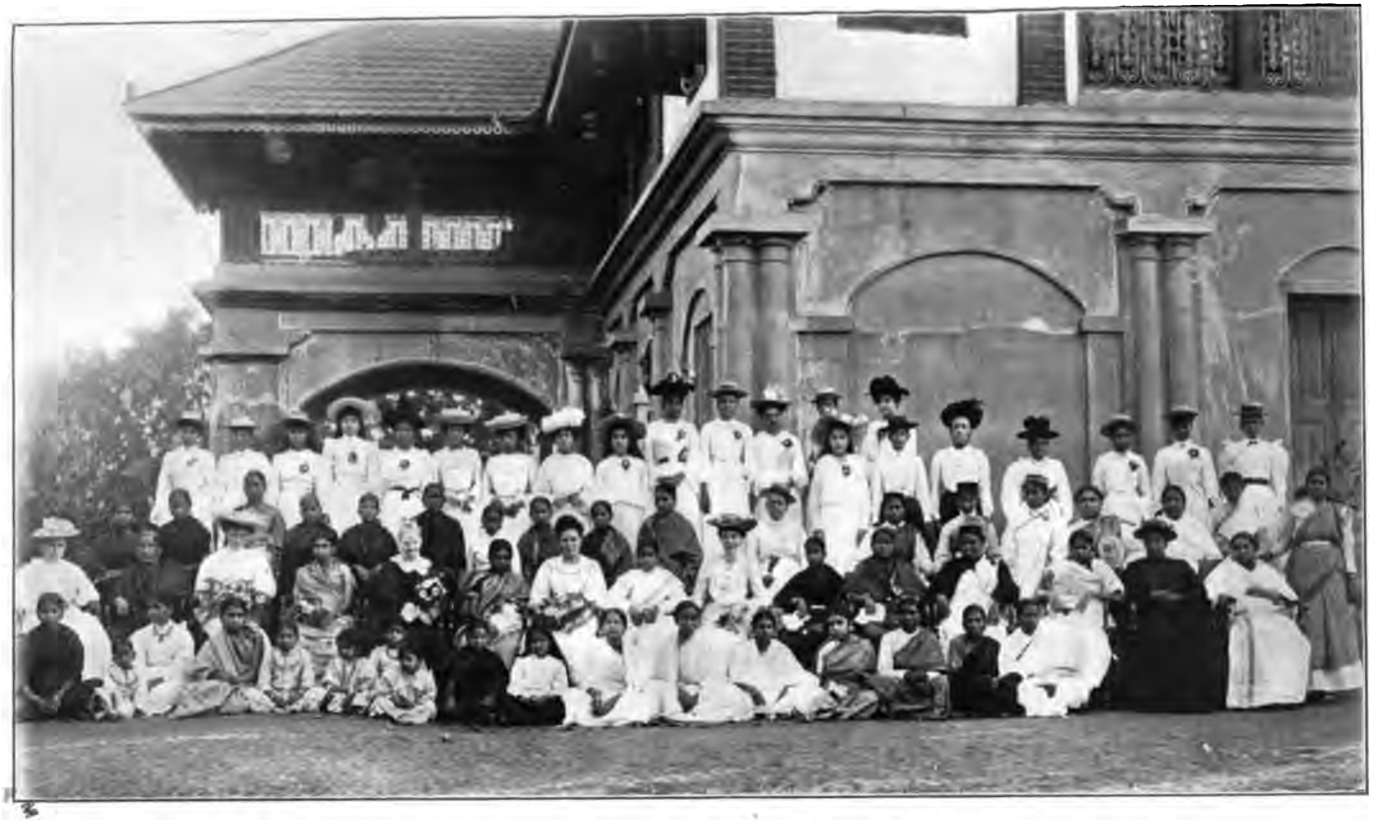
[1] Stock, "The History of the Church Missionary Society," vol. ii., pp. 235–261.

[2] Lovett, "The History of the London Missionary Society," vol. ii., p. 662.

[3] The clauses of the Proclamation dealing with the religious problems of the Indian Government are as follows: "We hold ourselves bound to the Natives of our Indian territories by the same obligations of duty which bind Us to all our other subjects, and those obligations, by the blessing of Almighty God, We shall faithfully and conscientiously fulfil. Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, We disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in anywise favoured, none molested or disquieted by reason of their religious faith or observances, but that all alike shall enjoy the equal and impartial protection of the law; and We do strictly charge and enjoin all those who may be in authority under Us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure. And it is our further will that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified by their education, ability, and integrity, duly to discharge."

[4] Cf. an article on "Missions and Government" in *The Church Missionary Intelligencer*, July, 1901, pp. 502–509.



The above gathering represents a new and promising feature in Indian social life—associations composed of native and foreign ladies, formed to promote friendly intercourse, and to advance educational plans for Indian women. There are many native Christians in the group. The scene may be regarded as a sign of the times in India.

FIRST ANNIVERSARY MEETING OF THE PALGHAT LADIES' ASSOCIATION, AT THE DEVA VILAS PALACE, PALGHAT, INDIA.

properly conducted effort on the part of private individuals, societies, and churches to Christianize India. "Sir Charles Aitchison, himself a devoted Christian," observes Mr. Stock, "and one of the most brilliant of Anglo-Indian rulers, remarks on the strangeness of the policy of Neutrality, as advocated forty years ago, 'looked at in the light of the practice of the present day, when officers of every degree take part in missionary meetings, and the highest in India, not omitting the Viceroy himself, lay the foundation-stones of mission schools and churches, and acknowledge from the public platform the indebtedness of the Government to the Christian missionary.' That is substantial victory; and it is due to the noble courage of the Christian men of earlier and darker days."[1] The same privilege of unofficial freedom in assuming an attitude of personal sympathy and coöperation with all voluntary private efforts to facilitate the progress of Christian enlightenment and social reform in India is exercised by native officials in the service of the Government. There are Christian converts in the more progressive sections of India who occupy high positions in the British service, and their personal influence in private life is weighty in behalf of the best welfare of Indian society.[2]

The function of the *panchayat*.

In connection with the existence of native Christian communities of considerable size in different parts of India, legal questions sometimes arise which can be settled locally. In Christian villages these disputes are often referred to the missionary, who in coöperation with the head men usually appoints what is known as a *panchayat*—a Board or Council of Arbitration, consisting of five persons—that evidence may be taken and judgment passed upon the case. This decision, with the endorsement of the missionary, is generally accepted, and thus the difficulty is adjusted without formal appeal to a government magistrate. Among some of the native Hill Tribes the aid of the missionary is occasionally sought by those in authority in settling troublesome legal cases. The same expedient of a *panchayat* is frequently utilized in such cases, as it is a well-known and popular method of seeking the solution of troublesome differences in Indian village communities.

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[1] Stock, "The History of the Church Missionary Society," vol. ii., p. 261.

[2] Cf. *The Chronicle* (L. M. S.), July, 1896, p. 166, for an account of the appointment of the Honorable M. S. Das to a seat in the Bengal Council; and *The Free Church of Scotland Monthly*, October, 1897, p. 248, for a statement concerning the appointment of the Honorable K. C. Banurji as a member of the Legislative Council of the Lieutenant-Governor of Bengal, representing the University of Calcutta.

Missionary appeals to the Government, and their good results.

Incidents involving direct appeals to the Government on the part of missionaries and native Christians might be mentioned, although such cases do not usually contemplate any change in the law, but rather the proper administration of existing regulations. In Travancore, as early as 1827, trouble arose because the low-caste population undertook to disregard the law which required that the women of the lower caste should refrain from wearing a garment covering the upper part of their bodies. As the Christian natives increased in number, the women naturally revolted at this ignominious requirement. About 1858, a bitter persecution of Christians arose, which was characterized by especially insulting behavior towards Christian native women. An appeal on the part of the missionaries secured the intervention of the Madras Government, and on July 26, 1859, Sir Charles Trevelyan issued a proclamation stating that there was no objection to Shanar women dressing in coarse cloth and tying it around their shoulders. Another proclamation, in 1864, extended this right to all the lower castes.[1] In the same Native State of Travancore, where there is a large Christian population, and also in other Native States of India, both missionaries and Indian Christians have at different times appealed to the government authorities to aid in securing for them the legal privileges enjoyed by the Christians of British India. The memorials to different viceroys on behalf of the Christian communities of India have not been without valuable results. The Rev. T. E. Slater (L. M. S.), of Bangalore, quotes the following sentence from one of the reports of a Secretary of State for India: "Missionaries have frequently addressed the Indian Government on important social questions involving the welfare of the native community, and have suggested valuable improvements in existing laws."[2]

The late Dr. Murdoch, and his "open letter" to Lord Curzon.

The late Dr. Murdoch addressed an "open letter" to Lord Curzon, at the time of the Delhi Durbar, urging that the Emperor should bestow as "Coronation Boons" upon India several important educational provisions, mostly in the line of industrial training, but specifying also the need of more attention in the curriculum of the state schools to hygiene, thrift, economics, ethics, the brotherhood of man, and to moral lessons through the medium of poetry and music.[1] *The Christian Patriot* of January 13, 1900, reports that the South India Conference forwarded to the Indian Government a strong resolution, calling attention to the unjust disabilities weighing upon Indian Christians in the Native States. The Madras Decennial Conference of 1902 took similar action by appointing a Committee to consider the status and needs of Christians in the Native States. The Madras Conference also constituted a Standing Committee to act on its behalf "by bringing to the notice of the Government and endeavoring to remedy any abuses that may exist in India, with reference to the liberties and legal rights of Christians."[2] The Indian Christian Association (Madras) and the Catholic Indian Association united in 1901 in an address to Lord Curzon, dealing with certain grievances which pressed heavily and with unfair discrimination upon the Christian communities. The appeal was successful, and *The Christian Patriot* of March 23, 1901, reports the passage of a Native Christian Relief Bill granting the requests presented.

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[1] Lovett, "The History of the London Missionary Society," vol. ii., pp. 167, 168.

[2] The Rev. James Sommerville (U. P. C. S.), of Jodhpore, expresses to the author his conviction that many of the most important acts of Indian legislation dealing with social reforms have been clearly "the result of Christian opinion and influence, and have had, if not their initiation, certainly the fullest support and encouragement, of Christian missions and missionaries."

Efforts to abolish some vexatious disabilities still resting upon Indian Christians.

According to Act XXI., of 1850, the legal disabilities of Christian converts in India were formally abolished, and the intent of the Queen's Proclamation of 1858 no doubt contemplated full relief to the Christian community; but practically these disabilities seem in many respects to elude the law, since Christian baptism, even in British India, and much more in the Native States, often involves many onerous vexations which appear to be beyond the reach of government control.[3] There are signs that the Indian Christians themselves, supported by missionary influence, will seek at the hands of the Government further legislation which may remove some of the more flagrant of these burdensome disabilities. The Act of the Legislative Assembly of the Madras Presidency, in 1900, adopting a law which releases Christian converts from some of the exactions of the Hindu Family System, is an illustration in point.[4]

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[1] *The Christian Patriot* (Madras), February 14, 1903.

[2] Report, pp. 74 and 156. A detailed account of the disabilities affecting Indian Christians is given in *The Christian Patriot* (Madras), July 2, 1904.

[3] Cf. article on "The Strategical Importance of Work amongst the Higher Classes of India," by the Rev. J. P. Haythornthwaite, M.A., in *The Church Missionary Intelligencer*, April, 1899, p. 267. Cf. also *Ibid.*, September, 1899, p. 785.

[4] *The Church Missionary Intelligencer*, August, 1900, p. 605; *The Gospel in All Lands*, August, 1900, p. 363.

Miss Cornelia Sorabji, and her appeals on behalf of the *purdahnishins*.

An interesting effort by Miss Cornelia Sorabji to secure a provision on the part of the Government for legal advice by lady advocates to the *purdahnishins*, or secluded ladies, of India, has attracted much attention in that country as well as in England. Miss Sorabji is a member of a distinguished family of Indian Christians, and is herself a lawyer, now practising in India, and having the degree of LL.B. from Bombay University. The disabilities of women behind the *purdah* often render them easy victims of any sinister purpose to ignore their legal rights. Miss Sorabji's appeal in their behalf is to have women lawyers appointed by the Government as official advisers or guardians in cases where there is need of legal help. The plan is the product of that sense of justice which is instinctive in the Christian mind.[1] Her appeal has not been without effect, as was shown by her appointment, in 1904, as Legal Adviser to the Court of Wards in Bengal. It seems probable that a like office will be created in other provinces.

The status of subject Christian races under Moslem law.

In Mohammedan lands the administration of justice has been dominated by the haughty and unsympathetic attitude of Islam towards subject non-Moslem races. Mohammedan law, embodying as it does the Islamic ideals of political and social life, is no doubt intended to be fair and just to Moslems, and, except for the corruptions and lapses of administration, it may be so regarded. On the other hand, just and creditable dealings with those outside the pale of Islam are not to be counted upon. In India Moslems are judged by the Islamic law, save as it is modified by British legislation. In Turkey and Persia—representative Moslem governments—the legal system of Mohammedanism prevails, except that in Turkey the Code Napoléon has been translated and adapted to use among the mixed populations of the empire. Church and State being closely identified in Turkey, the law of the reigning Sultan being absolute, and the legislative and executive functions being practically identical, every peril of absolutism is inevitable. Moslem theologians and judges, with certain chosen men of learning and distinction, form a sort of exalted council of the empire, with the designation of the Ulema, while above them in rank are the dual representatives of State and Church, known respectively as the Sudr-azam, or temporal head (corresponding to a

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[1] *The Times* (London), September 26, 1902; *The Imperial and Asiatic Quarterly Review*, January, 1903, pp. 69–78; *The Indian Ladies' Magazine*, February, 1903, pp. 251, 252. A further reference to Miss Sorabji will be found in Volume II., pp. 185, 186, 188.

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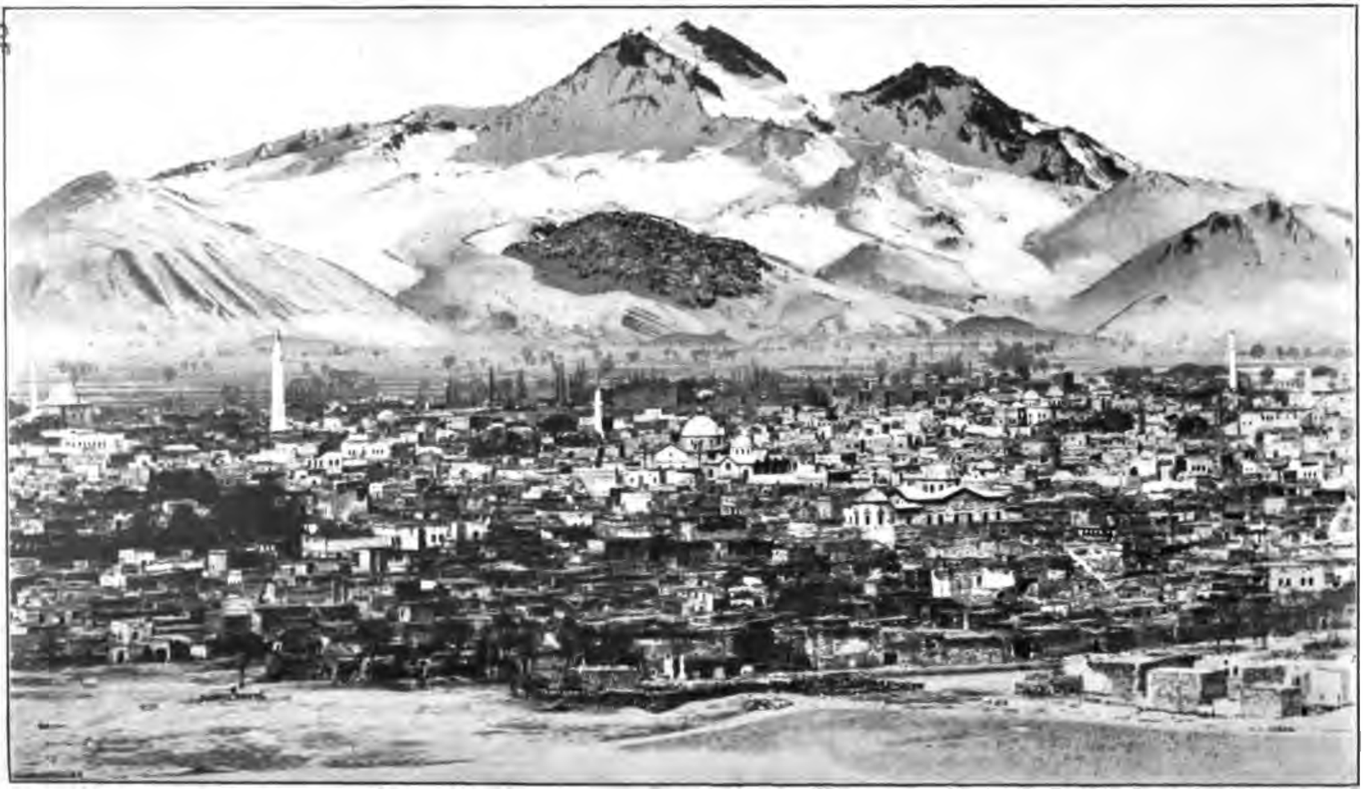

Winter View of Mount Argæus.

View of Cesarea (Kaisariyeh), Asia Minor.

Prime Minister), and the Sheikh-ul-Islam, or religious head, of the empire; everything concentrating at last in the Sultan himself, as the supreme ruler of State and Church. The Sudr-azam, or Grand Vizier, has his council of ministers acting as an imperial cabinet, and constituting what is known as the Sublime Porte; but they, as well as all provincial governors, are responsible to the Sultan. The existence of non-Moslem communities—religious rather than national—has made the administration of law a complicated and difficult feature of civil rule. To remedy in a measure the infelicities of this situation, where the population to any considerable extent is other than Moslem, mixed courts, with some non-Moslem members, have been established, largely as the result of pressure from without. The ecclesiastical rulers of Christian sects have also been utilized to maintain order and to dispose of minor legal matters in their respective communities. Foreigners, moreover, are under the system of extra-territoriality.

The unhappy condition of Christian races in Turkey.

In response to the pressures and demands of Christian Powers, the Ottoman Government during the past century has formulated numerous edicts, proclamations, and schemes of reform, and pledged itself in treaties and official documents to undertake a better discharge of its duties towards its non-Moslem populations. Some distinct progress has been made, which to a limited extent may be counted as permanent; yet outbursts of fanaticism are liable to occur at any time, and then nothing but passion reigns. The present state of Turkey, so far as any evidence of a capacity for administrative reform is concerned, is hardly better than it was generations ago. The crux of the whole situation is found in the overshadowing supremacy of the Islamic spirit and the chronic corruption of the Turkish administration. The subject Christian races especially, and to some extent the Moslem also, are the victims of a Government which, although primarily in the interests of Moslems, is without restraint or scruple in the arts of corrupt administration. The non-Moslem members of the courts, limited as they are in influence and numbers, are in actual practice frequently reduced to mere figureheads, unable to cope with the corruption which works invariably to the disadvantage of those not within the Moslem ranks. Another element of confusion is that the officials representing the Oriental Christian communities are not always men of probity and courage. In addition to this, the absence in all departments of the Government of any serious intention to adopt, except under compulsion, a policy of reform, whatever promises or pledges may have been given, makes the situation extremely discouraging.

dians which the United States has since undertaken. . . . The memorial which he drew up and presented to President Lincoln, in 1862, and his suggestions to Presidents Lincoln and Grant, are believed to have led to the appointment, in 1869, by General Grant, of the Board of Indian Commissioners. . . . In 1895, President Cleveland commissioned Bishop Whipple a member of this Board."[1]

The early efforts of Eliot.

As early as the middle of the seventeenth century John Eliot was not only an apostle of light among the Massachusetts tribes, but also their mentor and guide in civilized living. Under his leadership they sought to improve their social condition and adopt more orderly ways of government. It is related that Eliot "drafted a constitution for them, based upon the Mosaic civil polity, and the community made progress in self-government, as evinced by wholesome legislation and a good degree of executive fidelity."[2] Since then the upward steps of the Indian and the improvement of his legal and civil status have been due in no small measure to missionary effort, both in the United States and Canada. The list of those who have participated by long and patient toil in producing results of value would be too long to enumerate. Besides those previously mentioned, Bishops Horden, Bompas, and Ridley, of the Church Missionary Society, and Archbishop Machray are honored names in the history of Indian progress in Canada. The same may be said of Egerton Young and many other devoted missionaries.

The rights of citizenship secured to mission converts from among Indian tribes in South America.

Among the Chacos in Paraguay, a despised Indian people, towards whom the Government has shown little consideration, the South American Missionary Society agents have achieved results which have immensely bettered their social condition, and brought about a totally different attitude towards them on the part of the Government. Mr. W. B. Grubb, the Superintendent of the Chaco Mission, in an address, July, 1900, stated that the government authorities, in response to his appeals, had agreed to accept Protestant baptism as constituting a claim for full citizenship on behalf of natives. A few years previous to this the Governor of Concepcion, while on a picnic party, merely as a matter of merriment, had fired into a party of Indians, and killed a young native convert of much promise. Mr. Grubb

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[1] Merrill E. Gates, LL.D., in *The Missionary Review of the World*, January, 1902, pp. 41, 44. Cf. also Whipple, "Lights and Shadows of a Long Episcopate," *passim*.

[2] Thompson, "Protestant Missions, Their Rise and Early Progress," p. 61.

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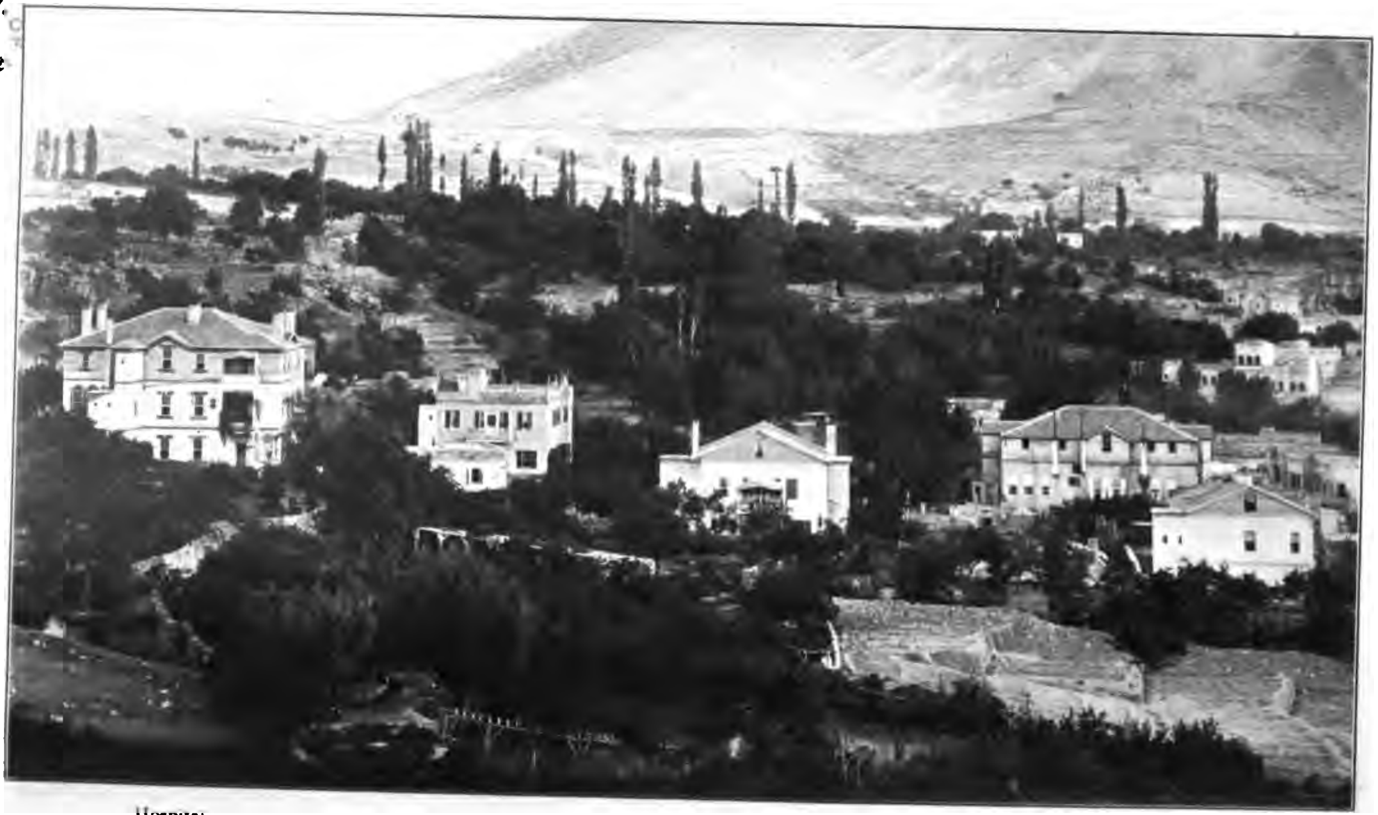

Hospital. Dwelling-houses. Girls' School. Dispensary.

MISSION BUILDINGS AT TALAS, NEAR CESAREA, ASIA MINOR.
(A.B.C.F.M.)

endeavored to secure justice, but was told by the judge: "My dear sir, we can do nothing in this matter. He is only an Indian; we are surprised that you should make such a fuss about a redskin."[1] It is an immense advance upon this state of things to have secured the privileges and the rights of citizenship to individuals of this formerly despised race. The time will come, let us hope, when the Indian people as a whole will be ready to assume creditably to themselves the responsibilities of civilized relationship to the State.

A larger liberty the result of missions in South America, Mexico, and the West Indies.

The services of Protestant missionaries in South America, apart from work among Indians, have resulted, so far as the civil betterment of the people is concerned, in the promotion of liberty, and the overthrow of papal control, long dominant in the political policy of the South American States. The conflict has been strenuous, and much of the success achieved is no doubt due to the coöperation of the friends of civil liberty among the Romanists themselves, who have revolted against ecclesiastical tyranny in civil affairs. In Brazil the Government to a considerable extent has cast off that yoke. In Argentina the State has assumed for itself important functions which the clerical party claimed as its own. In Chile the Rev. Dr. Trumbull was influential in securing enactments which have directly promoted the cause of religious liberty. In Ecuador the marriage laws and other ordinances have been changed in a way to break the exclusive domination of the clerical party; while in Peru the Congress not long since legalized the civil ceremony of marriage in a way which loosened the grip of the Papal Church upon the liberties of the people. Mr. F. J. Peters, a Protestant missionary, was in 1903 elected a member of the Municipal Board at Cuzco, a city from which in 1895 Protestants were expelled as outlaws.[2] In Mexico a new conception of the relationship between State and Church has been introduced, and both religious and civil liberty are guaranteed to an extent never known before in the history of that Romanized land. In the West Indies the public services of missionaries present a remarkable record—the names of Knibb, Burchell, and Phillippo will be recalled—and in some instances they have been asked by the Government to serve on various Royal Commissions.[3]

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[1] *The South American Missionary Magazine*, September, 1900, p. 208.

[2] *Regions Beyond*, March, 1903, p. 117.

[3] *The Missionary Herald of the Baptist Missionary Society* (London), March, 1903, p. 151. For a sketch of the services of Knibb, Burchell, and Phillippo, see Volume II., p. 311.

3. Aiding in the Renovation and Amelioration of Administrative Methods.—The enjoyment of liberty, the proper use of its privileges, and the recognition of the responsibilities which accompany it, are, as we have seen, important features of a ripened national consciousness. The same may be said of a true and sane patriotism, of just legal codes, and a high-toned and able judiciary. A creditable and rounded national life, however, implies other elements equally essential to complete its requirements. Supplementing the above as a necessary corollary is the important function of a wise, honest, and conscientious administrative system, which is confessedly indispensable to good government and national welfare. Liberty may be robbed of its birthright, patriotism may be humiliated and discouraged, good laws may prove but a mockery, and judicial integrity may become of little avail, if administrative methods are lax and corrupt.

Pure administration essential to good government.

If taxation, for example, is made an instrument of oppression, if the execution of the laws furnishes the opportunity for bribery and extortion, if robbery finds shelter behind legal forms, and if executive power becomes an instrument of fraud, favoritism, injustice, personal jealousy, or revenge, then liberty, patriotism, and wise legislation are all largely discounted in national experience.[1] It is plain that in this field of administration the scope of mission influence is greatly limited. It is not a sphere in which the missionary has, ordinarily, any direct call of duty or any legitimate function of service. He can touch such matters only by a process of indirection. Missions, for example, have nothing to do with imposing or regulating taxation in countries where they are established; that is the business of the governments in control. All that can be expected or hoped for through missionary influence is simply in the line of suggestion or friendly intervention, with a view to promoting justice and mitigating abuses.

Administrative methods not subject to missionary revision.

It is an axiom of our constitutional freedom that taxation without representation is political heresy. In the despotic systems of the East, however, taxation merely without representation would be a mild offense; the real status of affairs is apt to be taxation without either sanction or consent, in defiance of all just regulation, at the will of official peculators, for purposes which would never command the suffrages of the people, and at a rate which is not only arbitrary but ruinous. These features, however, objectionable as they may seem, by no means exhaust the causes of complaint on the part of long-suffering peoples. Illegal administration, arbitrary methods, and wholesale sequestration by officials, usually add heavily to the burdens of the tax-payer. In China it is estimated that out of every three taels paid to the tax-gatherer not more than one reaches the government treasury. The statement of a Chinese gentleman (quoted in one of the English Consular Reports) bearing upon this subject, if not mathematically exact, is perhaps under the circumstances pardonable: "If all the bamboos in China," he declares, "were made into pens, there would not be enough to write the frauds the Salt Tax involves." [1]

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[1] The prominent aspects of Oriental maladministration have been treated somewhat in detail in Volume I., pp. 253–274.

Taxation a facile instrument of oppression.

In India, before the advent and systematic establishment of British rule, taxation was like an octopus grasping the people at every vantage-point which ingenuity could suggest. Torture was, moreover, a handy expedient at times for exacting payment.[2] British rule has brought orderly administration, and studied moderation in tariff exactions, so that at present taxation in India is graded to meet both the resources and the requirements of the country.[3] Siam is not burdened by heavy taxation, nor are excessive imposts the rule in Japan, although the rapid increase of national expenses in the latter country may ere long prove very costly. Korea is picketed with internal tax-stations where transit and other dues are levied, usually by corrupt and pilfering petty officials. The *ajün* is the official agent of the State in collecting taxes, and an army of them are scattered throughout the country. It is a hereditary office with a small salary, which is usually supplemented, not necessarily out of the pockets of the people, but

Excessive taxation often aggravated by bad administration.

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[1] The Chinese Budget is more or less chaotic, and defies systematic formulation. Mr. E. H. Parker, in his volume on "The Population and Revenue of China," states the revenue as 101,567,000 taels (say $71,000,000). If collected by regular and honest processes, this would not mean a severe tax rate.

[2] See article by Mr. Robert Sewell, late of the Madras Civil Service, in *The Imperial and Asiatic Quarterly Review*. October, 1897.

[3] "British Rule in India," by the Rev. J. P. Jones, D.D., of Madura, in *The North American Review*, April, 1899, page 467; cf. also "Is India becoming Poorer or Richer?" in "Papers on Indian Social Reform," Madras.

rather out of the revenues due to the Government. Illegal taxation has long been a vexatious and arbitrary burden, which, although remedied on paper by various imperial edicts, still remains unabashed, aggressive, and not readily amenable to law.

In those sections of Africa which are directly or indirectly governed by foreign Powers a favorite method of collecting revenue from native tribes is by what is known as the Hut Tax, supplemented usually by a poll-tax and by a tariff on passes to leave or enter the colony. Natives pay a certain tax upon the huts or houses which they own or occupy. This is not a popular method of taxation among the people, and it is sometimes strongly opposed by them. The irritation it caused was ostensibly the occasion of what was known in 1898 as the Hut Tax War, in Sierra Leone. The revolt, however, seems really to have arisen out of the discontent of slave-trading natives who resented the suppression of the slave-traffic on the part of the British Government. The Hut Tax merely served as an excuse for the uprising, the blow in reality being aimed by heathenism at the encroachments of civilization, and with a view to the reëstablishment of heathen customs and inhumanities.

The tax banditti in Turkey and Persia.

In Mohammedan lands taxation is generally an elaborate system of robbery enforced with relentless stringency. The tax-gatherer assumes the rôle of an official bandit who raids entire villages in Turkey or Persia, the Government having sold to him for a lump sum the right to collect the taxes. With governmental authority to support him, he then seizes the village by the throat, and demands not only the price he has paid for the ownership of the tax returns, but a much larger total as his profit on the transaction.[1] Missionaries have often tried in unofficial and friendly ways to moderate these exactions, but with little result, save in rare instances.[2]

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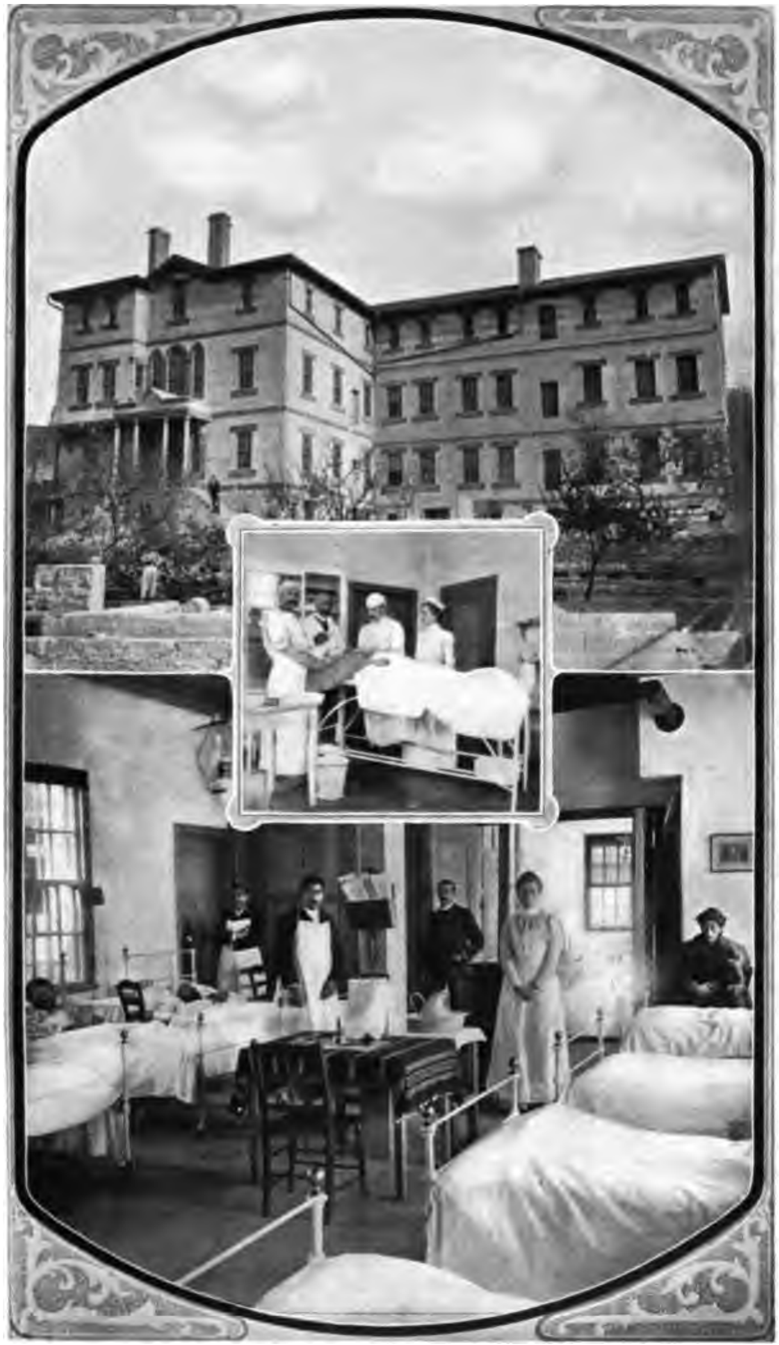
[1] "Reports from the interior of Asia Minor state that the Armenians are suffering severely from the oppression of tax-collectors. It is chiefly in the matter of the military exemption tax that these officials are at present exercising their zeal. Not only are they claiming arrears of the tax for the last eighteen years, but they refuse to take into account the thousands of Armenians who perished during the massacres, or fled the country in consequence of those events, and demand from each village the same contribution as before the disturbances. A missionary who arrived recently from Angora said that the arrears of taxes claimed by the authorities in that town alone were more than ten times the value of all the real property." —*The Mail* (London), November 5, 1902.

[2] Cf. article on "The Macedonian Caldron," by Dr. H. O. Dwight, in *The Missionary Review of the World*, May, 1903, pp. 332, 333.



UNIV. OF MICH.

The Hospital Building.

The Operating Room.
(Dr. Wilfred M. Post operating.)

Interior of Male Ward.
(Dr. Wilfred M. Post standing near the stove.)

Scenes at the Talas Hospital, Cesarea, Asia Minor.

Missionary interference avails little.

It thus becomes sufficiently apparent that the missionary, in dealing with such a difficult matter, not strictly within his sphere, must be prudent, and exercise a wise self-restraint. Here and there he may by respectful protest exert some personal influence in behalf of justice, and may succeed in somewhat moderating excessive greed. Where irresponsible agents are heaping up the spoils for their own personal benefit, he can sometimes curb rapacious plunder by threats of complaint and exposure. In China he may insist that the taxes in support of idolatrous rites, from which his converts are properly and happily immune, shall not be illegally exacted. In Korea the Christian communities themselves seem to be possessed by a spirit of independence which prompts them to resent exorbitant imposts. Dr. H. G. Underwood, of Seoul, mentions a certain district in which "illegal taxation is almost unknown, because the Christians will not submit. They are extremely careful to obey all the laws; they see to it that their taxes are paid earlier than those of any other people, but when it comes to illegal taxation they draw the line, and refuse to pay it." The whole subject of taxation is one which the missionary can touch only at arm's length, and then not without caution and tact. The reformation through moral agencies of the traditional fiscal methods of a corrupt and rapacious government is a task which calls for unbounded patience and wisdom, if indeed it is found to be at all possible. It is one of the last points of surrender, which is yielded only when the moral or political pressure of the popular will is able to assert itself.

Missionaries cannot be mentors to those in authority.

Then again, with reference to the many forms of official corruption, which are quite apart from the sphere of influence occupied by missions, little can be accomplished by any attempt at interference on the part of the missionary. That corruption is characteristic of official methods in the East is notorious, but missionaries cannot assume the rôle of mentors to those in authority, nor can they venture to intrude their advice, except in a friendly spirit of suggestion. Missionaries can, and do sometimes, defend themselves and their charges from arbitrary abuse of power, and thus are enabled occasionally to thwart schemes of plunder and oppression. Official corruption, however, does not reveal itself alone in attempts to mulct or steal. It often manifests itself in a malicious, revengeful, and cruel use of power, in deception, fraud, favoritism, and unjust discrimination, in selling itself as the tool of vicious and malignant designs, in false imprisonment, in defeating justice, in inflicting injury in the name of law, and sometimes in savage and merciless persecution.[1]

The presence and friendly appeals of resident missionaries are often of value.

The good results which now and then follow a friendly and respectful appeal to an official on the part of a missionary, in the interests of justice, accompanied by genial and tactful personal pressure, are often more valuable than any that might be obtained by strenuous official intervention. The Rev. Thomas C. Fulton, M.A., a missionary of the Irish Presbyterian Church at Moukden, Manchuria, writes: "Another feature of hopefulness is the relation in which we stand to the officials. Vast changes have taken place even within the past ten years—so great indeed that it is difficult to realize what splendid opportunities they have put in our way. The majority of the officials are friends, not through fearing political entanglements, but through extended knowledge of our real aims and objects, and a clear apprehension that we can do and are doing much to help them in their difficult task of securing good government. . . . Officials are naturally exclusive; it is not easy for them to be otherwise, and, living as many of them do by fraud, it is difficult to work themselves out of their false position; but they are getting more and more amenable to reason, and even the highest among them no longer think it beneath their dignity to receive a friendly visit from a missionary, or to communicate freely with him by letter couched in terms of respect." The very presence of missionaries known and revered by the people, and representing as they do moral principles and ethical standards of conduct which command the respect and admiration of a community, often puts a check upon the more flagrant excesses of corrupt officials. They become abashed, and sensible of the power of that public reprobation of official iniquity which makes itself felt sooner or later in a community where a missionary permanently dwells. We may quote in this connection from the Rev. Robert Evans, of the Welsh Calvinistic Methodist Mission in Assam, as follows: "In many places the missionaries are the only check to all these enormities, and they are a very material restraint to them in many cases. Wherever they are, they are direct antagonists to these things, because they set their faces against them, and denounce and expose them whenever they come across them. People who live in out-of-the-way places in this country come to us to beg of us to establish schools in their villages, not at first because they appreciate education, but to act as a check upon flagrant iniquities which are constantly and unblushingly committed around them." Shameful outrages by European traders, including Belgian officials, in the Upper Congo region, have been reported by missionaries, it is to be hoped with some good results. Unfortunately, in this case, the official turpitude implicates and is chargeable to those of whom better things might be expected.[1]

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[1] Statements concerning the corruption of official life in Eastern lands, and among Mohammedan rulers, could be multiplied were it necessary. Cf. Volume I., pp. 268–274.

Korean Christians not an easy prey.

In Korea credit is due to the native Christians themselves, who exhibit a remarkable spirit of independence when confronted with official dishonesty. The native press, largely an outcome of missions, is a power in exposing such rascality. Dr. H. G. Underwood informs us that "Many of these native papers do not hesitate for a moment to publicly report official corruption, and to call upon those higher in authority to put an end to it. The Christians not only look out for themselves, but strive to help others who are oppressed by the officials. We do not encourage this, yet much is done by native Christians in calling the attention of higher officials to the corruption and petty tyranny of the underlings."

Extortion and blackmail favorite methods with rapacious officials.

Extortion and robbery on the part of those in authority may be fitly classed with official corruption; yet it is such a distinct phase of the subject that it is worthy of special notice. Rapacious officials find extortion such a convenient mode of procedure, and can so cloak it under the guise of law and authority, that it becomes with them a favorite method of gathering in and appropriating the spoils of office. On the other hand, it involves such flagrant misuse of power, such reprehensible injustice, and such open iniquity, that missionaries, in protesting against it, can often appeal to indisputable standards recognized by all as legally binding. The defense and rescue of the victims of official blackmail can thus be facilitated as well as justified.

A land where it is dangerous to be successful.

Perhaps there is no country where extortion on the part of officials has been so prevalent as in Korea, where it is dangerous for an ordinary man to be successful in any line of industry or commercial enterprise. He at once becomes a marked individual in the eyes of the rulers, and a process of prompt and unsparing blackmail is instituted, sometimes from different directions at the same moment, representing enterprising officials, each one anxious to get ahead of the other in extorting blood-money from the unfortunate victim. This process of executive robbery puts a disheartening embargo upon all incentive to business enterprise. The man who has the energy to accumulate realizes that he will be called upon promptly to divide, and in the end distribute, his gains among a crowd of greedy, blackmailing office-bearers.

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[1] See *The Anti-Slavery Reporter*, October, 1901, pp. 183–185.

The perils of a lawsuit in China.

Another flagrant example is China, where, from petty village officials to the higher ruling classes, including even judicial functionaries, extortion is practised with little, if any, restraint. The Chinese dread above all things a lawsuit, since it only serves to turn loose upon them a pack of harpies. No proverb is, in fact, better known, or more sagely quoted, in China than the saying: "In the next world keep out of hell, and in this world keep out of a *yamen*." In ordinary village life, where local officials have control, a round of extortion seems to be almost like an unwritten law backed by precedent, and submitted to by the victims as something beyond remedy.[1] The internal transit dues, known as the *likin*, give occasion also for endless extortion along all the routes of trade. The abolishment of the *likin*, so far as foreign trade is concerned, has relieved foreign commerce of an incubus. Unfortunately for domestic and local trade, the burden must still be borne, to the disadvantage of Chinese merchants and traders.

Successful missionary appeals on behalf of the Pariahs.

In India, in spite of British control, the people are often the victims of extortion on the part of native officials. The illegality of this, however, gives a powerful leverage for any protest, and insures redress if the case can be proven before the higher authorities. Unfortunately, the Pariahs are usually the victims, in whose behalf it is extremely difficult to overleap the barriers of caste and appeal for reparation above the subordinate courts of justice and the ranks of village officials. In some instances missionaries have felt so keenly the gross injustice often meted out to this class that they have interested themselves in securing fair treatment. Reporting a case of this kind, a missionary writes: "At first sight it seems as though these [matters] lie out of the province of the missionary, but in reality persecution and injustice drive these poor men to us, and what we do for them—little as it may and often must be—is the beginning of work that often ends in their becoming Christians."[2]

Another species of extortion to which the natives of India are

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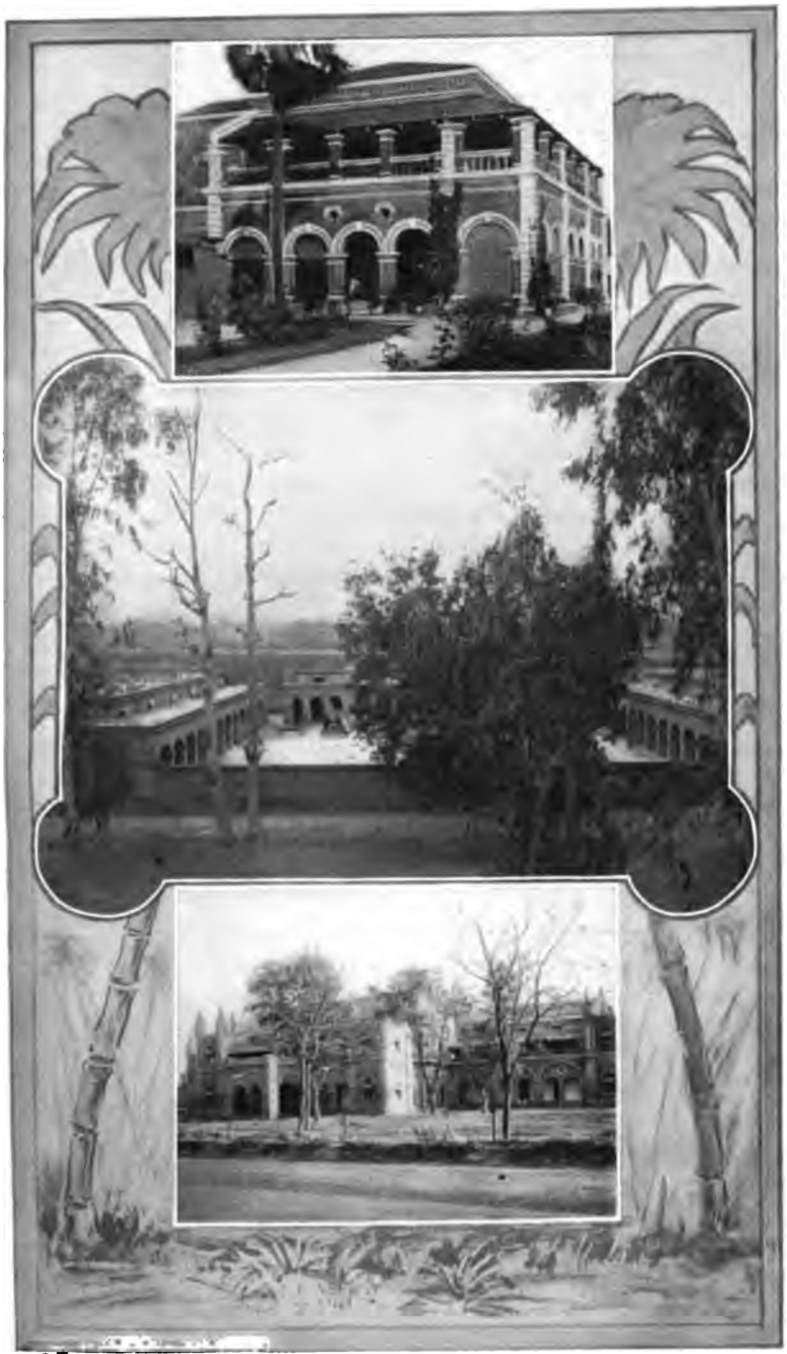
[1] Smith, "Village Life in China," p. 230; cf. also Volume I., p. 256.

[2] The Rev. A. C. Clayton, in *Work and Workers in the Mission Field*, January, 1900, p. 22.



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Sara Seward Hospital, Allahabad.
Hoshyarpur Orphanage.
Mary Wanamaker Girls' High School, Allahabad.
(The gift of Mr. John Wanamaker.)

Education and Philanthropy in India.
(P.B.F.M.N.)

exposed is due to the greed of the money-lender,[1] who often exacts an exorbitant interest, ranging from twenty to fifty per cent., and in some instances even as high as seventy per cent. The needy peasant enters the toils of the extortioner under conditions which do not seem very menacing at first, but gradually he gets deeper and deeper into the entanglements of the cumulative process of piling up his indebtedness, until finally he is hopelessly burdened with debt, at an excessive, indeed ruinous, rate of interest. Remedial measures on the part of the Government appear as yet to be ineffective, and no relief seems possible except by a system of Agricultural Banks, which has already been established, and may in time be much extended.[2] In the meanwhile the attention of missionaries has been turned to the subject, and the South India Missionary Association, in its Conference of 1900, adopted a resolution, the text of which is as follows: "That in view of the fact that our Christian people in common with others are often greatly oppressed by the extortion of money-lenders, and would benefit by the existence of some form of Agricultural Bank, the South India Missionary Association be requested to appoint a committee to inquire whether it would be possible to establish, under the auspices of the joint missionary societies, some such institution, to be managed on purely business principles, and to be directed by Christian laymen." In the report presented by this committee the movement is justified on the ground that it is reforming and educational, and an encouragement to thrift, as well as a method of providing moderate capital to be used by natives for productive purposes.[3]

The extortionate greed of the money-lender in India, and a proposed remedy.

Blackmail and extortion in Africa are ancient wrongs, identified with such evils as the slave-trade, plundering expeditions, cannibal forays, the exaction of compulsory labor, and the enforcement of tribute in the shape of trade commodities. Unfortunately, some of the most flagrant and shocking examples of iniquity in recent years are to be credited to the avarice and cruelty of European traders or administrators. Happily, this is true only in certain instances, which may be regarded as exceptions to the general course of foreign administration in Africa. The Belgian authorities in the Congo Free

Extortion and cruelty in the Congo Free State.

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[1] Cf. Volume I., pp. 289-292.

[2] Cf. article on "Agricultural Banks, or Coöperative Credit in India," by Mr. C. W. Whish, in *The Imperial and Asiatic Quarterly Review*, July, 1902, pp. 48-60.

[3] Editorial on "Mission Agricultural Banks," in *The Christian Patriot*, Madras, July 20, 1901.

State seem to have rioted for years in a despotic exploitation of the natives under their rule. So despicable has been their treatment of helpless Africans, and so outrageous their cruelties, that one would gladly regard such deplorable incidents as wholly incredible. The evidence, however, is not to be ignored in its definiteness and cumulative array. An article by Mr. H. R. Fox Bourne, on "The Congo Free State," in *The Imperial and Asiatic Quarterly Review*, July, 1901, relates, in terms of moderation and convincing accuracy, the story of the scandalous administration in the Congo State since the Berlin Conference of 1884-85. We cannot undertake to repeat in any detail the monstrous evils that are there brought to light.[1] For present purposes our attention may be fixed upon the fact that in 1896 six missionaries were selected to serve on "a permanent commission charged with the protection of natives throughout the territory of the State." This commission has made repeated efforts to expose abuses and suggest remedies, but so far with little practical result.

A vigorous missionary indictment of administrative iniquity.

Some of the glaring facts were revealed in a letter from the Acting Head of the American Presbyterian Mission in the Kassai District, addressed to His Majesty Leopold II., King of the Belgians, who is the sovereign ruler of the Congo State. These outrages, let it be noted, were reported as occurring among a pacific community of natives who have enjoyed missionary privileges, and had cast off many of the barbarous features of their former life. The letter is too long to quote entire, but among the acts of cruelty mentioned were: "plundering, murdering, burning neighboring villages, and capturing slaves." The letter of protest further states that "the people of these villages are absolutely innocent and harmless. Their only crime is that they are unarmed, and consequently cannot resist these bands of plunderers and murderers, armed and sent out by your State officers for the ostensible purpose of collecting tribute."[2] The letter goes on to relate in detail unrestrained outrages, cruel mutilations, and enormous extortions, all of which were committed, as was shown, with the connivance and under the authority of Congo State officials, who despatched upon these marauding expeditions irresponsible native soldiers, known as Zappo-Zaps, over whom no proper restraint was exercised. The document is dated October 21, 1899, and signed by the Rev. W. M. Morrison, representing the Mission in the absence of the Rev. D. W. Snyder. These armed Zappo-Zaps were sent out by the State to collect tribute for the Government. They are the great slave-dealers of that section, and are a terror to the whole region; and all this while the Congo State is supposed to be making efforts to suppress the slave-trade! The entire business may be described as a system of brutal extortion, the tribute demanded being rubber, ivory, and slaves, or, as alternatives, death, torture, mutilation, destruction of property, and other nameless outrages.

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[1] Cf. a paper on "The Outlook in the Congo Free State" presented by the Rev. Thomas S. Barbour, D.D., at the twelfth annual "Conference of the Officers and Representatives of the Foreign Missions Boards and Societies in the United States and Canada, held in New York City, 1905," and published in the Report of the Conference.

[2] Cf. also *The Missionary Review of the World*, October, 1903, pp. 764-767, and *The Independent*, December 3, 1903, pp. 2865-2867.

Extortion plus massacre and torture the Belgian interpretation of the Berlin pledges.

The letter was based upon special investigations made by the Rev. W. H. Sheppard, F.R.G.S., and among the sickening sights that he reported having seen were numerous massacred victims; in one instance he counted eighty-one hands cut off and drying over a slow fire. These, it was said, were to be taken back to the State post at Luluabourg, from which the marauding forces had been sent.[1] Later investigations by a Commission of Inquiry, composed of M. Janssens, Baron Nisco, and Dr. Schumacher, aided by Mr. J. H. Harris of the Congo Balolo Mission, confirmed as substantially true the worst features of the indictment against the Belgian authorities in the district to which their report was limited.[2] These occurrences, it is to be noted, are in direct contravention of one of the explicit stipulations of the Berlin Conference of 1884–85, to the effect that the Congo Free State authorities should safeguard and promote "the moral and material welfare of the indigenous populations." An iniquitous system of tribute demanded from the natives, on the basis of exclusive privileges of exploitation by the Congo State, and to enhance its direct profits, has seemed to extinguish all consideration for the native populations. It is of little avail that missionaries seek to defend the latter or rescue them from their sad predicament.[3] The European govern-

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[1] *The Imperial and Asiatic Quarterly Review*, July, 1901, pp. 92–95.

[2] See a full statement of the work of the Commission in *The Anti-Slavery Reporter*, March-May, 1905, pp. 54, 55.

[3] "At a Conference of Protestant Congo Missionaries of various societies, held at Stanley Pool in January, 1904, the following Memorial to His Majesty King Leopold was agreed to for presentation to the King by the Governor-General of the Congo State, viz.: —

"'To His Majesty King Leopold II., Sovereign of the Congo Independent State.

"'Sire,— We, the members of Protestant Missionary Societies carrying on work ments who were parties to the Berlin Conference alone can intervene in any effective way. There is assuredly abundant reason, on the basis of humanitarian duty, for them to insist that outrages in violation of a formal article of that Conference should no longer be tolerated.

How missionaries "spoil the country for other white men."

Another incident relating to a neighboring section of Africa, but pertaining to the misdeeds of individual traders rather than to those of government agents, may be mentioned. The Rev. Donald Fraser, of Livingstonia, gives an account of the high-handed and murderous methods of a European trader, who attempted to extort cattle and other valuable possessions from the natives without proper remuneration. Mr. Fraser narrates how, through his intervention, the man was brought to book, formally tried, and sentenced to pay a heavy fine, together with proper compensation to those whom he had robbed, and to the relatives of those whom he had murdered. He was subsequently expelled from the region. This man was heard to remark after his conviction: "These missionaries are a curse to the country. They are spoiling it for other white men."[1] The tilt of the Rev. James Chalmers with the syndicate of land-sharks in New Guinea (see page 294 of this volume) would no doubt call forth a similar criticism of his efforts in seeking to protect his native friends from the wiles of the spoiler.

Taxation, corruption, and extortion cover a large part of adminis-

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in the Congo Independent State, and at present gathered in conference at Leopoldville, on January 30th, 1904, while thankfully recognising the benefits which have accrued to the natives of the country in several districts from the Government of your Majesty, beg respectfully to draw your Majesty's attention to certain recent matters which have been brought under our notice by members of this Conference concerning the terrible treatment of the natives, chiefly in the districts of Bangala and Equator. The points to which reference has principally been made are the oppressive taxation and the barbarous methods of collecting the rubber.

"'Solely on behalf of the natives, in whom we are deeply interested, and in view of the alarming death rate in these districts, we sincerely pray that your Majesty may order such changes to be effected as will result in the amelioration of the unhappy condition of these your Majesty's subjects.

"'Signed on behalf of the Conference, Chas. H. Harvey, chairman; J. R. M. Stephens, secretary; W. B. Frame, assistant secretary.'

"Societies represented at this Conference: American Baptist Missionary Union, Swedish Mission Society, American Presbyterian Congo Mission, English Baptist Missionary Society, Congo Balolo Mission, Foreign Christian Missionary Society, Christian and Missionary Alliance."—*The Missionary Herald of the Baptist Missionary Society* (London), June, 1904, p. 306.

[1] *The Missionary Record of the United Free Church of Scotland*, April, 1901, pp. 156–158.

trative irregularities, but much more could be said about personal favoritism, legal injustice, laxity in dealing with crime, negligence in enforcing the laws, and gross abuses of executive power. Tactful and friendly intervention is almost the only avenue open to the missionary in seeking justice or redress for those in whose behalf he may consider it to be his duty to intercede. Fortunately, he is often able to render valuable help in this way, as well as by wise and vigorous appeals to recognized law and the acknowledged principles of equity.

A better class of native officials supplied by mission institutions.

4. ELEVATING THE STANDARD OF GOVERNMENT SERVICE.—Any attempt to reorganize traditional methods of administration in Oriental countries must be futile until the quality of the government service can be improved. There can be no genuine reform unless men of integrity and executive force can be found, who are available to serve as the promoters and agents of a reform programme. New empires and states have again and again been created on paper in the Oriental world, but these evanescent ideals could not be realized through the agency of old-school administrators whose spirit was intolerant of change. The function of missions in educating and training public servants who shall become efficient executive instruments of social and political progress is, therefore, well worth our study. Eastern governments dominated by unprogressive officialism have found such men invaluable, and indeed indispensable, when any change for the better was seriously proposed. So far as native talent is concerned, the educational institutions of modern missions have been largely the source of supply for men of progressive instincts and moral earnestness.[1]

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[1] "When it was said in the fourth century, what none dare repeat to-day, that the doctrine of Christ is adverse to the interests of States and insufficient for the needs of society, Augustine could rightly answer, strengthening his position by an appeal to facts: 'Let those who profess that the Christian religion is hostile to the Republic, give us military men, provincials, husbands, parents, sons, masters, servants, kings, judges, and administrators equal to those that Christianity has formed. Instead of resisting this doctrine, let them rather own, that if all obeyed it, it would powerfully increase the prosperity of the Republic.'" — Schmidt, "The Social Results of Early Christianity," p. 287.

The spirit of Christianity has touched Japanese statesmanship.

In Japan, as has already been noted in previous sections, several of her most valued leaders of the modern era are men who have come more or less into personal touch with the missionaries, or have been trained under missionary auspices. Count Okuma, a former Premier, and a virile advocate of the constitutional development and higher progress of his country, and two sons of Ex-Premier Iwakura, were among the pupils of Verbeck.[1] Iwakura, the Premier, was an intimate friend of Verbeck, and Baron Komura, Minister of Foreign Affairs during the critical period of the war with Russia, and one of the Peace Envoys to the United States in 1905, was a pupil of Dr. Griffis. Viscount Hayashi, Minister to England, was an inmate of Dr. Hepburn's home for several years. It is indeed suggestive to note in the case of such men as Count Okuma, Count Inouye, and Marquis Ito, who rank among the master-statesmen of Japan, that while they may not be classed as professing Christians, yet their lives have been largely influenced and molded by contact with Christian teaching, and their statesmanship is characterized by profound respect for Christian ethics, and an open recognition of the value of Christianity as an efficient factor in social progress and a helpful ministry to national exaltation.[2] The moral victory of Japanese magnanimity in the terms of peace finally agreed upon in 1905 with Russia is at least illustrative of the Christian spirit and example, even though a close analysis of motives may not reveal that it was consciously inspired by adherence to Christian aims. Its value as a historic precedent is worth more to the world, and, we may say, to Japan herself, than millions of indemnity.

Many leading men have been pupils of missionaries.

Prince Tatsu Iwakura, son of the former Premier, and a friend of the Emperor, was educated at New Brunswick, New Jersey, and at Oxford, England. Mr. Hattori Ichigo, recently nominated by the Emperor as a member of the House of Peers, was graduated at Rutgers College. Mr. Uchida Taguchi was a member of the "Kumamoto Band"—a group of young men who, as early as 1873, pledged themselves to accept Christianity, and endured severe persecution on

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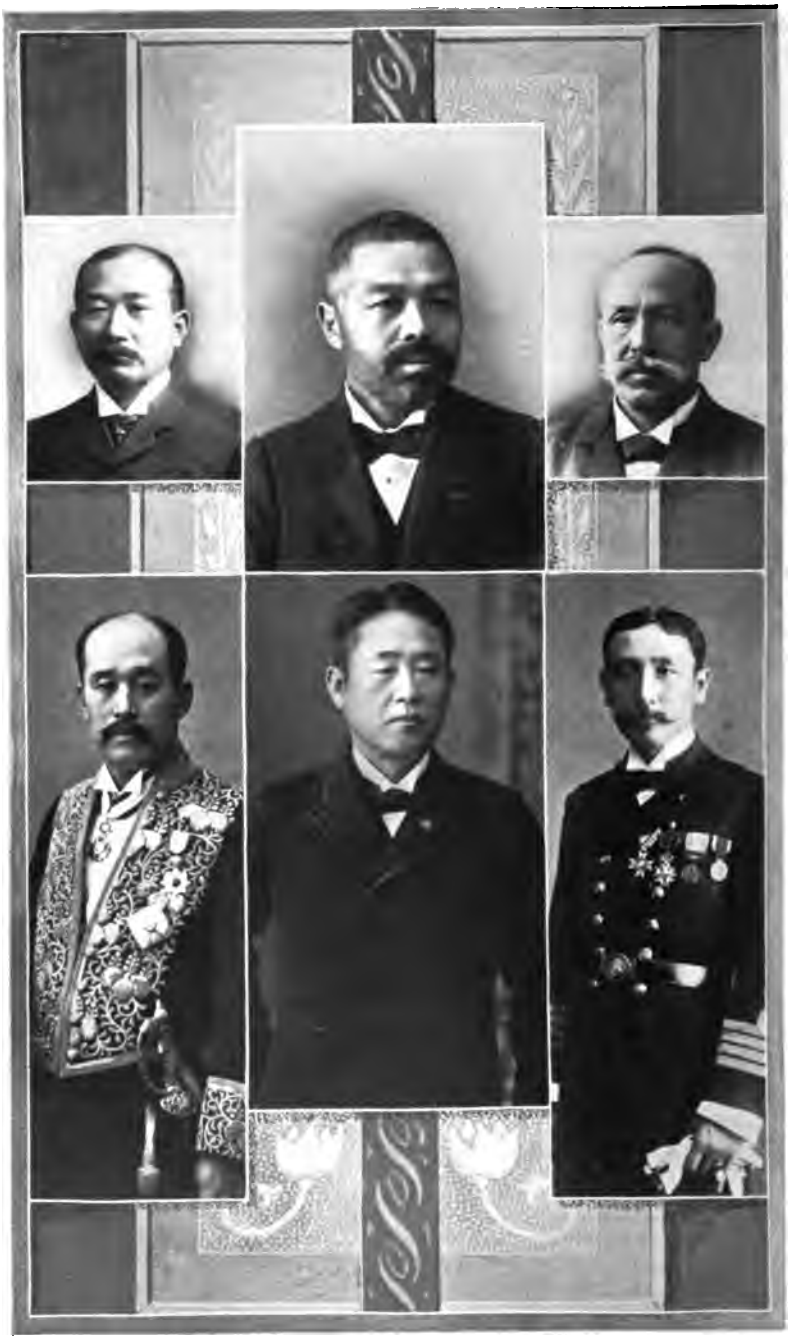
[1] The notable influence of this remarkable missionary in shaping the recent political changes in Japan, and in training many of the most influential of her modern statesmen, is repeatedly referred to by Dr. Griffis in his Biography of Verbeck. Cf. "Verbeck of Japan," pp. 17, 125, 132, 256, 282, 292. For a sketch of Count Okuma, see *The Independent*, January 10, 1901, p. 91.

[2] See article by Dr. Griffis, on "The Father of the Japanese Constitution," in *The Congregationalist*, October 12, 1901.



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Rev. K. Ibuka,
President of the Meiji
Gakuin.

Mr. T. Ando,
President of the Temperance Society.

Hon. Sho Nemoto,
Reform Party.

Hon. K. Kataoka,
Late President of the
Lower House of Diet.

Rev. G. Honda, D.D.,
President of Aoyama
Gakuin.

Admiral Uriu,
Japanese Navy.

A GROUP OF JAPANESE CHRISTIANS.

that account. Mr. Taguchi is now considered one of the leading authorities on finance in the empire. The Hon. Shimada Saburo, a stalwart friend of progress, and an aggressive foe of social immorality, was a pupil of Dr. S. R. Brown. Baron Otori, a celebrated general of the Restoration, and afterwards Minister to China and Korea, was also a pupil of Dr. Brown. It is said that at the beginning of the Meiji Era, in 1868–69, not a few of Dr. Brown's pupils were in office, and that "on the deck of the new Ship of State he could recognize at least a score."[1]

When the new Parliament was opened in 1890, out of three hundred representatives chosen to sit in the Lower House, fourteen were Christians. The three hundred members selected three men whose names were sent to the Emperor, that he might choose one who should be Speaker of the House. Among the three named was Mr. Nakashima, a member of the Presbyterian Church, whom the Emperor honored by selecting as the first President or Speaker in the parliamentary history of Japan. In 1896 the Liberal Party, then in political control, was under Christian leadership. In 1897, the Rev. A. D. Hail of Osaka wrote to *The Independent* concerning Japanese Christians: "They are found in the postal service, the police force, the corps of telegraph operators, and in various lighthouses. They are employed by the Government on account of their moral character. Their abstention from the drink habit and other vices commends to official favor in those employments where great responsibilities are involved. 'They are safe men to have around,' as one lighthouse keeper expressed it."[2] The Rev. H. Loomis, in his Record of the Bible Societies Committee for 1898, says: "It is reported that in the police force in Tokyo alone there are one hundred Christians."

Christian profession no bar to government positions.

The President of the Lower House of the Japanese Parliament in 1898, who has since been thrice reëlected to that high office, was the late Hon. Kenkichi Kataoka, an elder in the Presbyterian Church. He was made a member of the first Diet in 1890, and was reëlected continuously, so that his duties as a legislator lasted until his death, October 31, 1903. In 1902 he was elected President of the Doshisha College.[3] The President of the Lower House of

The parliamentary service of Christians has been specially honorable.

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[1] Griffis, "A Maker of the New Orient," p. 217.

[2] *The Independent*, April 22, 1897, p. 16.

[3] Biographical sketches of Mr. Kataoka will be found in *The Missionary Review of the World*, August, 1900, p. 591, and in *The Japan Evangelist*, May, 1900,

the first Diet—Mr. Nakashima—to whom reference has been made, was subsequently appointed Minister to Italy. Thus during the first eight years of constitutional government two members of the Christian community, representing only one half of one per cent. of the population of Japan, held the high official position of Speaker in her Parliament. It is a fact that Christianity has been continuously represented in the Diet by a proportionately large and influential membership. Such names, in addition to those previously mentioned, as Messrs. Ebara, Saibara, Nakamura, Nemoto, Tamura, Hinata, Yokoi, Tatsukawa, and others, are conspicuous examples. Mr. Ebara's name was one of three sent up to the Emperor as candidates for President of the Lower House of the Diet of 1904. "Not least of all their multifarious work," writes Dr. Griffis, "was the training of the natives in self-government and parliamentary procedure, which American missionaries gave to thousands of Japanese young men, thus preparing the nation for representative institutions."[1] In a brief monograph written by the Rev. D. C. Greene, D.D., in 1900, under the title "Conditions under which Missionary Work has been carried on since 1883," he makes it evident that the Christian community of Japan had at that date furnished a notable array of high officials in the empire. He observes that in the first Diet the Christian representation was nearly nine times the normal proportion. "In the Army," reports Dr. Greene, in the pamphlet mentioned above (page 33), "there are said to be one hundred and fifty-five Christian officers; that is, about three per cent." In the Navy the two battleships of the first class were commanded in 1900 by Christian captains, who have since been made rear-admirals. Both were members of the Presbyterian Church. One of them is Admiral Uriu, since so well known on account of his services in the war with Russia, and the other was Rear-Admiral Serata, who died soon after his promotion.[2] Surgeon-General Suzuki is another example.

The administration of prison reform in Japan has been largely in the hands of Christian officials. Dr. Sato, the President of the Government Agricultural College at Sapporo, is a prominent member of the Methodist Church in that city. Dr. Miyabe, also a Christian, is a professor in the same institution, and is regarded as "one of the

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p. 141, and December, 1903, pp. 384–389. See also *The Missionary Herald*, June, 1902, p. 239, and January, 1904, p. 115; *The Mission World* (London), October 15, 1898; and *The Christian* (London), September 11, 1902.

[1] *The Outlook*, December 31, 1898, p. 1054. See also Griffis, "A Maker of the New Orient," p. 299.

[2] *The Japan Evangelist*, September, 1900, p. 285.

foremost botanists of Japan." The consular service has its representation of Christian incumbents, as at Wonsan, in Korea, and at Honolulu, in Hawaii. In the reconstruction of Formosa the Japanese Government has shown a marked preference for the pupils of mission schools in that island as candidates to be trained for government positions. It has, moreover, established at Tokyo a school designed especially for the education of applicants for government service in Formosa, and has appointed as its manager the Rev. Dr. Motoda, head-master of St. Paul's College, Tokyo, and rector of Grace Church in that city. Dr. Motoda accepted the position on condition that he should have liberty to teach Christianity in the school and also retain his rectorship of Grace Church. It is significant that the Government acceded to both of these conditions. "The reason given me by the officials for wishing to have Christians in their employ," writes the Rev. W. Campbell, a missionary in Formosa, "was that they could place greater dependence on them, and that they were much better fitted for their duties than persons outside the Church." In view of the fact that Japan is already regarded as the "Schoolmaster of Asia" in all that is liberal and progressive, and that her rank among the nations of the East has become one of great influence and dignity, the far-reaching effects of this Christian leaven in her national councils will, no doubt, be manifest in coming generations throughout the vast Asiatic Continent.

Christian officials in Japan are highly esteemed.

Efforts on the part of missionaries to influence Korean officials.

In Korea an acknowledged leader in the political Reform Movement has been the Hon. T. H. Yun, a Christian of remarkable force and courage. Christianity as yet has not entered the official ranks in Korea to any great extent, but the Christian natives of Korea have exhibited remarkable energy and courage in contending with political corruption. The government authorities have been called to account on several occasions in a spirited and successful way by Christians who have asserted their legal rights and insisted upon a stop being put to traditional methods of plunder. Dr. Underwood reports an effort on his part to reach the official class with the message of Christian truth, and relates that upon several occasions his "parlor and study were filled to overflowing with members of the Cabinet, princes of the royal blood, and some of the highest nobles in the land, who came and sat down, and quietly talked over the truth as revealed in Christ, showing by their earnest attention and eager, intelligent questions the sincere and deep interest they felt."

Friendly protection to Christians by humane Chinese officials.

In China the corruption of the ruling classes is notorious, and during the Boxer disorders the brutality of some of her highest officials revealed itself in dastardly attacks upon peaceful foreigners and native Christians. Very notable exceptions on the part of distinguished viceroys, such as Yuan Shih Kai, then Governor of Shantung, and other officials could be named, whose courage and fidelity in protecting the innocent and helpless were highly honorable to their humanity. It is interesting to note that in several such instances the influence of missions is traceable.[1] The great viceroys Liu Kunyi, Tuan Fang, and Chang Chih-tung may not have been moved by Christian considerations, but their loyalty to the responsibilities of their office in that threatening crisis, and their strenuous devotion to a reform programme for China, cannot be doubted. Chang Chih-tung and Liu Kunyi dominated the Yang-tse Valley, and held the south of China in check, in defiance of imperial orders for the massacre and destruction of foreigners. The former is the author of that stirring book, "China's Only Hope," which is like a clarion call to his countrymen to bring China into line with modern civilization and progress. No doubt direct providential influences were interposed—using these officials as instruments—to secure the safety of South China and inspire those upon whom rested an incalculable responsibility to be faithful in the discharge of their highest duty.[2]

Missionary literature an inspiration to the reform movement in China.

It cannot be seriously doubted that the recent reform movement in China was due indirectly to missionary enlightenment, and especially to the influence of literature published under Christian auspices. The Emperor himself was at that time in touch with Christian sources of instruction, and in the case of many of the most prominent reformers there was no attempt to conceal their direct relations with missionaries and their work. Kang Yu-wei, a leader in the movement, is credited with the following remark: "I owe my conversion to reform and my knowledge of reform chiefly to the writings of two missionaries—the Rev. Timothy Richard, Agent of the English Baptist Society, and the Rev. Dr. Allen, a missionary of the Southern Methodist Episcopal Church in America." The Society for the Diffusion of Christian

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[1] Smith, "China in Convulsion," vol. ii., p. 703, and *The Missionary Herald of the Baptist Missionary Society* (London), June, 1903, pp. 303, 304.

[2] Cf. an address by Dr. Griffith John, printed in *The Chinese Recorder*, March, 1901, p. 129. For an account of the death and funeral of Liu Kunyi, see *Woman's Missionary Friend*, February, 1903, pp. 39–41.

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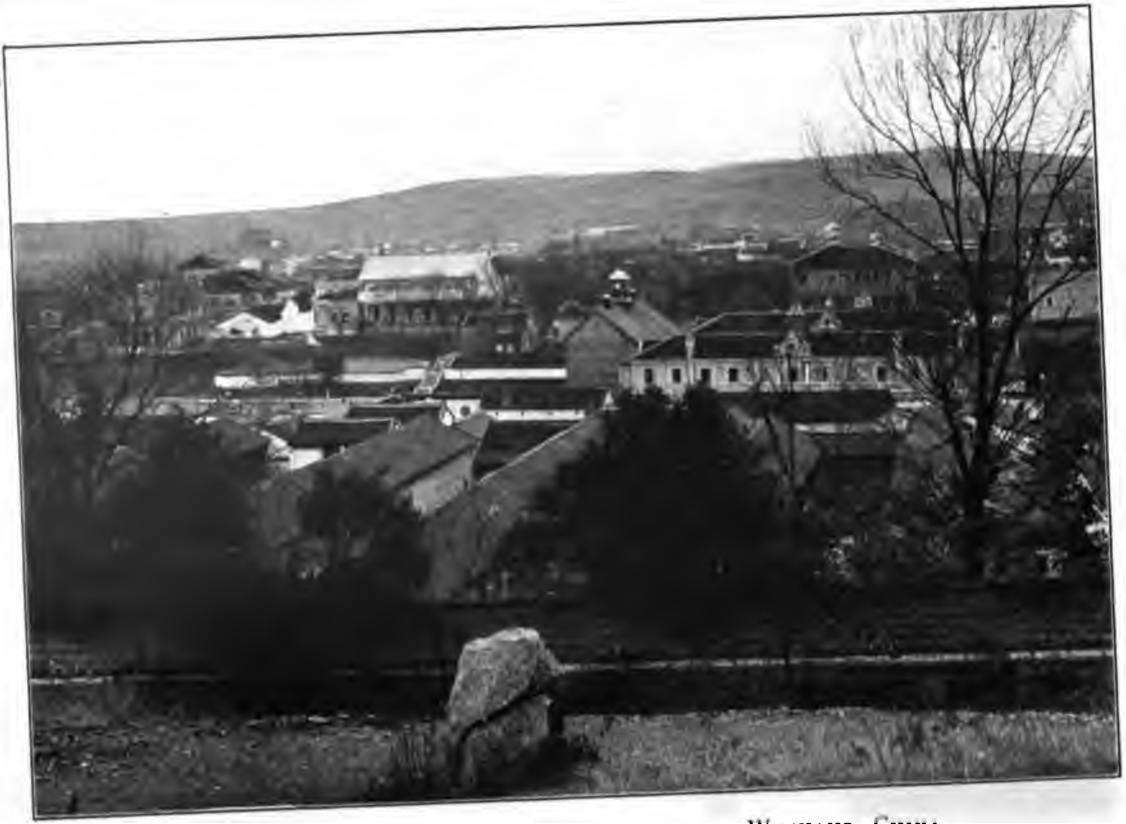

General View of Boone School Compound, Wuchang, China.
(P.E.M.S.)

and General Knowledge, under the leadership of its energetic Secretary, Dr. Timothy Richard, has reached, through its publications as well as through personal channels, some of the most influential and progressive representatives of the ruling classes in China. The Society, as Dr. Richard states, "was established for the purpose of systematically influencing the mandarins and students throughout the empire, as the chief control of affairs is in their hands. It has been appealed to for a supply of literature suitable for use in training candidates for official positions."[1] Dr. Richard is deeply impressed with the opportunities of reaching official China through literary instrumentalities, on a basis of friendship, for the purpose of elucidating and explaining the secrets of modern progress in the Western world. Valuable books of this kind, other than those contributed by Dr. Richard himself, have been prepared by Drs. Williamson, Faber, Muirhead, Allen, Rees, Walshe, Graves, Pott, Sadler, Cornaby, and others, and these have been reprinted in several parts of the empire.[2] Dr. Gilbert Reid established what has been named a Mission to the Higher Classes of China, and had many cheering evidences of the possibility of reaching them, in spite of Chinese exclusiveness, when the disturbances of 1900 interfered with his project. Renewed opportunity has since been given him to further his work in this unique line of service. The hearty and generous coöperation of the Chinese has rendered possible the purchase of a suitable site for buildings in Shanghai, one of which has already been erected. A Reform Club was actually organized in Peking, but, like other progressive movements, its activities, during the present reactionary régime, have been suspended.

Graduates of mission institutions welcome in government service.

The Christian young men of China, especially the graduates of mission institutions, are in demand for service in government positions. "There is hardly a high official in the empire," writes Mr. C. F. Gardiner, who in 1895 was acting as British Consul-General at Seoul, Korea, "who has not one or two Christians in his employ as confidential servants. These Christians are equally successful in obtaining clerical and other positions in government and commercial offices." Before the Boxer troubles, the graduates of the Peking University had a standing offer from Sir Robert Hart of eighteen dollars, gold, per month, with promise of increase, if they would accept work in the Chinese customs.[1] This is between three and four times what they could obtain as teachers in mission institutions. Quite a roll-call of Christians in the employ of the postal service is given in *The Spirit of Missions*, August, 1902, p. 602. In a personal letter to the author, the late Dr. Muirhead (L. M. S.), of Shanghai, wrote of the "numbers of young men who are drafted from mission schools into the custom-houses, telegraph offices, railway institutions, and other departments of the Government. Hundreds have been employed in this way, and are eagerly sought for by the highest officials as those best qualified and most to be relied upon." Education in Japan is now supplying much of this higher training sought by Chinese students.

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[1] Report of 1901, pp. 8, 45. Instances are given in the Report of 1898 of mandarins and tao-tais who have sought religious light through the literature of the Society, and through personal interviews with its Secretary (pp. 15, 16).

[2] *The Chinese Recorder*, June, 1901, p. 276. Cf. also pp. 205–207 of this volume.

A growing friendliness on the part of enlightened Chinese officials.

Chinese officials are not easily persuaded to change their traditional methods. The trouble is deep-seated, and can be only slowly eradicated; yet a great work is being accomplished in the enlightenment of China, and especially of her ruling classes. Generations, perhaps, must pass before general and radical improvement can be permanently established. In the meantime an indirect approach through literary and educational instrumentalities, combined with the personal influence of missionaries and exemplary Chinese Christians, will raise the standard of government service, and infuse nobler ideals in the heart of the Chinese body politic. A missionary writes of his continuous endeavor to inspire Chinese officials with a sense of responsibility for the frequent overflow of the Yellow River, a submersion that brings destruction to thousands, and causes ruinous famine among many thousands more.[2] The physical disasters in China are so colossal that the Government becomes stolid, and whatever may influence it to mitigate these catastrophes will be a blessing to the people. The notable gathering of distinguished Chinese officials, including generals, governors, princes, and a brother of the Emperor, at the dedication of the Hopkins Memorial Hospital, Peking, June 18, 1903, was symbolical of the growing cordiality and good understanding between the missionary body and the higher classes in China which has been much in evidence since the passing of the Boxer uprising. The monument erected by Protestant missionaries and Chinese Christians in Shansi Province, to the honor of Governor Tsen Shen and other officials, as a token of their gratitude for considerate and generous treatment at the time of the Boxer troubles, is a further sign of the better feeling now manifest.

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[1] The Rev. J. F. Hayner, of Peking, China, in *World-Wide Missions*, November, 1898, p. 8.

[2] The Rev. Frank B. Turner (M. N. C.), Tientsin.

Christian officials not unknown in Siam.

Christian officials are not unknown in the Buddhist realm of Siam, a land where the spirit of tolerance and liberality is conspicuous in government circles. A native Presbyterian elder who had been made a member of the Court, the highest official rank ever given in Siam to a person not of noble birth, found himself one day, with other officials of the Government, in a Buddhist temple for the purpose of taking the oath of allegiance on his acceptance of office. Being a Christian, his hand was upon the Bible when he swore to be faithful in the discharge of his duties. By a singular coincidence, the Siamese Commissioner who administered the oath was also a Christian, and he remarked afterwards that during the ceremony his heart turned to Jehovah God and Jesus Christ instead of to the idols before whom the others were bowing.[1]

The native Christian will win his way to government service in India.

British rule in India has imparted a dignity to public office, and thus has elevated the tone and fixed the standards of native government service. It was not until after the Mutiny, however, that Christian natives were looked upon with favor as government employees, while in the old days of the East India Company they were actually under the frown of official discredit. At the time of the Mutiny, Sir John Lawrence (afterwards Lord Lawrence) was Governor of the Punjab, though subsequently he was appointed Viceroy of India, occupying that position from 1864 to 1869. During his incumbency he sought earnestly to raise the standards of public service, and to inspire Indian rulers and government servants from the native ranks with higher ideals of official duty.[2] Many other British officials, in the face of great disappointments, have striven to give to native talent in the Indian government service every chance which capacity, loyalty, and trustworthiness in the recipient would justify. Sir Charles U. Aitchison, when Lieutenant-Governor of the Punjab, made the first appointment of a native judge on the bench of the Chief Court of that province, following a precedent which had been long in successful operation in the other high courts of India. These efforts to advance natives in the government service, though attended by many difficulties and discouragements, have met with marked success in numerous instances; yet there is no doubt much hesitation and reluctance on the part of the British authorities to invest natives with administrative responsibilities. This prejudice is, in the judgment of men entitled to express an opinion, allowed to exert an undue influence, yet there is evidence of its existence as a clause in the unwritten constitution of the Indian Government. It has also perhaps an unwarranted sway over English residents in general, especially when directed against Indian Christians.[1] Against this invidious discrimination a strong feeling exists in the native Christian community of India; it is also a matter of much regret on the part of many British officials and residents who, even though they share in some measure the prejudice, still deprecate its prevalence and would be glad to have it disappear. A new generation of Christians has now come to the front, with exceptional capacities for useful service, of whose hearty loyalty no doubt can be entertained.

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[1] *The Church at Home and Abroad*, March, 1898, p. 192.

[2] The noble address of Sir John Lawrence to native Indian rulers and officials at the great Agra Durbar in 1866 reveals his earnest desire that their rule should be for the highest good of the people, and that they should be worthy of their eminent positions. The text of the address may be found in "Twelve Indian Statesmen," by Dr. George Smith, pp. 96–99.

Growing appreciation of the native staff in British India.

There are, moreover, signs that this prejudicial ban is relaxing, and that recognition from high sources is being accorded to candidates for public office from the ranks of educated India, and especially from the Christian communities. Lord Curzon, in an address as Chancellor of the Calcutta University, before the Convocation in February, 1899, referring to the testimony of British officials in India, observed that there had been a marked upward trend in the honesty, integrity, and capacity of the native staff.[2] This statement was emphasized later by Mr. J. B. Fuller, the Commissioner of Jabalpur, who stated that he had "noticed of late years a marked improvement in the moral character of the subordinate officials under his charge, and he considered that much of the praise for this change should be accorded to the mission schools and institutes of a similar character."[3] Sir Charles Elliott also speaks with great respect of the services of a Christian native who occupied the high post of Inspector of Police, as well as of the aid in general which missions have rendered in India to

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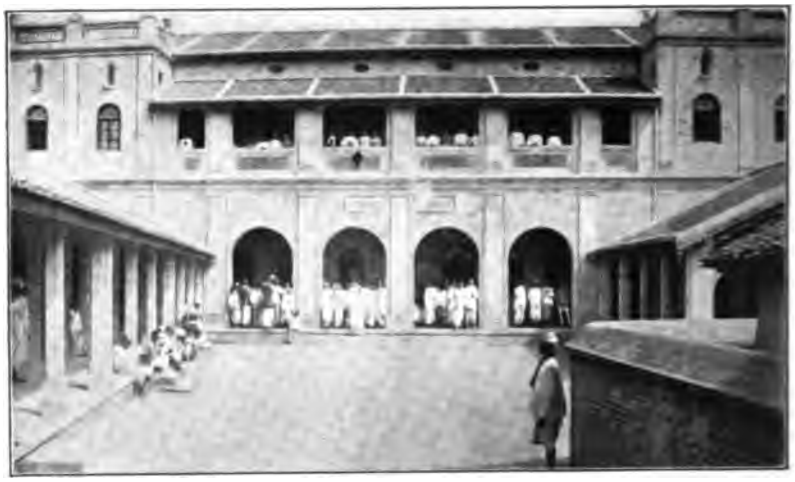
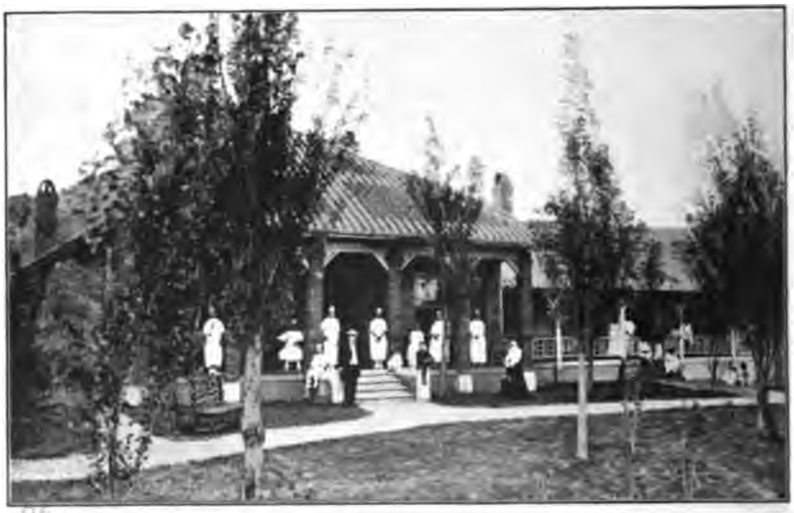
[1] Cf. an article entitled "The Popular Prejudice against the Employment of Indian Christian Servants," by the Rev. J. P. Haythornthwaite, M. A., in *The Church Missionary Intelligencer*, June, 1902. The writer of the article controverts this prejudice, and explains the probable causes that have awakened it.

[2] *The Indian Magazine and Review*, April, 1899, p. 86.

[3] *The Church Missionary Intelligencer*, June, 1899, p. 548.





Hislop College, Nagpur, India. The Inner Quadrangle.
(U.F.C.S.)

The Junkin Memorial Hospital, Fusan, Korea.
(P.B.F.M.N.)

the cause of good administration.[1] The system of government education, in spite of its deficiencies in the sphere of moral training, provides an intellectual and technical preparation which is most valuable for the purposes of Indian administration; but to the mission school and college is specially due the credit of that all-round training which conduces to the development of the moral qualities which government responsibilities demand. Under the Moguls, a judge was said to be a mere "seller of decisions." Now this is all changed, and men of integrity and truthfulness have been raised up by the modern educational system, under both government and mission auspices, who stand in a distinct and more worthy class from those of past generations. Educated Indians are to be found in all branches of the administration,[2] as judicial, revenue, or police officers, as professors or teachers in government institutions, in the departments supervising public works, forestry, telegraphs, and railways, and in the medical service. They are especially numerous in clerkships, and have come to occupy positions of trust in the new municipal system which the Indian Government is establishing.

Mission institutions are training a superior class of public servants.

The contribution of missions to the efficiency and excellence of the service rendered by native officials in the employ of the British authorities is, however, our especial concern in the present connection. The "Indian Christian Directory" prepared by Mr. S. Modak records about eleven hundred native Christian officials in government employ.[3] Numerous references in missionary literature reveal the fact that many of these are men of distinction and great usefulness. This is true to a marked extent in South India, where the mission institutions have been notably successful in raising up a superior class of public servants. Of the eight hundred and eighty graduates of the Madras Christian College—not all Christians—between the years 1869 and 1894, three hundred and ninety have entered government employ.[4] Sir Charles Trevelyan, when Governor of Madras, in 1859, alluded in an official minute to the "great benefits which Mr. Noble, the manager of the Church Mission schools, had conferred upon the Northern Circars by preparing so many intelligent and well-educated natives for the public service." The remark was made with special reference to the graduates of the Noble School (afterwards College) at

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[1] *The Church of Scotland Mission Record*, May, 1897, pp. 122, 123.

[2] Strachey, "India: its Administration and Progress," pp. 83, 84.

[3] Modak, "Directory of Protestant Indian Christians," Part II., Appendix, p. ii.

[4] *The Free Church of Scotland Monthly*, July, 1899, p. 162.

Masulipatam. In 1883 the court-house stood opposite that school, and the judge who was then administering justice in the name of the British Government in that court-house was a converted Brahman, who had been educated under Mr. Noble, and the same could be said of the magistrate in an adjoining district.[1] The Rev. T. E. Slater, writing in 1901, speaks of the number of native Christians now "filling posts in most departments of the public service, and by their intelligence and consistent lives bearing witness in the higher service of their Master."[2] The records of almost every missionary educational institution of high grade in India afford similar testimony concerning a certain proportion of their graduates.

Graduates of many institutions in prominent positions.

It is interesting to note the pardonable pride which each institution seems to take in honored names among its graduates occupying positions of responsibility and trust. A few illustrations will suffice for our purpose. A graduate of the Church of Scotland Institution at Calcutta has been appointed quite recently by the Lieutenant-Governor of Bengal to the important post of Deputy-Collector. The appointment was preceded by a severe competitive examination. The missionary institution of the Free Church of Scotland at Calcutta claims Mr. Chandra Mookerji, Rai Bahadur, C. I. E., Prime Minister of the Maharaja of Jaipur. The Honorable Kali Charan Banurji (who formerly represented the University of Calcutta in the Council of the Lieutenant-Governor, and is now its Registrar, and a member of the Universities' Syndicate) is another pupil of the same institution. He is, moreover, President of the College Department of the Young Men's Christian Association at Calcutta, and of the Indian National Council of the Young Men's Christian Association. The School of the American Methodist Mission in Lucknow points to an excellent magistrate in that city as one of its Christian graduates. The Negapatam High School of the Wesleyan Society had on its roll some years ago the present Administrator-General of Madras, Dewan Bahadur N. Subrahmanyam. The name of this distinguished barrister is mentioned in *The Christian Patriot* (December 25, 1904) as a worthy candidate for a seat in the Legislative Council of Madras, should Lord Ampthill see fit to appoint a Christian representative to its membership. The Raja of Punganur was one of the pupils of the Arcot Mission High School at Punganur. The Presbyterian Mission in Lahore is pleased to claim Mr. Charles Golaknath, a lawyer of distinction, and a judge in the High Court. "The great multitude of those who have been in the mission schools," writes Dr. E. M. Wherry, "are employed as trusted servants of the Government." Mr. J. W. H. Andrawewa, a magistrate in Ceylon and a Christian Kandian chief, was educated at the old Cotta Institution of the Church Missionary Society, and is spoken of as an upright magistrate, loathing bribes and keeping at a distance all who seem inclined to offer them. The Headquarters Inspector of Police at Vizagapatam was a child of the London Mission Orphanage. He is an exemplary Christian, and occupies the highest position in the police service to which a native can aspire.

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[1] Stock, "The History of the Church Missionary Society," vol. iii., p. 167.

[2] *The Chronicle* (L. M. S.), June, 1901, p. 155. Cf. also article on "The Influence of Native Christians in India," in *The Mission Field* (Ref. C. A.), October, 1900, p. 198.

A Christian contingent in the Indian Civil Service.

On the roll of the graduates of the Madras Christian College is a Brahman of high family connection, Mr. Adinaryana Iyer, B.A., B.L., a district *munsif*, who in 1901 united with the mission church of the United Free Church of Scotland in Madras. A high-cast convert, Mr. Kadirvel Nayanar, who was among the students of the Madras University in 1902, has been recently baptised, and has since been appointed Head Accountant in the Collector's Office at Tanjore. He received his first impressions of Christianity in the Church Missionary Society's College at Tinnevelly. Among the members of the Madras Municipal Corporation are some native Christians; while in the service of the same Municipality, as assistants of the health officer and engineer, are two Christian officials. The severe Indian Civil Service competitive examination has been passed by at least seven Indian Christians. One of these is Mr. Chuckerbutty of Bengal, who headed the list in 1883 or 1884; another is Mr. A. C. Dutt, Sub-Collector of Chingleput; another is Mr. F. X. de Souza, Sessions Judge at Ahmedabad, and one other is Mr. J. W. Bhore of Poona, followed quite recently by Mr. G. S. Dutt, Mr. I. B. Mundel, and Mr. A. G. Tampol—the latter being from Ceylon.[1] Professor Samuel Satthianadhan, LL.D., of the Presidency College, Madras, has served the Government most creditably in several positions of trust in the Department of Education. Mr. Madhusudan Das was appointed in 1896 a member of the Legislative Council of Bengal, and has quite recently won the rank of Companion of the Order of the Indian Empire (C. I. E.).

One of the foremost of living Indian Christians is Kanwar Sir Harnam Singh Ahluwalia, K.C.I.E., son of a former Maharaja of

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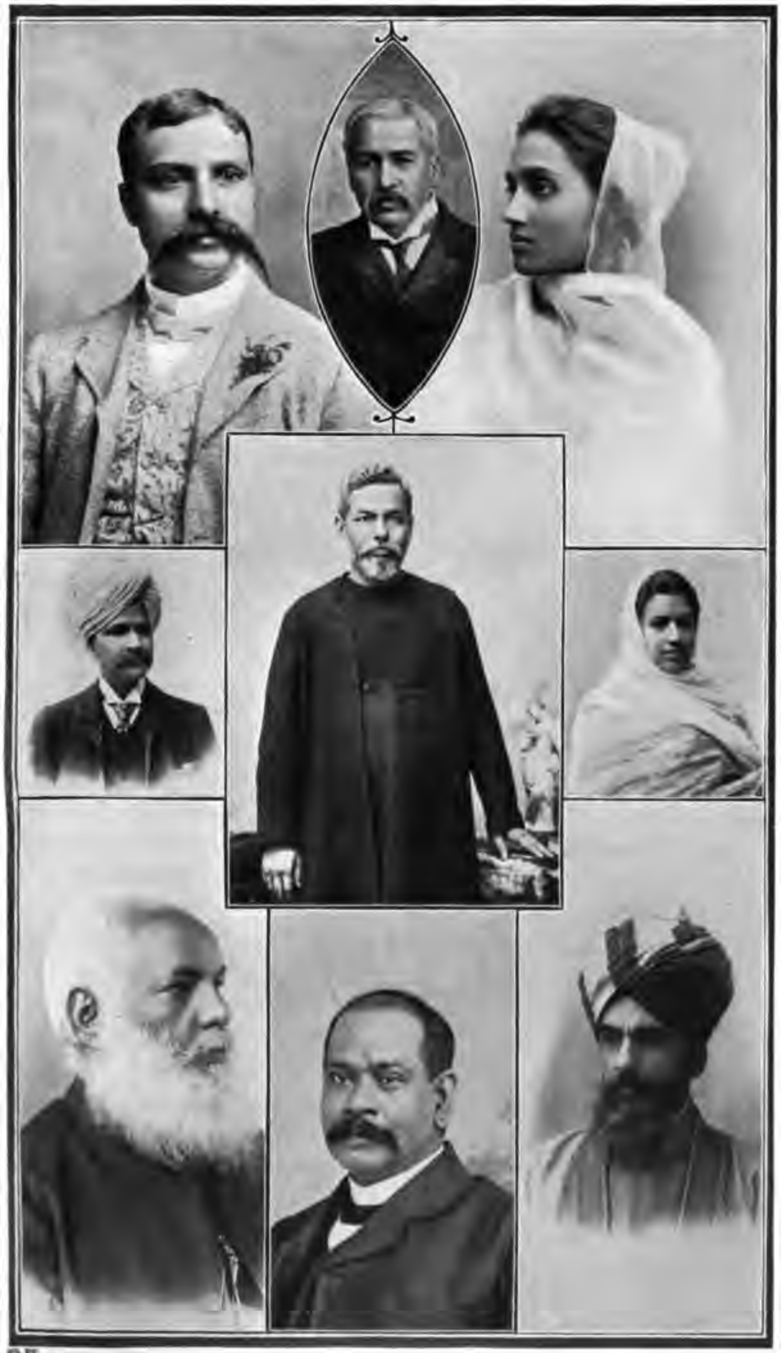
[1] *The Christian Patriot*, Madras, October 26, 1901, and October 29, 1904.

Sir Harnam Singh and his distinguished career.

Kapurthala. He attended, with Lady Singh, the Jubilee of Queen Victoria in 1887, and was treated with much consideration by Her Majesty. Sir Harnam Singh has served as a member of the Governor-General's Legislative Council, and later as a member of the Punjab Legislative Council, and was present at the Coronation of King Edward, as the representative of the Indian Christian community. His early education was under the charge of the Rev. J. S. Woodside, an American Presbyterian missionary. His wife, Lady Harnam Singh, is the daughter of the late Rev. Mr. Golaknath, who was a son of one of Dr. Duff's early Bengali converts. What an interesting commentary such lives afford on the contribution which mission education has made to the public service of India! A paragraph from a communication in *The Christian Patriot* of Madras, June 17, 1899, relating to the recent visit of a correspondent to Palamcotta, and his observations concerning the Christian community there, will fitly close these references to the official services of Indian Christians. The writer observes: "One will be struck with the vast amount of influence and respect that the native Christians command in this part of the country. They form the cream of official and non-official society here. The Sheristadar and the Head Clerk of the District Court are Christians, as is also the Head Clerk of the Collector's Office, not to speak of the numerous Christian clerks in the Government offices. The District Munsiff is a Christian from Mangalore. Our community is represented by three Christian gentlemen on the Municipal Commission. The proprietors of the leading firms, moreover, are native Christians."

Training worthy and competent public officials in Africa.

In various sections of Africa a new era in national administration is developing. Vast regions of the Continent have been brought under organized and orderly government. This progress in political reconstruction, whether under foreign or native auspices, calls for a staff of native public servants with the character and training which such responsibilities properly require. No more remarkable illustration of the part which missions are taking in supplying the demand for eligible and competent officials during the stress of such a formative period can be found than is presented in the recent history of Uganda. It was only in 1875 that Stanley brought the memorable message and appeal from King Mtesa. The Church Missionary Society promptly responded, entering Uganda in 1877, where it has ever since conducted a heroic and fruitful campaign with its accustomed tact and energy.



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Dr. G. Nundy,
Hyderabad.

Dewan Bahadur,
N. Subrahmanyam.
(See p. 344.)

Mrs. Nundy.

Dr. D. N. P. Datta,
Hoshyarpur.

Hon. K. C. Banurji.
(See pp. 263, 313.)

Mrs. Datta.

Dr. S. Pulney Andy,
President Indian Christian
Association, Madras.

Mr. Mannasi Wylie,
Allahabad.

Rai Bahadur
Maya Das,
Ferozepur.

REPRESENTATIVE INDIAN CHRISTIANS.

The British Government has established a Protectorate, and a railway has been completed, at enormous expense, from the coast inland to the Victoria Nyanza. The policy of the Government has been to assist and encourage the natives to manage their own affairs as far as possible, and without needless interference on the part of European officials. Native kings or chiefs are allowed to rule over the people directly, with only sufficient administrative supervision to insure the observance of humane principles, and to protect their subjects from injustice or cruelty. Under these conditions the qualifications for the proper discharge of public responsibilities by native officials are of special importance. The part which the Church Missionary Society has taken in placing men of trustworthy character at the service of the Government strikingly illustrates the subject we are now considering.

A new dignity and quality to public service in Uganda.

We need not dwell upon the successes of its mission work in Uganda, forming as it does one of the noblest and most inspiring chapters in the history of modern missions, but will turn our attention directly to the roll of officials in high positions under the British Protectorate who bear the impress of mission influence; and we shall also note the dignity and quality of the service they render. As far back as the great persecution in 1886 there occurred an incident which is well worth our notice. A young native Christian, Samweli Mukasa, was sentenced to death while absent in a neighboring province collecting tribute for the King. On his way back to the capital he received the news of his impending fate. His friends and companions urged him to flee for his life, but the tribute he had collected for the King was in his care, and he was of course responsible for its safe delivery. If he failed in this, he might bring dishonor upon the Christian profession. In his perplexity he prayed for light and guidance, and bravely determined to run the risk of faithfully discharging his duty. This he succeeded in doing at so early an hour in the morning that it enabled him to escape the clutches of the executioner, and when honorably released from his responsibility he made good his escape to the shelter of a missionary's home.[1] The incident is indicative of the loyal sense of duty which has characterized many Christians, both officials and rulers, in that region as the years have passed. Bishop Tucker relates that, on his arrival in Uganda in 1891, he addressed an audience of a thousand men and women, among whom were the leaders in the political affairs of the kingdom—"chiefs of various degrees, all

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[1] Stock, "The Story of Uganda," p. 137.

Christian men, and their demeanor devout and earnest to a degree."[1] Again, in 1892, we find mention made of six Protestant chiefs who had been assigned to governorships of the various provinces, three of whom were leading members of the Church.[2]

"Kings shall be thy nursing fathers, and their queens thy nursing mothers."

It happened in 1897 that Mwanga, the King who succeeded Mtesa, stirred up a heathen revolt against the growing Christian element in his kingdom. He was defeated, and on the 14th of August, 1897, his infant son was declared King, and baptized under the name of Daudi. The mother of the young King is a Protestant Christian, while three Christian Regents have been appointed to govern during his minority. One of these Regents, Apolo Kagwa, is a Christian of unusual attainments; he is known also as the Katikiro, or Prime Minister, and occupies besides the position of Judge. Under his direction, mainly, great reforms have taken place. We have already mentioned his remarkable services to his country as a leader and statesman (*supra*, pp. 273, 274). On August 14, 1901, the anniversary of the infant King's accession was celebrated. Among the features of the occasion was a religious service in the Cathedral at Mengo, which was attended by the young King and his mother, besides two of the Regents, and an immense assemblage of the people. What a happy augury for the future government of Uganda is this early participation of the King, with his official following, in a religious festival upon the most important state function of the year![3] The temptations of kingly position and power will be sure to come eventually, but what better preparation to resist them could be given to youthful royalty than this honor paid to the religion which has been the guardian of justice and righteousness in the modern progress of the world? The Church Missionary Society with wise foresight has opened a High School at Mengo, specially for the education of the sons of chiefs, and about forty boys are now on the roll. Many of these are the heirs to important chieftainships, while some are even now, as minors, rulers over large districts with thousands of inhabitants. The Uganda missionaries seem to be commissioned to be the sponsors of the future rulers in that singularly alert and progressive kingdom.

Two hundred miles to the west of Mengo, the capital of Uganda, is the Kingdom of Toro, situated in the wild Ruwenzori Mountains, sometimes called the Alps of Central Africa. King Kasagama of Toro, in 1896, embraced Christianity, and was baptized also under the name of Daudi, the native equivalent of David. His rule as a Christian king has been marked by enlightenment, justice, integrity, and progress; while he has named the capital of his kingdom Bethlehem. His letter of greeting to the "Elders of the Church in Europe," in 1897, has been referred to elsewhere (Volume II., p. 16). Dr. Howard Cook, of the Church Missionary Society, after a visit to Toro, in May, 1900, wrote: "The more one sees of the King the more one admires his simple, open-hearted, true Christian life; and his influence in Toro, we hear, is untold." Toro may be regarded as a country where the Government is dominated by Christian principles to an extent not exceeded throughout Christendom. Churches abound, religion is honored, and God's commandments are in their rightful place in official as well as in non-official life.

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[1] Stock, "The History of the Church Missionary Society," vol. iii., p. 437.

[2] *Ibid.*, p. 446.

[3] *The Church Missionary Intelligencer*, January, 1901, p. 39.

Daudi of Toro and his Christian rule.

To the northwest of Toro is the Kingdom of Bunyoro, where the Church Missionary Society has opened several stations. In 1901 it happened that the King of Toro, with some of his high officials, paid a formal visit to Bunyoro. The King, with his retinue, attended the religious services, the church being crowded by an assembly of about eight hundred. During this service a remarkable scene occurred. The Toro chiefs spoke in an evangelistic strain, commending the Gospel with all earnestness to the assembled people. "The last time we came to you here in this country," remarked one of them, "we came with shields and spears in our hands, and hatred in our hearts; now we stand before you with God's Word in our hands, and His love in our hearts. We ask you, our brothers, to lay down your burdens as we have done, and to trust in Jesus Christ our Saviour." King Daudi of Toro himself closed the joyous and interesting service by offering prayer.[1] Josiah, at that time the young King of Bunyoro, was a Christian, and under the inspiration of the Gospel he remodelled his government and banished many heathen cruelties. He spent large sums in purchasing New Testaments for his people, who were learning to read. His successor, King Andereya, is also a zealous follower of Christ, and his rule is characterized by justice, as well as by earnest efforts for the best good of his people.

A royal evangelist in Bunyoro.

To the east of Bunyoro, north of Lake Kioga, lives a once wild race, named the Bukedi. In their native language their designation is Lango. Some years ago the Government placed the Bukedi under

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[1] *The Church Missionary Intelligencer*, September, 1901, p. 713.

Thrones "established by righteousness."

the rule of a Baganda chief, Semei Kakunguru by name. This chief is a Christian, and has carried with him to his new official position an earnest desire for the moral improvement and social betterment of the people entrusted to his care. The testimony concerning his enlightened and beneficent rule is as gratifying as it is emphatic.[1] To the northwest of the Victoria Nyanza, east of Uganda, is Busoga, where in the district of Budiope a recent change of officials has placed in a position of authority a youthful chieftain named Yosiya Nadiope; this youth is already a diligent student of Christianity, and was baptized in 1901. He has built at Kamuli a church capable of seating some seven hundred people. Kamswaga, one of the Baganda chiefs, who was formerly King of Koki, an extreme southwestern province of the Uganda Protectorate, has become a convert and a reformed man, and is said to be "using his influence upon the side of right."[2] Edward Kahaya, King of Ankole, a province to the southwest of Toro and Koki, was baptized in 1902, with his Katikiro, or Prime Minister, and was confirmed by the Bishop in October, 1904.[3] The incidents related are surely sufficient to indicate that the service rendered by missions in the raising up of men worthy of ruling, as well as of holding positions of responsibility in the government service, is remarkably illustrated in the case of Uganda.

A tribute to mission-trained natives by Sir Lloyd Mathews.

Sir Lloyd Mathews, formerly British Prime Minister in Zanzibar, stated at the Anniversary of the Universities' Mission held in May, 1900, that the Mission "has been most valuable to the Government in the training of native lads, many of whom find work as native clerks in the government service."[4] In the Report of the same Mission for 1897 (p. 30) occurs the following paragraph: "The fruits of the training given in the Boys' School at Magila are now showing themselves in a very practical fashion. The German Colony is efficiently served by mission-trained natives. The railway clerks and the officers of the various plantations are practically all old Magila boys, and are generally found satisfactory to their employers. No other agency in the land produces men who can read and write and keep accounts." In the British Central Africa Protectorate the

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[1] *The Church Missionary Intelligencer*, May, 1901, p. 369; August, 1901, p. 625. "Report of the Church Missionary Society, 1901–1902," p. 131.

[2] *The Church Missionary Intelligencer*, May, 1904, p. 363.

[3] "Report of the Church Missionary Society, 1903–1904," p. 124.

[4] *Central Africa*, July, 1900, p. 113.

Scotch Missions have supplied numerous educated native Christians for the government service.[1]

A moral revolution in kingly policies.

Early in the nineteenth century, in the days of Moffat, the conversion of the ferocious chieftain, Africaner, produced a profound impression throughout South Africa. A little later came Andries Waterboer, the famous chief of Griquatown, who was a model of Christian consistency for upwards of forty-five years, and ruled in a firm but conciliatory spirit. "He was the first chief in South Africa with whom a regular written treaty was made by the British Government; and to that treaty he ever adhered."[2] The remarkable story of Khama, and the many striking features of his beneficent rule, have been often referred to in previous pages.[3] The testimony of Mr. J. Gerrans, a merchant of Mafeking, indicates the uncommon security which prevails under Khama's administration. "Traders and other travellers in South Africa often suffer from thieves on the journey, but as soon as they get into Khama's country the police frequently say to them: 'You need have no fear of thieves now you are in Khama's country.'" Lewanika, the pupil of the late Pastor Coillard of the French Mission to the Barotsi, whose rule extends over more than two hundred thousand square miles of territory, may serve as another illustration of a heathen ruler of exceptionally cruel instincts who, although not as yet himself an open professor of Christianity, has been brought to view the responsibilities of government in the light of Christian principles.[4] Prince Litia, his son and heir, a man now of mature years, is a Christian, and it is to be hoped that his coming rule will be as beneficent and civilized as that of his neighbor Khama.[5]

The political value of Lovedale in South Africa.

The noble Institution at Lovedale reported in 1899 thirty-three natives who had gone out from the College, whose names were to be found on the Civil Service list of Cape Colony, as occupying various government positions. In that same year the Prime Minister of Cape Colony visited Lovedale, and was accompanied by Mr. Walter E. N. Stanford, C. M. G., Superintendent of Native Affairs. Mr. Stanford was born in Cape Colony and educated at Lovedale, and it was an interesting incident that the attendant of the Premier, on his visit to Lovedale, should have been a former pupil of the Institution, filling a position of responsibility in the government service.

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[1] "Report of the Foreign Mission Committee of the Church of Scotland, 1899," p. 64.

[2] Lovett, "The History of the London Missionary Society," vol. i., p. 597.

[3] See Volume II., pp. 14, 15, 106–108, 216, 267, 327, 390, 399, 476, and Volume III., p. 271. Cf. *The Missionary Review of the World*, February, 1901, p. 93.

[4] A more detailed reference to Lewanika will be found on p. 272 of this volume.

[5] *The Missionary Review of the World*, February, 1900, p. 135.

Princes, rulers, and judges who are lovers of peace, justice, and good order.

The Mission of the American Board in West Central Africa often alludes in its reports to the Chief of Ciyuka, a Christian convert whose rule is characterized by a stanch adherence to Christian principles.[1] In *The Missionary Herald* of March, 1902 (p. 109), is a letter from the late Rev. F. Coillard of the Barotsi Mission, speaking of a visit which this chief and several of his followers had recently made to Barotsiland. He mentions their admirable Christian testimony and demeanor, as well as their hearty participation in the religious services of the Mission. The peaceful and kindly character of this visit was a political lesson of much significance to an African community. From the Congo region there come similar testimonies of changed hearts among certain of the ruling class, and the beneficent results to their subject peoples are commented upon.[2] The President of the Liberian Republic, on the West Coast, in 1897, was stated to be a communicant of the Church,[3] and in the national Legislature were to be found several graduates of mission institutions. Further illustrations could be given from adjacent missions of princes, rulers, and judges who have been educated under mission auspices.[4] The appeal of Prince Momolu Massaquoi on behalf of his fellow-countrymen on the West Coast, which was published in *The Century Magazine* for April, 1905, is a striking illustration of the sociological impulse and the patriotic inspiration which Christian education can awaken in a young African ruler suddenly called upon to assume the duties of office. The life of the late Prince Ademuyiwa of Lagos was an exemplification of stalwart Christianity, combined with political influence, exercised in the capacity of a lover of peace and good order who acted as a successful mediator between the English Government and the native community.[5] The late Sir Samuel Lewis, Mayor of Freetown, philanthropist, man of affairs, public servant, the first knighted

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[1] *The Missionary Herald,* February, 1899, p. 73; March, 1900, p. 109; July, 1900, p. 285; January, 1901, p. 20.

[2] *The Missionary Herald of the Baptist Missionary Society* (English), April, 1902, pp. 125–128.

[3] *The Spirit of Missions,* November, 1897, p. 594.

[4] *Occasional Paper, Qua Iboe Mission, West Africa,* August, 1901, p. 13; November, 1902, p. 10. *All Nations,* January, 1903, p. 42.

[5] *Work and Workers in the Mission Field,* December, 1903, pp. 489, 505.

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VIEW OF A PORTION OF ANTANANARIVO, MADAGASCAR.

The precipices below the palace, standing high up on the left, are those down which Christians were thrown during the persecution.

GREAT FAMILY TOMB OF THE PRIME MINISTER, MADAGASCAR.

The building of this structure was the punishment of several Christian Malagasy masons, during several years in the time of the persecution. Two of these masons subsequently aided in the erection of the Martyr Memorial Churches.

negro, and withal an eminent Christian, was another bright example from among the mission trophies of West Africa.[1]

Baptized queens in Madagascar.

The story of missions in Madagascar presents suggestive testimony concerning the useful service of missionaries among the ruling classes, despite periods of cruel persecution when heathenism has been in the ascendant. Queen Ranavalona II., who came to the throne in 1868, was baptized at the beginning of her reign, and became a beneficent friend of liberty and progress. On the day previous to her coronation she affirmed: "I will rest my kingdom upon God." She sent for the five pastors of the Christian churches in the capital to come and ask God's blessing upon her and her subjects, remarking, "for God only has made me what I am."[2] Queen Ranavalona III., who was recently deposed by the French Government, was educated in the Girls' School of the London Missionary Society.

A new order of manhood in official ranks in Turkey, Syria, and Egypt.

In the Mohammedan dominions of Turkey missionary institutions have graduated men who have in many instances occupied government positions on account of their superior capabilities, in spite of the fact that Christian officials are greatly handicapped by Moslem prejudices. In the case of the Bulgarian graduates of Robert College, it was said in 1902, by a missionary of the American Board then residing at Sofia, that "since the beginning of the national administration of Bulgaria, in 1878, there has been no government ministry without one at least, and often two or three, Robert College members. The present Secretary of the Cabinet, whose ability has preserved his position for him during ten years, and under eight successive ministries, is one of these men."[3] The Judge of the Supreme Court, besides the Mayor of Sofia, and many others in diplomatic, judicial, or clerical posts, are all Robert College men. The Syrian Protestant College at Beirut has graduated men who, as government appointees, occupy positions of responsibility, and exert no little influence in the administration of political and judicial affairs in Syria, especially in the Mount Lebanon government. Its medical graduates, moreover, are to be found in the military and civil service in almost all sections of Asiatic Turkey, and notably under the Egyptian administration.[4]

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[1] *Work and Workers in the Mission Field*, September, 1903, pp. 366–368.

[2] Lovett, "The History of the London Missionary Society," vol. i., p. 741.

[3] The Rev. T. T. Holway, in *The Missionary Herald*, December, 1902, p. 522.

[4] Dr. George E. Post, long connected with the College at Beirut, thus summa-

Mission graduates in government employ in Persia and Arabia.

In Persia, while the same hindrances act powerfully against the appointment of Christian officials, yet the abilities of some of the young men who have been trained in mission schools have overcome this prejudice, and they have in many instances attained posts of influence both as citizens and government servants. A general in the Persian Army once visited the Urumiah College, and was so impressed with the opportunities afforded there that he subsequently remarked in an official gathering: "The young men who are being educated in the mission schools would become leaders in the political affairs of our nation, if they had a chance. I believe a time will come when they will hold high offices, and the sons of lords will be ruled by them, unless you do something for the future of your children." Bishop Stuart writes that the Governor of Julfa is employing several of the former pupils of the Church Missionary Society's school at that place. One is Imperial Interpreter, and two others have been made governors of towns of considerable importance.[1] The Keith Falconer Mission reports that the Sultan of Lahej has appointed as his Collector a young graduate of its mission school, who has profited by the training of the missionaries and developed into an upright and able public servant who, in a position of peculiar temptation, commands the confidence of a Mohammedan ruler.[2]

Wise and humane Christian rulers in the Pacific Islands.

In the South Sea Islands the contact of missions with official life has been especially direct and influential. It began during the early decades of the nineteenth century, and affords important illustrations of helpful service rendered in the cause of good government where the interests of vast multitudes were concerned. King Numangatini of Mangaia, in the Hervey Group, who began his reign in 1814, and lived to an advanced age, dying in 1878, was a Christian ruler who exercised his authority in a spirit which reflected the highest honor upon his missionary training.[3] King Mahine of Huahine, in

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rizes its services to the State: "Its graduates and other students occupy positions of commanding influence as civil and military physicians and pharmacists, physicians of military and secular hospitals, lawyers, judges, civil functionaries, teachers, preachers, editors, authors, and merchants. A number of them are in the military and consular service of the United States Government. The significance of such a body of men, educated according to American methods, on the elevation and progress of the East is obvious."

[1] *The Church Missionary Intelligencer*, April, 1902, p. 285.

[2] Smith, "Twelve Pioneer Missionaries," p. 232.

[3] Dr. Gill once wrote of him: "Numangatini, the aged king of Mangaia, once

the Society Group, as early as 1822 was another stalwart example of a devout Christian sovereign.[1] Rakoia, Chief of Tamarua, a village on the Island of Mangaia, was a heathen warrior who, once having embraced Christianity, discharged his duty as a ruler with conscientious fidelity to the law of God.[2] King Pomare II. of Tahiti, who was baptized in 1819, in spite of some imperfections, developed into an exceptional ruler as the result of his contact with missionaries. Tamatoa VI., who in 1884 became King of Raiatea, one of the Society Islands, is said to have been spiritually minded, and one of the sincerest Christians on the island.[3] King Malietoa of Samoa was trained at the Malua Institution of the London Missionary Society, and was a thoroughgoing Christian during all the vicissitudes of a troubled life. At his grave it was stated that for thirty-four years this great chieftain had been striving to promote the good of his people.[4] The present ruler of the Manua Group, contiguous to Samoa, is an educated Samoan, and was a native missionary before he became king.[5] Of the graduates of the Malua Institution it is remarked: "Numbers of them have attained influential positions as heads of families, local councilors, and chiefs. One of them is the present young Malietoa, whose good behavior is the reason alleged by many for wishing him to be King of the Tuamasanga."[6]

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said to me when very despondent, 'Missionary, don't be anxious about me. As long as I breathe I will cling to the Word of God. Until that was brought here, the heavens above were the only roof over me, as I hid myself night after night in the tall reeds or ferns of the mountains through fear of being slain. Ere it was dark we, in those sad days, hastily despatched our evening meal, so as not to be overtaken by darkness ere a place of shelter and security had been provided for the night. On no account could I sleep in the same place two nights successively. Our wives and children alone slept in our homes, as they would not be slain. Now one may sleep without fear on the sandy beach, or in sequestered valley, or in one's own dwelling, and yet be unhurt. Brief were the intervals of peace; war and bloodshed were the rule.' . . . During the many years of our close intimacy I saw very much to admire, and nothing whatever to blame, in the character and Christian profession of King Numangatini. He was always in his place in the house of God. Never was a ruler more sincerely lamented at his death at a very advanced age in 1878. He passed away in possession of all his faculties, and left a beautiful testimony of the power of Christianity."—Lovett, "The History of the London Missionary Society," vol. i., pp. 363, 364.

[1] *Ibid.*, vol. i., pp. 270, 271.

[2] *Ibid.*, vol. i., p. 362.

[3] *Ibid.*, vol. i., p. 350.

[4] *The Chronicle* (L. M. S.), November, 1898, p. 267.

[5] *The Independent*, November 27, 1902, p. 2819.

[6] Lovett, "The History of the London Missionary Society," vol. i., p. 391.

Heathen war-chiefs who have put on the Christian armor.

The interesting narrative of Kapiolani, the Christian Queen of Hawaii, is another example as striking as it is romantic.[1] The story of Thokombau, King of Bau (Mbau), in the Fiji Islands, who, after a career of cruelty and injustice, became a convert and ruled with honor and kindliness, is a matter of record. He died in 1883, after a Christian reign of over a quarter of a century.[2] Taufaahau, a native prince of the Tonga Group, who afterwards ruled under the name of King George, was not only an excellent sovereign but a man of exemplary religious life. He died in 1893, at the advanced age of one hundred years.[3] The King of Kusaie, of the Caroline Group, may be added to the list.[4] From Ponape, not far from Kusaie, we have a striking testimonial concerning Henry Nanpei, a Christian chief of royal descent. How well he knew the duties of a Christian ruler is illustrated by a scathing letter penned by him, in which he reviewed the deplorable features of Spanish dominion in the Caroline Group. No statesman in the ranks of civilization could characterize Spanish misrule with more discernment and righteous indignation than did this native prince. His remarkable letter may be found in *The Missionary Herald*, April, 1900, p. 147. From the New Hebrides Dr. J. W. MacKenzie, of the Canadian Presbyterian Mission, writes of Kalomet, a chief, as "one of the finest native Christians I have ever known."[5] Dr. Paton speaks of Namakie, a young chief of Aniwa, who became a Christian teacher, and also of the great war-chief of Tanna, who, having accepted Christianity, ruled in the interests of peace, until one day, when a heathen chief attacked his beloved missionary friend, he threw himself in front of him and received the bullet designed for the latter, which inflicted a fatal wound.[6]

In the Island of New Guinea missionaries of exceptionally strong personality have exercised a happy influence over native chiefs, and have thus aided the British Government in establishing peaceful rule throughout extensive sections of that formerly turbulent land. Tenia, the chief of Hula, has become a deacon in the Church, and is trusted by the New Guinea Government.[1] Chalmers writes in his Autobiography: "One of the first things to do will be to teach natives the art of government, so that they may be able to govern themselves and relieve the British representatives as much as possible of mere tribal difficulties, so that there may be more time to devote to the general work. I think it would be quite possible to assemble the chiefs of the various districts once or twice a year at one or two central places, such as Port Moresby and South Cape."[2] One who knows well the history of recent times in New Guinea testifies: "In the establishment of law and government founded in peace and righteousness the British Government has been signally aided by the counsels, experience, and aims of the missionaries, to whom the British Governor has made repeated acknowledgment." Among the Maoris we have an account of Kereopa Tukumaru, a chief of high rank in Kereru, of whom the Rev. J. McWilliam writes that he is, "without exception, the most perfect specimen of a Maori Christian that it has been my fortune to know."[3]

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[1] It is well told in "The Transformation of Hawaii," by Miss Belle M. Brain. Cf. also *The Review of Missions*, December, 1900, pp. 361–365, and *The Mission World* (London), January, 1901, pp. 9–11.

[2] Pierson, "The Modern Mission Century," pp. 338–340.

[3] Warneck, "Outline of a History of Protestant Missions," p. 329; King, "Christianity in Polynesia," p. 91.

[4] *Life and Light for Woman*, March, 1902, pp. 133, 134.

[5] *The Missionary Herald*, April, 1901, p. 164.

[6] *The Illustrated Missionary News*, March, 1901, p. 28.

Teaching natives the art of government in New Guinea.

This representative roll-call of Christians in official life is sufficient to convince us that the "saints of Cæsar's household" have their modern successors in all lands where the Gospel has even partially penetrated, and that missions are rendering in our day a conspicuous service to nations in the making, during a transitional, formative, and nascent period, by training everywhere men of affairs for God's service and public usefulness.

Modern "saints of Cæsar's household."

5. Furthering Proper International Relations.—It is true that missions were not established to promote diplomatic amenities, or to aid backward nations in assuming international functions. They have, nevertheless, accomplished much incidentally in these directions, by forging connecting links of contact and intercourse, by broadening the outlook of Christendom, quickening its

There is an international value to missions.

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[1] *The Chronicl* (L. M. S.), August, 1899, p. 198.

[2] Lovett, "James Chalmers: His Autobiography and Letters," p. 256.

[3] *The Church Missionary Gleaner*, September, 1901, p. 132.

interest in alien and distant peoples, cultivating good-will, solving difficulties, giving friendly advice, facilitating acquaintance with Western administrative systems, mediating between foreign diplomacy and native misunderstandings, encouraging that status and degree of mutual confidence which prepares the way for peaceful relationships, and often ministering as the almoners of philanthropic benefactions in times of calamity and distress. The international relations of Western nations with Asia, Africa, and Oceania have assumed in recent years unprecedented importance. In our own country colonial responsibilities have come to the front within a brief period. The prospective developments of the twentieth century involve possibilities which no one can forecast. What secrets of nature are yet to be disclosed, what facilities of intercommunication are still to be made available, what colonial responsibilities are to be assumed, what international complications may arise, are matters obviously beyond conjecture. It is clear that every influence which conduces to international friendship, commercial intercourse, industrial exchange, and the recognition of mutual obligations is of high value. The nations of the Far East are no longer obscure and unknown factors in the sphere of world-politics. They are assuming with strident haste and keen alertness a status which not only commands respect, but, in one instance at least, has prompted a notable alliance on the basis of equality. The recent brilliant entrance of Japan into the arena of international politics is to be counted one of the outstanding facts of twentieth-century history.

Apostolic missions a link between continents.

The international trend of mission influence is not simply a development of modern times; it can be traced in the history of missionary movements during many centuries. We find it sometimes where we least expect it.[1] It is the missionary motive quite as much as the political or commercial incentive which has seemed to assert itself in many of those initial ventures which have led on to the exploration of an unknown world and the making and molding of new nations. The apostolic age of the Church was international in the expansiveness of its evangelistic aims, and in the scope of its missionary activities. It came under the spell of that momentous conception that Christian unity of faith is possible among the nations, and that the downward trend of degenerate races may be arrested through living contact

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[1] The influence of missions during the first eighteen centuries in promoting international discovery and establishing a basis of friendship and kindly intercourse between the nations has been admirably traced in "Two Thousand Years of Missions Before Carey," by Lemuel Call Barnes.

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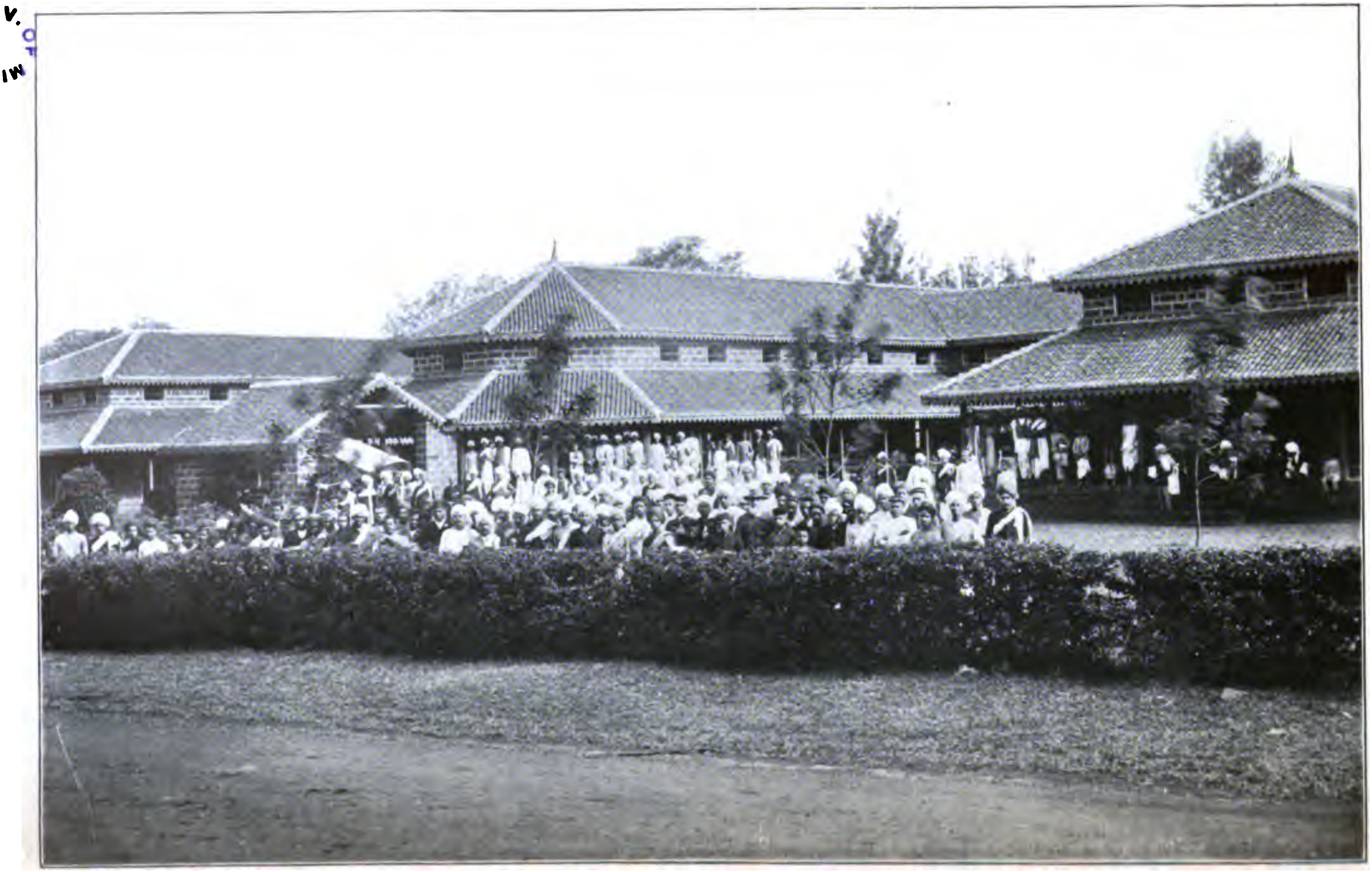

Belgaum High School, Belgaum, India.
(L.M.S.)

with Christ. Note, in this connection, that eventful intercontinental trend of the early foreign mission call to Paul to "Come over into Macedonia." Long before the great nations of modern times had their birth, there was a prenatal movement of missionary forces which in certain vital and formative respects has served to shape their destiny. Let us suppose that Paul's summons at that time had been to go eastward along the lines of what would have been regarded then as home missionary extension, so that the issue eventually would have been the conversion of Central Asia, India, China, and Japan. Instead of a Western, we might have had an Eastern, Christendom, while our own barbarian ancestors would have been left to the best that pagan development could have done for them. What a reversal of the course of Christian history would have followed! If the churches of India, China, and Japan had proved to be as neglectful as those of Western lands, after all these centuries they might even now be sending missionaries to us to bring us the knowledge of our rightful Lord and Saviour.

Christian history a story of expansion among the nations.

Let us rejoice humbly and gratefully that the call to "come" brought Christianity our way, and that subsequent centuries bear witness to the outreaching touch of Christianity, stretching from Abyssinia to the British Isles, and from Spain to Persia and India. The Nestorians pushed boldly into China as early as the seventh century, and into India probably at a date still earlier, following Pantænus, who had preceded them in the latter part of the second century. The Goths received Christianity at the hands of Ulfilas in the fourth century, who created for them an alphabet, and gave them their Bible. Severinus appeared in South Central Europe in the fifth century, and Cyril and Methodius carried the Gospel message to the Slavs in the ninth century. In Central and Northern Europe we can trace the entrance of Columba, Columbanus, Gallus, Eligius, Boniface, Willibrord, Ansgar, and many others equally zealous though less conspicuous in the annals of those formative centuries. Hans Egede also linked Denmark with Greenland in the eighteenth century. The Moravian missionaries followed, and from that time Herrnhut became an active factor in the international contact of the world. Labrador was reached by Jens Haven in 1765. Grants of land were made to the Moravians by George III. in 1769, and a missionary ship, without reporting a single fatal accident, has sailed back and forth from England to the lonely abodes of the missionaries on that bleak coast every year since 1771. Twelve different ships have been in use, five of them bearing the name of "Harmony." All have been sailing vessels, except the last one built, which has auxiliary steam-power. Francis Xavier linked Portugal with India in the sixteenth century. Heurnius was a connecting bond between Holland and the Dutch East Indies in the seventeenth century, and in the eighteenth Ziegenbalg, Plutschau, and Schwartz brought Denmark into spiritual relations with India. These ambassadors of the King were all international messengers upon errands of peace, good-will, and cordial friendship.

The missionary factor in American colonial history.

We find in the colonial history of America an interesting, and even romantic, illustration of the international feature in mission enterprise. The missionary factor in our colonial history is neither conspicuous nor obtrusive, yet it may be distinctly noted. It has not always received the attention it deserves from the political student and scholar, who has generally and very naturally placed the emphasis on the Puritan impulse, represented in the eager search for soul liberty and religious freedom, and the longing to found a State where untrammelled religious and civil development along their own lines should be possible. In some of the histories the earlier voyages towards the unknown West have been credited solely to the love of adventure and the hope of discovering an El Dorado; and even in the case of the English Puritans, rivalry of Spain and a desire to outstrip other nations in the search for coveted possessions have been apparently regarded as motives worthy of an accentuation which seems to leave no room for the missionary, and very little for even the religious, impulses of the movement. The world then as now, however, contained a mixture of good and evil. There were men of high ideals and Christian aims, and others of low ideals and unscrupulous, even wicked, designs. We are confessedly searching for the former class, as we may be able to find them in colonial times.

Puritan hearts were in sympathy with the missionary motive.

To be sure, it would not be wise or historically correct in this connection to exalt unduly or to exploit in a partisan spirit the missionary impulse, as if it constituted a dominant and overshadowing motive; but neither, on the other hand, should it be ignored or forgotten. It may be clearly traced, as we shall note, in official documents which form the bases of early movements in colonization; but in some instances it was slow in asserting itself amid the difficulties, sufferings, and perils of the life and death struggles of the early colonists. Aggressive movements under the circumstances were almost impossible, and missionary activities were of necessity dormant until more settled times opened the door of opportunity. Puritan hearts were undoubtedly stirring with missionary aspirations when they turned their ships' prows westward: this was especially true of many of the finest and noblest spirits among them; but when they touched these shores they found themselves for a time face to face with almost insurmountable obstacles to the prosecution of missionary work.

The legend of the Norse missionary who discovered America.

It may be noted at this point that far back of colonial history there is at least a credible tradition, received as probable by some careful historians, that America itself was in a sense a missionary discovery about five hundred years before Columbus and Cabot, and six hundred years before the advent of the Pilgrim Fathers. According to the Sagas, Leif Ericson, a Norse missionary, discovered and touched these shores about 1000 A.D. Leif was the son of Eric the Red, who was the first colonist of Greenland. While on a visit to Norway, Leif was commissioned by King Olaf to proclaim Christianity in Greenland. The account preserved in the Sagas reads as follows: "Upon one occasion the King [Olaf] came to speech with Leif, and asked him, 'Is it thy purpose to sail to Greenland in the summer?' 'It is my purpose,' said Leif, 'if it be your will.' 'I believe it will be well,' answers the King; 'and thither thou shalt go upon my errand, to proclaim Christianity there.'" Omitting here a few lines for the sake of brevity, we quote further from the Sagas: "Leif put to sea when his ship was ready for the voyage. For a long time he was tossed about upon the ocean, and came upon lands of which he had previously no knowledge. There were self-sown wheat fields and vines growing there."[1] It is not necessary to give the account in full. It is clear that it was during his voyage to Greenland on a missionary errand that he was driven by storms, as seems probable, upon the coast of America, supposedly the shores of Nova Scotia or New England. This incident was a stimulus to subsequent exploring expeditions from Greenland to "Wineland the Good," accounts of which are given in the Saga of Eric the Red. If this is all true, America itself, in this indirect and casual way, was a missionary discovery, and may be so entered in the annals of that kingdom which is destined to conquer the world.

In the fifteenth century, when the era of maritime exploration began, Prince Henry of Portugal, surnamed "The Navigator," a brilliant pioneer of modern discovery, at whose instigation others undertook bold voyages which opened the pathway of early colonization and commerce, was himself under the spell of the missionary motive. He was a true Christian, an evangelistic crusader, and the purpose of propa-

[1] Hart, "American History told by Contemporaries," vol. i., pp. 29, 30.

gating the Gospel, although no doubt other motives and ambitions were present, occupied a prominent place in his mind and heart.

The missionary motive in early maritime exploration.

Among the reasons which he gave for pursuing his discoveries was his "great desire to make increase in the faith of our Lord Jesus Christ." His supporters and patrons were largely the clergy and men of high religious character, while the statesmen and the general public of his day took but a lukewarm interest in his venturesome enterprises. Numerous contemporary records testify to the sincerity of his desire to spread the Gospel to unknown regions.

The evangelistic aspirations of Columbus.

Columbus was not a missionary in the ordinary acceptation of the term, but the evangelistic motive, as is manifest from his own statements, had a distinct influence upon his career, and he was fond of accentuating the literal meaning of his baptismal name—Christopher—the Christ-Bearer. His journal, written on shipboard, contains repeated intimations that he desired and sought the conversion of the strange peoples of the West to Christianity,[1] although his extant writings previous to undertaking his first voyage, if consulted alone, do not seem to throw clear light upon the subject. There is much probability, however, that the missionary motive was present in his mind even before he embarked, but was overshadowed by those political and commercial considerations which seemed to be the most persuasive means of furthering his scheme and overcoming his difficulties. It evidently influenced him with increasing power as missionary opportunity was more clearly discerned. Some historians, moreover, seem to find a basis for the statement that one of the most effective arguments used by Columbus to induce Queen Isabella to extend her patronage to him was that "she might eminently contribute to diffuse the light and truth of the Gospel."

In his journal, as reproduced for us by Las Casas, we find in a paragraph written after his discovery of the New World, under date of November 6, 1492, the following: "I am convinced . . . that if devout religious persons knew their [the Indians'] language, they might be converted to Christ, and so I hope in our Lord that your Highnesses

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[1] Sources will be found in Winsor's "Narrative and Critical History of America," vol. ii.; Winsor's "Life of Christopher Columbus"; and especially in a valuable article on "The Religious Motives of Christopher Columbus," by Prof. W. R. and Rev. C. R. Gillett, in the Papers of the American Society of Church History, vol. iv., pp. 3–26. Cf. also Barnes, "Two Thousand Years of Missions Before Carey," pp. 356–358.

[addressing the King and Queen] will decide upon this course with much diligence." Under date of November 27 is inserted a distinct purpose "to Christianize all these people, because it can easily be done. . . . And I assert," he goes on to say, "that your Highnesses ought not to allow any except Catholic Christians to set foot or trade here, since this was the aim and inception of the undertaking, that it should be for the increase and glory of the Christian religion; and likewise none should be allowed to come to these parts except they be good Christians."

Some significant extracts from his journal.

In the letter of Columbus to Lord Rafael (perhaps more correctly Lord Gabriel) Sanches, treasurer of Ferdinand and Isabella, the King and Queen of Spain, giving an account of his first voyage, the discoverer writes of what he conceives "to be the principal wish of our most serene King, namely, the conversion of these people to the holy faith of Christ." In conclusion, he calls upon the King and Queen and others to rejoice "in the prospect of the salvation of the souls of so many nations hitherto lost."[1] In his letter to the Spanish sovereigns written supposedly after his return from his first voyage is a paragraph urging that in the new colony "there be a church, and abbés and priests to administer the sacraments and conduct divine worship, and to convert the Indians." In the "Instructions" given to Columbus by the sovereigns in anticipation of his return to Española, he is commanded and charged "that in all ways and manners possible he shall work and strive to attract the dwellers in the said islands and mainland to be converted to our Holy Catholic Faith."[2]

Further evidence from his writings.

It was one of the medieval conceits of the papacy that the popes, by virtue of the supreme sovereignty they claimed over the unknown world, had the prerogative of bestowing upon Catholic rulers formal title and right of possession to any newly discovered lands, on condition that they should propagate there the Catholic religion. After the return of Columbus, Ferdinand and Isabella sought at once the sanction of the Pope to their sovereign domination over the vague regions Columbus had visited. The Supreme Pontiff at that time was Alexander VI., a Spaniard of the Spaniards, who issued four bulls, entitled, respectively, the Bulls of Concession (as were designated the first two, issued on the same day, May 3, 1493), the Bull of Demarca-

The Papal Bulls, and their references to the conversion of the West.

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[1] Major's "Select Letters of Christopher Columbus," pp. 10, 17.

[2] "Papers of the American Society of Church History," vol. iv., pp. 16, 17.

tion, and the Bull of Extension.[1] The first two gave title to newly discovered lands not already under the control of Christian rulers; the third established a line of demarcation limiting the title to lands westward and southward of the said line, so as not to encroach upon the Azores and the Cape Verde Islands, belonging to Portugal; and the fourth extended the title to discoveries in the East as well as the West, even as far as India, in the case of lands not found to be already subject to the rule of Christian monarchs. The confusion arising from the terms of this last bull, which overlapped the others, was subsequently adjusted by treaties between Spain and Portugal. The conversion of the natives to the Catholic faith is much emphasized in these documents, and the Catholic kings are charged with this duty. These bulls, professing to distribute America among the rulers of Catholic Europe, obtained recognition by Spain and Portugal, but were looked upon with indifference, if not contempt, by England, France, and Holland, who went on with their discoveries, and established their sovereignty by right of occupation and conquest, as if no popes had ever undertaken to parcel out the world. Have we not found, however, both a religious and a distinctly missionary aim present in those great undertakings which, by common consent, have been regarded as among the most decisive projects of early exploration and discovery?

The Spanish occupation of the Philippines was in part missionary.

It is worthy of note, in passing, that the Spanish occupation of the Philippines, first under Magellan, in 1521, and afterwards under Legaspi, in 1565, was in part a missionary venture. Legaspi's expedition, inspired by Philip II. of Spain, sailed from the Pacific coast of Mexico, accompanied by six Augustinian monks, who were charged with missionary duties.[2] This was the beginning of a missionary invasion which, coöperating with the military forces, secured the Philippines to Spain and the Catholic Church for subsequent centuries, until in 1898 they became United States territory.

Following Columbus, Bartolomé de Las Casas was an undoubted exponent of the missionary impulse, winning the title of the "Apostle of the West Indies." Spanish friars and Jesuits made several efforts to plant missions in the southern parts of North America, but little came of this until, in the eighteenth century, their establishments in

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[1] Translations of the Bulls of Alexander VI. are found in vol. i. of "The Philippine Islands, 1493–1803," by Blair and Robertson, pp. 97–114. Publishers, Arthur H. Clark Company, Cleveland, Ohio, 1903.

[2] Blair and Robertson, "The Philippine Islands, 1493–1803," vol. ii., pp. 89 and 161–168.

Texas, New Mexico, and California met with more success. The outcome of these early Spanish missions, although numerous and imposing churches and mission edifices were built, was of little permanent value to our country. The priests were strict formalists, and the Indian as a man or a citizen was but slightly improved in character by their ministrations. Dark and sinister as the history of Spanish colonization has been, and the same may be said of the story of the Portuguese occupation of South America, both have clearly been indebted, nevertheless, to the missionary spirit for many courageous impulses, as well as for not a few truly devoted personalities who were conspicuous in their early ventures.[1]

Early Spanish missions in the southern regions of North America.

It is a part of the history of those times that the missionary efforts of that age, usually acting in coöperation with political aims and ambitions, were identified with the Roman Catholic propaganda, and that duplicity, military aggression, and cruel injustice marred to a painful extent its methods and activities. This, however, should in no way blind us to the transcendent import of the historic outcome. The fact that there were many unworthy adventurers, whose careers were marked by greed and unrighteousness, should not obliterate the clear evidence which assures us of the presence of the missionary incentive, however mistaken its methods, in the hearts of those to whom due credit should be given as leaders and pioneers in that great campaign of discovery which led on to some of the most glorious events in modern history.

The historic outcome of the Roman Catholic propaganda in America.

"The Jesuit Relations and Allied Documents," a ponderous library of historical records concerning the early history of French colonization in America, reveals to us the immense and prolonged contribution of Roman Catholic missionaries towards the establishment of an international *rapport* not only between France and her new possessions, but also between the entire learned and diplomatic world of Europe and the colonists of French America, for nearly two hundred years. The footsteps of those indefatigable missionary pi-

The Jesuit Missions in North America.

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[1] John Austin Stevens, in a chapter contributed by him to Winsor's "Narrative and Critical History of America," writes as follows:

"The primary idea of French as of Spanish colonization was the conversion of the heathen tribes. The first empire sought was that of the soul; the priests were the pioneers of exploration. The natives of the soil were to be first converted, then brought, if possible, through this subtle influence into alliance with the home government."—Winsor, vol. iii., p. 393.

oneers can be traced for the larger part of two centuries (1625–1791) along the St. Lawrence, and on both sides of the Great Lakes, on into the far West. They deflected southward into Maine, into Illinois, and even as far as Louisiana, and penetrated northward towards the inhospitable, icy wilderness of Hudson Bay. Parkman, in his volume entitled "The Jesuits in North America in the Seventeenth Century," and in other of his historical works, has given much space to Jesuit history.[1] Whatever difficulty we may have with their methods, and the barren spiritual results of their labors, their devotion, diligence, and sacrifice in those earlier and purer days of Jesuit enterprise represent a high-water mark in the missionary annals of the world—"a story sublime in its record of suffering, peril, and death"—and their services to exploration and discovery occupy a place of permanent value in the history of this Continent.

Their large place in the history of New France.

Père Marquette, Jean de Brébeuf, Garnier, Chatelain, Jogues, Chaumonot, Raymbault, and Lalemant are well-known names among them. The first-named was the discoverer of the Mississippi above the confluence of the Missouri, though four generations after De Soto had reached it in the far south. Hennepin, of the Récollets, though his published reports are not always to be relied upon, is also famous for his explorations, and his name has been given to one of the most important counties of Minnesota. Père Marquette's name is familiar to-day in Michigan, as identified with a city, a county, and a railway of that State, and his statue stands in the rotunda of the Capitol at Washington. In some instances the political and military leaders of New France were in hearty accord with the religious aims of the missionaries. Champlain was a man of fervent piety and evangelistic zeal. He is credited by Parkman with the remark that "the saving of a soul is worth more than the conquest of an empire." "For nearly thirty years," writes Mr. G. Mercer Adam, "his were the efforts, and his the zeal, that were instrumental, in the stern devotion of the times, in winning souls for heaven and a colony for France."[2]

In sympathy with this intense propaganda, there was a great awakening of missionary enthusiasm in France. Immense endowments, chiefly in the shape of land grants, were secured, the benefits of which accrued to Canada during the Roman Catholic succession, long after the departure of the Jesuits. "All France," writes Parkman, referring to the days of Jesuit influence, "was filled with the zeal of proselytism.

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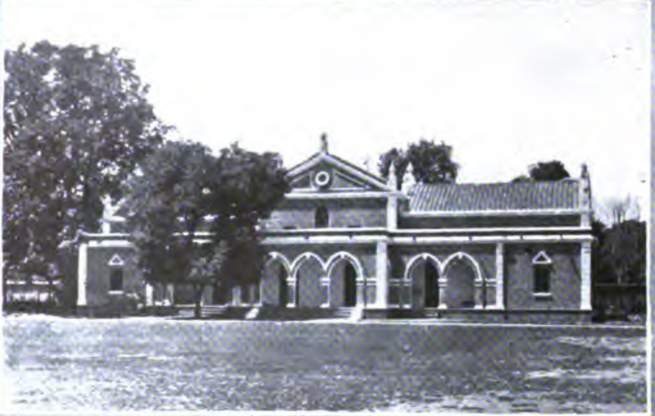
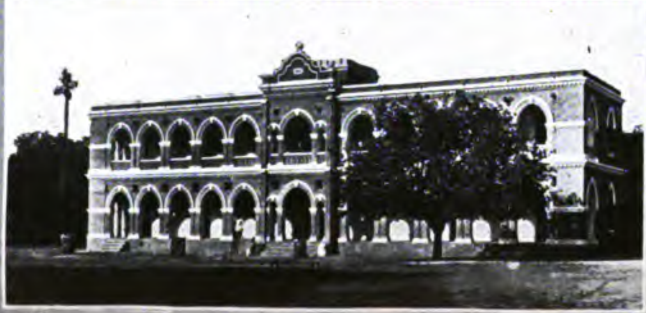
[1] Cf. also "The Canadian Northwest," by G. Mercer Adam, pp. 38–40.

[2] "Picturesque Canada," p. 580.

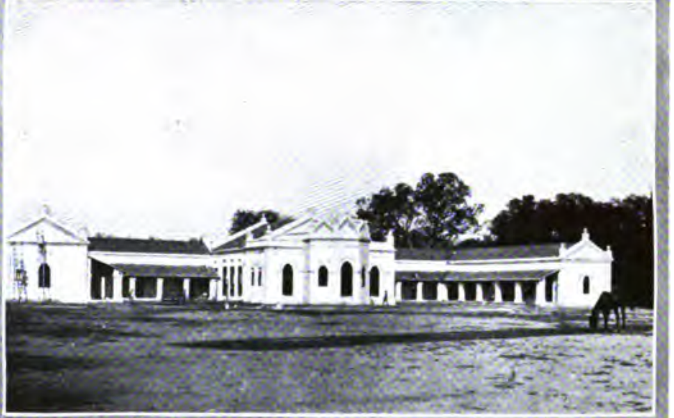
UNIV. OF MICH.



Laboratory.
Used temporarily for Class-rooms.



Dormitory.



Jumna High School.

ALLAHABAD CHRISTIAN COLLEGE, ALLAHABAD, INDIA.
(P. B. F. M. N.)

Men and women of exalted rank lent their countenance to the holy work. From many an altar daily petitions were offered for the well-being of the mission; and in the Holy House of Mont-Martre a nun lay prostrate day and night before the shrine, praying for the conversion of Canada. In one convent thirty nuns offered themselves for the labors of the wilderness; and priests flocked in crowds to the colony." There was a singular and hardly commendable mixture of religious enthusiasm and political subserviency in this propaganda, yet there is no doubt that colonial history far-reaching in its import was in large measure made by these missionary enthusiasts.

French interest in the Canadian missions.

The religious spirit of the Dutch colonists.

In the case of the Dutch colonists, though strenuous and purposeful in establishing the Reformed Church and providing for its support, and though active later on in promoting missionary effort, they seem to have made no explicit public declaration of a missionary aim in their initial colonization of North America. The Walloon Synod, however, in connection with the Walloon emigration, sent over ministers chosen with a view to their fitness and readiness for missionary service.

The presence of the missionary motive in the British colonial establishments.

The British colonial establishments in North America may now claim our attention. The presence of the missionary motive in these venturesome and heroic attempts at colonization cannot be questioned. As we remarked before, it was in abeyance for a time after the advent of the Pilgrim Fathers, amid the difficulties and perils of their pioneer experiences on these shores. It is incorporated, however, in most of their charters, which usually contain an authentic and unequivocal missionary clause. The Puritan writings and the historical literature of that day are full of it, and their noblest men were Christian pioneers as well as statesmen. Such moving spirits on the other side as Sir Humphrey Gilbert and Hakluyt agreed that "the sowing of Christianity must be the chief intent of such as shall make any attempt at foreign discovery, or else whatever is builded upon other foundation shall never obtain happy success or continuance."

In chapter xx. of Hakluyt's "Discourse Concerning Western Planting," written in 1584, a document of prophetic import and historic moment in the development of American colonization, appears a summary of reasons why Her Majesty should favor the project. Hakluyt was a Christian man, and a contemporary of Raleigh, Sidney, Sir Francis Drake, Shakespeare, and Queen Elizabeth, having been born about 1552. He is regarded as one "to whom England is more indebted for its American possessions than to any other man of that age." His "reasons," given as among the motives which should incite English enterprise to take swift possession of the great Western prize, bristle, to be sure, with political, commercial, philanthropic, and patriotic arguments, and show an intense spirit of rivalry with Spain, France, and Portugal, as representatives of the hated papacy, and themselves alert searchers for world-wide dominion; yet even in this strongly nationalistic document occurs the following as the sixteenth "reason": "Wee shall by plantinge there inlarge the glory of the gospell, and from England plante sincere religion, and provide a safe and a sure place to receave people from all partes of the worlde that are forced to flee for the truthe of God's worde."

Hakluyt's "Discourse Concerning Western Planting."

Sir Walter Raleigh, no doubt in the spirit of a zealous churchman, gave one hundred pounds to the Virginia Company "for the propagation of the Christian religion in that settlement." This was probably the earliest definite public contribution for the prosecution of evangelical missions in this country. In the first charter of Virginia, representing an adventurous and commercial rather than a Puritan impulse, granted by James I., in April, 1606, is an explicit statement of a missionary aim. The text of the paragraph is as follows: "WE, greatly commending, and graciously accepting of, their Desires for the Furtherance of so noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of his Divine Majesty, in propagating of *Christian* Religion to such People, as yet live in Darkness and miserable Ignorance of the true Knowledge and Worship of God, and may in time bring the Infidels and Savages, living in those Parts, to human Civility, and to a settled and quiet Government; DO, by these our Letters Patents, graciously accept of, and agree to, their humble and well-intended Desires." A paragraph embodying substantially the same purpose and desire for "the Conversion and Reduction of the People of those Parts unto the true Worship of God and Christian Religion" is found in the second charter, issued in 1609.[1] In a letter to Sir Walter Raleigh, referring to the project of a Virginia Colony, Hakluyt writes expressing his pleasure in Raleigh's plans because "you meane to sende some such good Churchman thither [to Virginia] as may truly say with the Apostles to

The Charter of Virginia and its missionary clause.

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[1] Macdonald, "Select Charters and Other Documents Illustrative of American History, 1606–1775," pp. 2, 3, 16, 25.

the Sauvages, wee seeke not yours but you."[1] Unfortunately, as time passed, the Virginia Colony became to a perilous extent the dumping-ground of unworthy adventurers and dangerous criminals, yet this fact should not obliterate or obscure the purer ideals which were a part of the original project.

Bradford and his hope of planting the Gospel in the New World.

Bradford declared the propagation of the Gospel of the Kingdom of Christ as one of the great hopes of his pilgrimage. He writes of the motives which led him and his fellow Pilgrims to seek these distant shores, as follows: "Lastly (and which was not least) a great hope and inward zeall they had of laying some good foundation, or at least to make some way thereunto, for ye propagating and advancing ye gospell of ye kingdom of Christ in those remote parts of ye world: yea, though they should be but even as stepping-stones unto others for ye performing of so great a work."[2] In the light of this declaration we may safely read the missionary motive into the "May-flower" Compact, especially that clause in which the whole undertaking is declared to be "for ye glorie of God, and advancemente of ye Christian faith." In Cushman's "Reasons and considerations touching the lawfulnesse of removing out of England into the parts of America," published in England in 1622, after his return from a visit to the Plymouth Colony, the missionary aim and incentive are set forth at length. In the address "To the Reader," written by G. Mourt (or George Morton), which introduces the "Journal of the Pilgrims," published in London in 1622, it is stated that "the desire of carrying the Gospell of Christ into those forraigne parts, amongst those people that as yet have had no knowledge nor tast of God, as also to procure unto themselves and others a quiet and comfortable habytation; weare amongst other things the inducements unto these undertakers of the then hopefull, and now experimentally knowne, good enterprice for plantation in New England."[3]

A side-light on the spirit and motive of the Pilgrim Fathers is found in the Petition of the Directors of the New Netherland Company to the Prince of Orange, dated February 12, 1620, stating that "there is residing at Leyden a certain English Preacher, versed in

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[1] Cobb, "The Rise of Religious Liberty in America," p. 74.

[2] "Bradford History," p. 24.

[3] "The Journal of the Pilgrims, Reprinted from the Original Volume, with Historical and Local Illustrations of Providences, Principles, and Persons," by George B. Cheever, D.D., p. 13. Cushman's statement of "Reasons" above referred to is found in the same volume, pp. 99–108.

A formal statement of the missionary desire of the Pilgrim Fathers.

the Dutch language, who is well inclined to proceed thither to live, assuring the petitioners that he has the means of inducing over four hundred families to accompany him thither both out of this country and England." The petition seeks the protection of the Prince and the States-General of the Netherlands to be extended to these voyagers in what is declared to be their purpose in going to New Netherland, namely, "the propagation of the true, pure Christian religion, in the instruction of the Indians of that country in true learning, and in converting them to the Christian faith, and thus, through the mercy of the Lord, to the greater glory of this country's government, to plant there a new Commonwealth." In conclusion, a request was presented for two Dutch ships of war to protect the Pilgrims in this venture. The request was subsequently refused, and the Pilgrims turned elsewhere for help.[1]

Winthrop and his desire for the conversion of the aborigines.

Winthrop, of the Massachusetts Colony, confessed to the same motive, and in his journal are numerous statements of his desire for the conversion of the aborigines. A single paragraph, inserted towards the close of his life, may be quoted: "We now began to conceive that the Lord's time was at hand for opening a door of light and grace to those Indians, and some fruit appeared of our kind dealing with them and protecting them, and righting them." One of the reasons given in the "Life of Winthrop" for establishing the intended plantation in New England is the carrying of "the Gospell into those parts of the world, to helpe on the comminge of the fullnesse of the Gentiles."[2]

The Massachusetts Colony and its seal.

In the charter of the Massachusetts Colony, granted by Charles I., in 1629, to John Endicott and his associates, is introduced a clause in explanation of one of the chief ends of the colony. This is stated to be "for the directing, ruling, and disposeing of all other matters and things whereby our said people, inhabitants there, maie be soe religiously, peaceablie, and civilly governed, as their good life and orderlie conversation maie wynn and incite the natives of [that] country to the knowledge and obedience of the onlie true God and Saviour of mankinde, and the Christian fayth, which, in our royall intention and the adventurers' free profession, is the principall ende of this plantation."[1] The original seal of the Massachusetts Colony contains the figure of an Indian, with the legend, "Come over and help us," inscribed upon it. In the General History of New England, published in the Collections of the Massachusetts Historical Society, Second Series, on page 649 of volume vi., begins chapter lxxvi., on "The Success and Progress of the Gospel amongst the Indians of New England." The opening paragraph of the chapter reads as follows: "Forasmuch as the conversion of the Indians in America was none of the least motives that persuaded many of the inhabitants of New England to transport themselves thither, it will be expected that in this place some account should be given of the effect thereof." A further statement concerning the existence of this missionary motive is found in Scottow's "Narrative of the Planting of Massachusetts," published in Boston in 1694.[2]

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[1] "Documents Relating to the Colonial History of the State of New York," vol. i., pp. 22, 23.

[2] Twichell, "John Winthrop, First Governor of the Massachusetts Colony" ("Makers of America" Series), pp. 84, 85. Cf. also p. 43.

Statement in the Articles of the New England Confederation.

In the Articles of the New England Confederation, drawn up in 1643, the opening sentence is as follows: "Whereas we all came into these parts of America with one and the same end and ayme, namely, to advance the Kingdome of our Lord Jesus Christ, and to enjoy the liberties of the Gospel." Here, it may be noted, is an acknowledgment which is united, deliberate, and official. In 1644, the year following the formation of the Confederation, the General Court of Massachusetts passed an order directing the County Courts to adopt measures providing for the instruction of the Indians "in the knowledge and worship of God." Prominent among those who were subsequently engaged in carrying out the spirit of this legislation were Eliot and the Mayhews.[1]

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[1] Macdonald, "Select Charters and Other Documents Illustrative of American History, 1606–1775," p. 42. Cf. Doyle, "English Colonies in America," vol. iii., p. 56, for mention of other sources on colonial missionary effort.

[2] The statement is quaintly worded, as follows: "Neither Gold or Silver, nor French or Dutch Trade of Peltry did Oil their Wheels; it was the Propagation of Piety and Religion to Posterity; and the secret Macedonian Call, COME OVER AND HELP US — the setting up of Christ's Kingdom among the Heathens.... Infinite Wisdom and Prudence contrived and directed this Mysterious Work of Providence: Divine Courage and Resolution managed it; Superhumane Sedulity and Diligence attended it, and Angelical Swiftness and Dispatch finished it. Its Wheels stirred not but according to the HOLY SPIRIT'S motion in them."

The following were the titles of some of the Puritan tracts on this subject:

"The Day breaking, if not the Sun rising, of the Gospel with the Indians in New England," by Winslow, 1647.

"The Clear Sunshine of the Gospel breaking forth upon the Indians," by Thomas Shepard, 1648.

"The Glorious Progress of the Gospel amongst the Indians in New England," 1649.

For other titles, see Winsor's "Narrative and Critical History of America," vol. iii., p. 355.

Roger Williams and his missionary efforts for the Indians.

Roger Williams, while a stalwart friend of political and religious liberty, was also a zealous advocate and participant in missionary work for the Indians. The Royal Charter of Rhode Island, granted in 1663 by Charles II. to a band of colonists, among whom was Roger Williams, contains the following statement of one of the leading motives which influenced them in seeking the charter. It is stated to be "that they, pursueing, with peaceable and loyall mindes, their sober, serious, and religious intentions, of godlie edifieing themselves, and one another, in the holie Christian ffaith and worshipp as they were perswaded; together with the gaineing over and conversione of the poore ignorant Indian natives, in those partes of America, to the sincere professione and obedienc of the ffaith and worshipp."[2] Williams devoted himself personally to mission work among the Indians, and gave much attention to the study of their language.

The Swedish settlement and its mission to the savages.

The Swedish settlement on the Delaware in 1638 was soon provided with a missionary to the Indians, who began a work which was continued by Swedish pastors during the entire colonial period. The Rev. John Campanius arrived from Sweden in 1643, with the newly appointed Governor Printz. It is noticeable that in the latter's official instructions for the government of New Sweden he is required to treat the savages "with humanity and mildness," and is informed that he "must labor to instruct them in the Christian religion, and the divine service, and civilize them."[3]

In the charter which Charles II. gave to William Penn in 1681, among the motives which are credited to Penn in seeking the charter is the following: "To reduce the Savage Natives by gentle and just manners to the love of civil Societie and Christian Religion."[4] The noble way in which Penn and his followers exemplified this spirit forms a beautiful chapter in our early history. Penn was himself a missionary evangelist in Holland and Germany before he came over to America. In the petition which he presented to Charles II. for the payment of a debt of £16,000 due to his father, Admiral Penn, by a grant of land in America, he stated that he had "in view the glory of God by the civilisation of the poor Indians, and the conversion of the Gentiles, by just and lenient measures, to Christ's Kingdom." The Friends were so inspired with kindly devotion to the welfare of the Indians, and respect for their rights, and were so successful in winning their attachment, that no Quaker was ever massacred by an Indian during the history of the Pennsylvania Colony, although the neighboring colonies suffered severely. The Maryland Charter, granted by Charles I. to the second Lord Baltimore in 1632, in its opening paragraph refers to him as "animated with a laudable and pious zeal for extending the Christian Religion."

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[1] Palfrey's "History of New England," vol. i., p. 334.

[2] Macdonald, "Select Charters and Other Documents Illustrative of American History, 1606–1775," p. 126.

[3] Hazard's "Annals of Pennsylvania," p. 66.

[4] Macdonald, "Select Charters and Other Documents Illustrative of American History, 1606–1775," p. 184.

William Penn and his evangelistic spirit.

In the first charter of Carolina, granted in 1663 by Charles II., it is stated in the first paragraph that "whereas our right trusty, and right well beloved Cousins and Counsellors" (here naming the applicants, it continues as follows) "being excited with a laudable and pious zeal for the Propagation of the Christian Faith, and the Enlargement of our Empire and Dominions, have humbly besought leave of us," and so on to the end. This "pious and noble purpose" is subsequently referred to in the document, and provision is made for ecclesiastical expansion, with special and generous concessions in favor of church dissent and liberty of conscience. The charter of Georgia, granted in 1732, was based almost wholly upon the philanthropic and missionary plans of Oglethorpe to afford an opportunity for "a new start in life" to those who had been unfortunate and unsuccessful in England. In coöperation with Oglethorpe were Moravian missionaries who came over especially to evangelize the Indians. Their work was interrupted, however, after three years by a call to bear arms, which they had stipulated should never be required of them, and to which they refused to respond. They accordingly removed to Pennsylvania. In 1735 the Wesleys came to Georgia expressly on a missionary errand, and it was not their fault that they were not able to accomplish their purpose to work among the Indians.

Significant declarations in the charters of Carolina and Georgia.

Thus the early colonial ventures forming the basis of our history seem to have been consciously and devoutly permeated by and identified with a missionary purpose. The colonial official in many promi-

Sufficient evidence of a missionary purpose in early colonial ventures.

nent instances proved to be in hearty accord with the Christian missionary, and they appeared much of the time to walk arm in arm in a happy alliance of mutual respect and sympathy during the prenational period of American history. In the light of the evidence we have reviewed, that unguarded assertion that the original settlers, when they landed on these shores, "first fell upon their knees, and then arose and fell upon the aborigines," is certainly not justified, so far as the Pilgrim Fathers are concerned, either by the historic atmosphere of the times, or the actual succession of events. Pastor John Robinson's exclamation in a letter to the colonists after their settlement in America—"O that you had converted some before you killed any!"—was a truer reflection of the temper of their hearts. Wars occurred, it is true, in the course of colonial development, but either as the result of Indian treachery, or as the inevitable outcome of that clashing of national interests which arose as the growing colonies became more and more aggressive. It is not to be lost sight of, moreover, that political jealousy among colonists, especially the French and English, was a disturbing factor which led to many entanglements with the Indians.

John Eliot and his successors.

John Eliot arrived in the Massachusetts Colony in 1631, and soon after began his memorable missionary service, during which he translated the Bible into the Mohegan tongue, formed numerous villages of praying Indians, and toiled devotedly among them. The Mayhews in succession were earnest laborers for the spiritual good of the Indians, and in their island possessions, especially Martha's Vineyard, they conducted missions among them with conspicuous success for five generations consecutively, or for a period of 160 years (1646–1806). The affectionate regard of the Indians was held during all this time, and the colonists on the island home of Martha's Vineyard were unmolested, even when violence and massacre were raging on the mainland. It has been estimated that in the year 1700 there were several thousand Christian Indians in New England. A long line of devoted men, among whom we find such names as Rowland and John Cotton, Bourne, Treat, Sergeant, Edwards, Horton, and Brainerd, including Zeisberger, Rauch, Heckewelder, and Büttner, prominent among the Moravians, and zealous laymen like Tupper and Josiah Cotton, brings us well on towards the end of the eighteenth century. Diligent and successful work among the Indians in New England characterized that century to an extent much greater than is realized at the present time.[1] The shameful banishment of the Moravians, in 1744, from their prosperous missionary labors in New York obliged them to seek asylum in Pennsylvania. This hostility was instigated partly by the enmity of vicious colonists, and partly by the intolerant spirit of the Established Church, and was accomplished by the unworthy coöperation of Governor Clinton. It cannot but be regarded, however, as a deep stain upon the colonial history of New York. The proceeding was rebuked and reversed five years later by Act of Parliament.

The Corporation for the Propagation of the Gospel in New England, established in 1649.

John Eliot dedicated one of his books to Oliver Cromwell, influenced by the fact that, "in 1649, in Cromwell's Parliament there was passed a bill for the establishment of a Corporation for the Propagation of the Gospel in New England, and all the congregations throughout the country were advised to take up collections for the purpose." The plan was proposed in a petition to Parliament by a number of English and Scotch pastors. Cromwell himself at that time suggested a more elaborate project, based upon the establishment of a *Congregatio de Propaganda Fide*, with officers and directors, the object of which was to be the dissemination of the Christian religion throughout the world. This, however, failed of realization. Mr. Edward Winslow of the Plymouth Colony, then on a visit to England, was also one of the inspirers of the Parliamentary movement, just mentioned, to found this early effort at organized missions in New England. The Corporation was active and useful for a number of years; its charter was renewed in 1662, and still exists under the name of the "New England Company."

The formation of the Society for Promoting Christian Knowledge, in 1698.

The Society for Promoting Christian Knowledge, founded in 1698, gave prompt consideration to a project for the advancement of religion in the Plantations. At the suggestion of Dr. Bray, one of its founders, and a man of indefatigable zeal in the promotion of its object, provision was made for a supply of good literature for the clergy and laity, and large plans were made for educational and missionary work in the American Plantations. These designs were not carried out to any extent by the Society for Promoting Christian Knowledge, owing to the almost immediate formation of the Society for the Propagation of the Gospel in Foreign Parts, and the committal of the colonial missionary work to the special care of the latter. Dr. Bray's Associates was a distinct and is still an active organization, founded in 1733, for the establishment of libraries for the clergy at home and abroad, and for the support of schools for Negroes, which have been conducted chiefly in the West Indies.

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[1] Thompson, "Protestant Missions: Their Rise and Early Progress," pp. 82–147.

The Society for the Propagation of the Gospel, founded in 1701.

The Society for the Propagation of the Gospel in Foreign Parts was established in 1701, and the Scottish Society for Promoting Christian Knowledge (distinct from the English organization of the same name) was founded in 1709. The latter worked through a "Board of Correspondents" in Boston and New York, and supported several missionaries to the Indians, among whom was David Brainerd. King's College (now Columbia University) was in large part identified with the missionary efforts of the Society for the Propagation of the Gospel. The movement for the establishment of the College originated in America among the colonists in 1746, funds for the purpose having been secured, strange to say, by an officially authorized lottery, while five hundred pounds per annum for seven years were voted out of the excise revenues of the Province of New York for its support. It was soon, however, taken under the patronage of the Society for the Propagation of the Gospel, which aided it financially for a considerable period, and through whose good offices its charter was obtained, in 1754.[1] An explicit announcement was made of a missionary purpose in the establishment of King's College; its object being to "assist in raising up a succession of faithful instructors to be sent forth among our own people and the Indians in alliance with us, in order to teach them the ways of truth."[2] The name of the institution was changed soon after the Revolutionary War from King's to Columbia College, and in recent years to Columbia University.

Its memorable service in the American Colonies.

Under this same Society for the Propagation of the Gospel in Foreign Parts, dating, as we have noted, from 1701, much valuable missionary work was accomplished throughout the colonies and in Canada during the eighteenth century, or until the War of the Revolution opened. The total number of missionaries employed previous to 1785 is stated in the Digest of the Society's Records to have been 309 (p. 86). It was instrumental also in establishing Codrington College in Barbados, based upon a legacy of General Codrington, left in 1703 to be administered by this Society. The virtual parentage of the American Episcopal Church, and, indirectly, the credit of its valuable services to our country, have thus ever since been claimed as historically connected with the labors of this venerable missionary organization during our colonial era. In 1762 a "Society for Promoting Christian Knowledge among the Indians of North America" was formed in Boston, receiving legislative sanction, but the project was not endorsed in England and lapsed in favor of the British societies already engaged in American colonial missions.

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[1] "Documents Relating to the Colonial History of the State of New York," vol. vi., p. 625.

[2] *Ibid.*, vol. vii., p. 644.

The missionary purpose in colonial education.

Dartmouth College was established by Eleazar Wheelock, the founder, about 1754, of "Moor's Indian Charity School" at Lebanon, Connecticut. The two institutions were not, however, identical, although both were eventually located at Hanover, New Hampshire. Dartmouth College is, therefore, an independent outgrowth of the Indian Charity School, and was established by Wheelock with money collected in England by agents sent by him to solicit funds for substantially the same purpose as his Indian School, namely, the training of missionaries not only from among the Indians, but also from the colonists. It was chartered in 1769 and named after Lord Dartmouth, the President of the Board of Trustees.[1] Other early educational institutions, many of them now in the front rank, are indebted for their existence, in part at least, to a distinctly missionary aim. The foundations of Harvard College, in 1636, were deeply laid in religion and morality, and its original purpose contemplated the education of the Indians as well as the colonists, as is manifest in that valuable little pamphlet entitled "New England's First-Fruits in Respect to the Progress of Learning in the College at Cambridge in Massachusetts Bay," which dates from 1642, and was published in London in 1643. Princeton and Yale were also founded with a view to religious as well as academic training, and for the propagation of Christianity as well as of sound learning. Hamilton College was established by the Rev. Samuel Kirkland, a missionary to the Mohawk and Oneida Indians, who was educated at Wheelock's Indian School. He was ordained to the service in 1766, and labored among the Oneidas for forty years. In 1792 he gave an endowment of land to found an academy, which was afterwards incorporated as Hamilton College.[2]

This summary review indicates with sufficient clearness that when

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[1] Chase, "History of Dartmouth College," pp. 1–89.

[2] "Documents Relating to the Colonial History of the State of New York," vol. viii., p. 613.

Missionary efforts form an important asset in our colonial history.

the hour of the Revolution sounded there was lying at the very basis of our existence as a nation a valuable contribution of missionary service, forming a determining feature in the moral and political assets of our colonial history. Missionary devotion and foresight founded our earliest educational institutions, shaped in part our initial policy towards the aborigines, fixed in certain respects the principles of local administration, nourished the growth of political and religious liberty, and added elements of romantic and sympathetic interest to the friendly regard with which Christians in the Old World watched our progress and contributed towards our moral and intellectual advancement. There are certain periods in the history of human progress when it becomes impossible to draw any clear line of differentiation between the missionary spirit so called and the general purpose to uplift mankind religiously, morally, and intellectually. The era of colonial beginnings in religious and educational expansion seems to be such a time. The missionary current is clearly discernible, but it appears, as it were, to flow into the broader ocean of history like a genial Gulf Stream of influence, commingling with the vaster waters, yet at times hardly distinguishable from them.

Home missions a lineal descendant of their colonial progenitor.

Soon after the Revolution the home missionary movement began, which has proved such a blessing to our country. It may be regarded as the lineal descendant of its colonial progenitor, and the deep indebtedness of our country to its unfaltering zeal and untiring labors is now a part of our religious history. The names of its promoters and servants, especially of such men as Manasseh Cutler, who is forever identified with the history of the great Northwest Territory, and also of Marcus Whitman, whose later services in the far Northwest were of such conspicuous value, are, with many others, high on the roll of public benefactors. This statement is true of Whitman, even though all that has been claimed for him should not prove to be historically correct. Both he and Cutler were men of might in our political as well as in our religious history. Manasseh Cutler was the able and energetic agent of the Ohio Company, to whose personal influence and advocacy, more than that of any other one man, was due the insertion in the famous Ordinance of 1787 of those noble clauses concerning religion, education, and the prohibition of slavery, afterwards incorporated in the Constitution of the State of Ohio. He may not have been personally the originator, but he was the ardent supporter in that hour of its official adoption, of the provision for the realization

UNIV. OF MICH.

Dr. W. Carey.
(Seated.)

Rev. Robert Hall.
(Standing, with book in hand.)

FOUNDERS OF BAPTIST MISSIONS, IN 1792.

of statehood which settled in that formative period of our history the political destiny of the territorial organization in our form of government. Cutler is thus a shining example of the way in which Providence often uses the man of God, who, in many almost unnoted instances, is also the missionary, as the servant of the State, for the establishment of political and social principles of far-reaching import.[1] Among missionaries identified with the early history of our country who have received votes (not sufficient, however, to secure election) for a place in the "Hall of Fame," established by the University of New York, are Whitman, Brainerd, Titus Coan, Manasseh Cutler, and Samuel Kirkland. An American, of all men, who depreciates the value of either foreign or home missions comes very near despising one of the original sponsors of his national birthright.

The international links forged by Carey and his associates.

This forging of spiritual links between distant peoples, and the creation of an international consciousness, may be further traced in the memorable service rendered by Carey and his associates at the beginning of the nineteenth century, which led to the formation of those mighty ties of missionary devotion which now bind the churches of almost all Christendom in sympathetic relations to India, and inspire them with a sincere desire for the religious welfare of its people. In their own sphere of moral and religious influence missionaries have coöperated with English statesmen, and rendered a service of inestimable value both to Great Britain and to India. The strange and unwarranted attitude of the old East India Company towards missionary effort was long ago changed, and the value of missions to British interests in India is now freely recognized. Since the days of the Mutiny it has become more and more apparent that a native Christian community is a valuable ally of English rule, and, so far as its influence goes, a moral guarantee of fidelity and good-will.

Missionary pioneering among the Pacific Islands and in Africa.

The sailing of Captain James Wilson, with thirty-six missionaries, in the "Duff," which was owned and sent out by the London Missionary Society in 1796, opened the islands of the South Pacific to those largesses of light and civilization which missionary effort has bestowed upon them during the past century. The courageous visits of Williams, the Gills, and other pioneer missionaries to many savage islands, and the risks involved in their permanent occupation, form a story of romantic adventure full of Christian zeal and heroism.[1] The West Coast of Africa first felt the touch of Christian sympathy when English, Scotch, and Moravian missionaries went there late in the eighteenth century. The Society for the Propagation of the Gospel in Foreign Parts began its work on the West Coast as early as 1752. The coöperation of the Church Missionary Society, the Wesleyan Missionary Society, and the United Presbyterian Mission of Scotland has contributed in no small measure to the opening up of the vast regions of the Niger Basin, and has been a factor in furthering the present political supremacy of Great Britain throughout Nigeria.[2] The marvelous story of African colonization during the nineteenth century is indissolubly linked with missionary devotion and achievement. Such names as Vanderkemp, Philip, Krapf, Rebmann, Moffat, John Mackenzie, Livingstone, and Bishop Mackenzie of the Zambesi, as well as many others later in the century, certify to the truth of this statement. East and Central Africa, Uganda, the Congo, Abyssinia, the Soudan, Somaliland, and Madagascar have all been traversed by the footsteps of missionary explorers. Arabia has become the home of Zwemer and Cantine, pioneers in the great peninsula, who with the lamented Keith Falconer at Aden, and Bishop French at Muscat, have awakened an international spiritual interest binding at least some Christian hearts in other lands in consecrated devotion to the higher welfare of its fanatical Moslem population.

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[1] "Life, Journal, and Correspondence of Rev. Manasseh Cutler, LL.D.," vol. i., pp. 335-371.

The missionary has promoted international acquaintance.

Morrison and Gutzlaff, the former in the double capacity of missionary and interpreter for the East India Company, served in China before its formal opening to the foreigner. That eminent missionary and scholar, the late Dr. James Legge, proved himself an international intermediary through his learned edition of the Chinese Classics, and by his statesmanlike services during the early modern history of Hong Kong. Missionaries in China have indeed rendered a notable service in acquainting foreign nations with the personal characteristics, the social life, and the political history of the Chinese, and these contributions of accurate information have no doubt aided in preparing the way for international intercourse. The writings of Williams, Gutzlaff, Martin, Doolittle, Williamson, Medhurst, Ross, Faber, Edkins, Nevius, Macgowan, Moule, Selby, Smith, Gibson, Johnston, and Cornaby are representative in this regard. The recent volume by Dr. Arthur J. Brown, Secretary of the Presbyterian Board of Missions, entitled "New Forces in Old China," is also highly informing. On the other hand, Western civilization has been made known to the Chinese, and the inspiring treasures of science, culture, and free institutions have been laid before them, by such literary masters—to mention only a representative group—as Martin, Allen, Richard, Kerr, McCartee, MacGillivray, Cornaby, Woodbridge, and Pott.

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[1] Smith, "Twelve Pioneer Missionaries," pp. 88–121; Lovett, "The History of the London Missionary Society," vol. i., pp. 125–135, 238–289.

[2] Stock, "The History of the Church Missionary Society," vol. i., pp. 452–456.

International friendships have been nourished by missions.

Roman Catholic pioneers entered Korea in the middle of the eighteenth century, although with little practical result so far as the establishment of any international relationship was concerned. In recent years, since Protestant missionaries have been allowed to enter the "Hermit Nation," the contact with other countries has grown apace. The earlier entrance of Roman Catholic missionaries into Japan involved much heroism and self-sacrifice, but did not contribute towards the opening of the empire to foreign intercourse. An unsuccessful, yet altogether friendly, attempt to accomplish this result was made, in 1846, by Commodore Biddle of the American Navy,[1] but Commodore Perry's successful expeditions in 1853 and 1854 really introduced the modern era. Missionaries quickly followed, and have had an unobtrusive, yet by no means unimportant, share in the preparation of that country for its brilliant entry into the sisterhood of nations. Neighboring islands, as the Liu Chiu, the Bonin, and the Kurile, have been the special charge and care of missionary pioneers. Watchmen are now on the border-lands of Tibet, waiting for an opportunity to enter. Marsden in New Zealand, Macfarlane, Murray, and Chalmers in New Guinea, Dutch missionaries in Java and other East Indian islands, were early messengers of peace and good-will from great and powerful nations. In the far north of Canada the missionaries of English and Canadian churches have brought isolated aborigines into touch with the civilized world, as in the far south of the American Continent Allen Gardiner and his successors rendered a similar service for a neglected and forsaken people.

Lines of service between nations specified.

This aspect of missions should be examined more in detail, especially in connection with recent mission history, and will reward our study, while it reinforces the general statements already made. There are several spheres of international service in which much has been done towards the establishment of amity and good-will between Western nations and distant peoples. In some instances official intercourse, especially in the form of embassies, has been prompted and promoted by missionary advice; diplomacy, as represented in treaty relations, has been facilitated; international law has been expounded; a peaceful policy has been favored; and international philanthropy has been enlisted in times of national calamity. We will consider these various lines of service in the order named.

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[1] Cf. an article, by a survivor of the expedition, in *The Independent*, August 31, 1905, pp. 497-501.

Verbeck the real sponsor of the Japanese Embassy of 1871.

The now historic Embassy sent by the Japanese Government to America and Europe in 1871 was planned and advocated by Dr. Guido F. Verbeck, a missionary of the Reformed Church in America, and he participated in its actual initiation by his advice and coöperation. He writes concerning it in a private letter from Japan, dated November 21, 1871: "I have had more to do with the getting up of this Mission than I could now say, nor would I have such a thing even distantly hinted at in public, unless the Japanese should choose to do so from their side. I like to work silently." Mr. Iwakura, at that time Prime Minister and next in influence to the Emperor, was the head of the Embassy. He was the father of two of the young students referred to in the accompanying note,[1] and was a personal friend of Dr. Verbeck. In addition, eight or nine—in fact, the majority—of the members of the Embassy were former pupils of the latter. The plan of the Embassy was fully written out by Dr. Verbeck two years before it was organized, and presented to a prominent official of the Government. Its suggestions were eventually carried out, largely under Dr. Verbeck's direction, with results which proved to be of decisive influence in permanently establishing the modern friendly relations of Japan with the nations of Christendom, and it became also a factor of practical moment in securing that religious toleration which has distinguished the Empire of Japan in the modern history of the East.[1]

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[1] An incident may be noted in this connection, which, although it seemed at the time to be only personal in its bearings, turned out eventually to be of international interest. At the suggestion and by the help of Dr. Verbeck, a number of Japanese students were sent by the Government to study in the United States, and when the Revolution of 1868 occurred in Japan these young men were suddenly left in financial distress. The Rev. John N. Ferris, D.D., then Secretary of the Board of Missions of the Reformed Church in America, knowing the personal interest of Dr. Verbeck in this student corps, secured, through the generous help of some prominent members of that Church, a loan of money which tided the students over the crisis, and which they fully repaid in due time. The Japanese Embassy of 1871 while in this country made formal acknowledgment of this kindness, and pronounced it to be an important link in cementing friendly relations between the two countries. Several of the young men subsequently served their country in positions of great usefulness. Cf. Griffis, "Verbeck of Japan," pp. 154–156.

Missionaries have in some measure prepared the way for modern treaties.

The relation of missionaries to some of the important historic international embassies may be supplemented by a survey of certain valuable diplomatic services they have rendered. The treaty relations of Christian nations with Asiatic governments, and with the smaller tribes and kingdoms of Africa and Oceania, have in most instances either originated or been radically readjusted in the century which has just closed. The good offices of missionaries in connection with these diplomatic negotiations have not been inconspicuous in several important respects. They have often prepared the way, by initial intercourse and friendly residence, as we have already noted in connection with earlier missions, for the establishment of such international ties, thus becoming pioneer media of information and contact. A capital illustration of this fact is New Guinea, where Chalmers and Lawes, and other missionaries of the London Society, were in an unusual sense the forerunners of the British Protectorate.[2]

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[1] Griffis, "Verbeck of Japan," pp. 256–262, 264, 265; Griffis, "America in the East," p. 107.

While speaking of embassies to Christendom, it may not be out of place if we mention in this connection some special ambassadors *from* Christendom who have been commissioned as sympathetic coadjutors of missions. We refer to the representative visits to mission lands of men of intellect and spiritual gifts, who are virtually ambassadors of the higher life of Christendom, and advocates of the ideals of Western progress. These personal, yet in a sense public, tours have come to be of importance as a factor in the cultivation of non-official relations of friendship and mutual good-will. The Barrows lecturer, personified by such men as Drs. Barrows, Fairbairn, and Charles Cuthbert Hall, has become an international missionary with a beneficent message of wisdom and brotherhood. Almost the very latest outgrowth of missionary zeal, the Student Volunteer Movement for Foreign Missions, in coöperation with the International Committee of the Young Men's Christian Association, is fast assuming the rôle of a mighty international link between the student constituencies of every land, creating a comradery of intellectual fellowship and spiritual aspiration which is summoning coming leaders in each separate nation to join hands under Christ in a united effort to bring the higher life of the world into sympathetic touch. Then there is the recent extension of the work of personal evangelism represented by the world-tour of Dr. Howard Agnew Johnston, and the visits of professional specialists from our universities, each with a brief for some phase of ethical, philosophical, or scientific thought. These are all representatives of the higher and nobler aspects of Western learning, and render services which have a distinct value of interracial import.

[2] See letter of Admiral Erskine in *The Mail* (London) of May 21, 1901, and of Vice-Admiral Bridge in *The Chronicle of the London Missionary Society*, June, 1901.

Pioneers of modern political development in New Zealand.

In the same way missionary labors in New Zealand brought Maori hearts into touch with Christianity and civilization to an extent which no doubt greatly facilitated the peaceful political attachment of the colony to the British Empire. "The first Governor of New Zealand, in his address to the Legislative Council in 1841, said that a British colony could not have been established at that time in New Zealand if it had not been for the work of the missionaries."[1] The earliest mission was especially successful among the Ngapuhi tribe, and it was the chiefs of this important and powerful clan who in February, 1840, at Waitangi Falls, were the first signers of the treaty accepting British supremacy. Nearly two thirds of the entire Maori population had professed Christianity in 1859. Marsden, as early as 1814, and Selwyn later, may be regarded as pioneer empire-builders in New Zealand. Marsden and the little group of associates holding divine service for the first time, on Christmas Day, 1814, among those wild cannibal savages, formed the first link in that chain of progress which at the present time is represented by an orderly government, educational and social advancement, and an all-round Christian civilization. Mr. Eugene Stock regards Bishop William Williams, who died in 1878, fifty-two years after his landing in New Zealand, and his brother Archdeacon Henry Williams as "the real founders of the Maori Church and of the Colony of New Zealand."

Savage races in the Pacific trained for their political destiny.

The peaceful, and even cordial, ceding of Fiji to Great Britain by its chiefs and people, in 1874, followed long years of successful missionary toil by the English Wesleyans, resulting in a marvelous preoccupation of native hearts throughout the islands by the Gospel which the Wesleyans had brought. A British Protectorate was established over the Tonga group by peaceful negotiations in

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Cf. also Lovett, "James Chalmers: His Autobiography and Letters," pp. 254, 255, 281, 282, and page 279 of this Volume.

[1] In 1860, J. B. Fenton, Chief Judge of the Land Court, said: "The time will come when these missionaries — the only efficient State police now existing in the country — will be taken away by death, or rendered unable, by advanced years and much labor, to render that assistance to the Government which has often and again been its reliance in the time of trouble; and we quietly await that time, without any effort to supply the vacancy. When we see the great things these men have achieved, and the influence they have gained, without gifts of money to covetousness, or offerings of power to ambition, we must admit that some secret exists in their system which would be a valuable knowledge for the Government when they are no more." — MacDougall, "The Conversion of the Maoris," p. 86.

1900, but English missionaries had already labored there many years in friendly intercourse with that proud and vigorous race. An English correspondent, referring to a period long before the British Protectorate, wrote in 1900: "Under the guidance of the English missionaries they [the Tonga people] founded a parliament upon the English model, and law courts in which the evidence is taken down in shorthand by native clerks."[1] The Samoan Islands, now portioned out between Germany and the United States, were annexed to Christianity half a century or more before their political destiny was determined. The Cook or Hervey Islands were Christianized and civilized by the London Society missionaries over a generation before the British Protectorate was established in 1888. As early as 1864 the natives petitioned Great Britain for annexation, but a protectorate only was instituted in 1888, which, at the request again repeated by the native chiefs, was changed to annexation to New Zealand in 1900. Thus a reclaimed race was made ready by missions for relations of peaceful diplomacy with a great nation of Christendom. The Santa Cruz group, now a part of the British Empire, was the scene of the martyrdom of Young and Nobbs in 1864, and of John Coleridge Patteson in 1871. Thousands of hearts throughout Christendom have felt a tender interest in the story, and some day no doubt a fitting memorial of Patteson will commemorate under the British flag that pathetic incident, which, as Gladstone said of Patteson himself, was "a pledge of noble destinies."

Dangerous shores made accessible to the white man.

The virtual preëmption of the New Hebrides, as destined in all probability to have their political future linked with the British Empire, may be regarded as the outcome of a missionary occupation which has been sealed by martyrdom and crowned by the uplifting transformation of savage tribes into aspirants for political order and moral civilization. It is the missionary influence, according to the statement of the British Commissioner in 1903, which at the present time renders the islands habitable for whites. Without the safety and order which the missionaries secure, nothing but a devastating and subjugating war would make it possible for a white trader to dwell there.[2] The Synod of the Mission and the natives themselves have petitioned for annexation. Hearken to the following paragraph from the petition of the King of Epi, in 1901, addressed to King Edward VII., praying for the annexation of that island to the British Government. "Many of us," he writes, "know the English language, and we appreciate and cling to the blessings of the Gospel and of civilization which have come to us through men of your nation. We also feel that the conduct of the British race is more just and humane towards the black races than that of other white men. Therefore we earnestly beseech your Majesty to take us under your protection, and that our island may be annexed to the British Empire."[1] In 1820 two English missionaries—Ward and Burton—endeavored to secure a foothold in Sumatra among the fierce Battaks,[2] but were unable to do so. In 1832 two American missionaries—Munson and Lyman—made another attempt, but were martyred by cannibals. Thirty years later a third endeavor on the part of the Rhenish Missionary Society was successful, and a region in North Sumatra, previously wholly inaccessible to the white man, was opened for peaceful occupation. From that martyr seed has sprung a Christian population of some fifty thousand native Battaks, now living in a state of peace and good order which promises a developed civilization. The Dutch Colonial Government in the East Indies is surely a debtor for this missionary achievement.[3]

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[1] *The Mail* (London), July 25, 1900. Cf. also King, "Christianity in Polynesia," pp. 91, 92.

[2] *The Missionary Record of the United Free Church of Scotland*, May, 1904, p. 192.

American missions in Hawaii have been of political value.

Hawaii, now United States territory, was largely molded and fashioned for her destiny by missionary pioneers, whose labors have assumed an importance which may fairly be regarded as of international interest. During the whole of the nineteenth century, while, by the irresistible growth of economic and political ties, and the manifest trend of history, it belonged *in posse* to the United States, missionary toil was fitting it for the consummation when it would become so *in esse*. The Hon. John W. Foster, Ex-Secretary of State, in his admirable volume, "American Diplomacy in the Orient "(p. 108), places a high estimate upon the beneficial effects, social and political, of American missions in Hawaii. There are other groups in the Pacific whose political destiny is now linked with that of European nations—the Gilbert Islands with Great Britain, and the Marshall and Caroline with Germany—which have long been under the training of missionary teachers from America. Whatever opinion may be held of the political wisdom of the occupation of the Philippines by the United States, there is no valid reason to doubt that beneficent results are most assuredly to follow in those islands from their annexation by our country. The recognition of a missionary obligation on the part of American Christianity is, moreover, a strenuous and clearly manifest duty, which, let us hope, will prove fruitful in moral good and social betterment to the people.

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[1] *The Mission World*, October, 1901, p. 397.

[2] Written also Bataks or Battas.

[3] The late Dr. A. Schreiber, Secretary of the Rhenish Missionary Society, spoke interestingly of this work at the Ecumenical Missionary Conference of 1900, in New York. See also his article in the *Missionary Herald*, June, 1900, pp. 232–235.

Some striking political features of missionary progress in Africa.

Turning to Africa, we might almost reckon the Uganda Protectorate as virtually the outcome of missions, with that colossal achievement of a railway from Mombasa to the Victoria Nyanza as an incidental result. It was Mackay who first suggested the (at that time) almost unthinkable project of "a railway from the coast to the lake." The service which the Church Missionary Society and its friends rendered, in seeking to prevent the proposed withdrawal of the British East Africa Company, resulted in very efficiently strengthening the plan to retain possession of Uganda, as is told in the "History of the Church Missionary Society."[1] Mr. Stock writes: "It may be truly said to-day, as Bishop Tucker has often said, that England owes the great empire she now rules over in Central Africa to that memorable meeting of the Gleaners' Union in Exeter Hall on October 30, 1891." A "Cape to Cairo Railway" has captured the British imagination, and is now being completed as fast as such a gigantic project will allow. In the light of this fact, it is curious to note that as far back as 1860, at the time of the consecration of Bishop Mackenzie as a missionary to what is now the British Central Africa Protectorate, Bishop Gray designated the work entrusted to the new Bishop as "the first link in a chain of missions which should stretch one day from Cape Town to Cairo." Livingstone was a pioneer figure in this section of Africa at even an earlier date, and since then English, Scotch, and Continental missions all along that proposed route have been contributing appreciable aid in opening the way for the "Cape to Cairo" Express, which now already rolls northward until it crosses the Zambesi on the magnificent bridge recently completed at Victoria Falls.

Another singular instance of missionary foresight is the prophetic vision of Krapf, in the earlier half of the last century, of a chain of mission stations across Africa. His dream is now about realized, since only a few days' journey lies between eastern outposts of the Congo Missions and the western extension of the Church Missionary operations in Uganda. Further illustrations might be drawn from the history of Cape Colony and Bechuanaland, where Moffat and John Mackenzie have left their record. Khama's Country and the whole of British Central Africa, including the upper waters of the Zambesi, where the French Mission labors among the Barotsi, serve the same purpose of illustrating the international value of missionary enterprise. The recent annexation of Ngoniland to the British Empire, by the free choice of its once warlike tribe of plunderers, has been accomplished in a quiet and peaceful way, due in large measure to the civilizing power and moral prestige of the Scotch missions in British Central Africa.[1] Again, at Zanzibar and in British East Africa the Universities' Mission has been the forerunner of international ties. It should be noted carefully that the political motive has not instigated or governed the missionary propaganda, yet international movements have no doubt been quickened and facilitated by the fact that a work of Christianization has either preceded or accompanied the building of empire.

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[1] Stock, "The History of the Church Missionary Society," vol. iii., pp. 438–441.

Missions the forerunner of international ties in Central Africa.

Turning to China, we find that missionaries have rendered valuable service in connection with the making of early and now historic treaties. Diplomatic intercourse with China, in the form of embassies, letters, and trade expeditions, was carried on in a fragmentary way during the sixteenth and seventeenth centuries by almost all the European nations; but the first formal treaty ever made by that country with a European Power was with Russia, and was dated August 27, 1689. It settled a troublesome frontier dispute, secured the retirement of the Russians from Manchuria, and was in the interests of free trade. The man who was mainly instrumental in negotiating this agreement was a missionary, Gerbillon by name; and it is stated in this connection that "neither party would probably have lowered its arrogant claim if it had not been through his influence."[2] Russian diplomatic relations from that time on were intimately associated with missions, and an ecclesiastical contingent seems to have been a feature of Russian diplomatic residence in China.[3]

Missionary participation in China's first treaty with a European Power.

The first treaty which the United States made with China was in

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[1] *The Missionary Record of the United Free Church of Scotland*, February, 1905, p. 74. Ngoniland is sometimes written Angoniland, but the former spelling seems to be now in more general use.

[2] Williams, "The Middle Kingdom," vol. ii., pp. 441, 442. Cf. also "The Chinese Repository," vol. viii., pp. 417, 506.

[3] *Ibid.*, vol. ii., p. 443.

Missionary coöperation in China's earliest treaties with the United States and Great Britain.

1844, when President Tyler sent the Honorable Caleb Cushing in the frigate "Brandywine," with a letter to the Emperor requesting that treaty relations of peace, amity, and commercial intercourse be established between the two countries. Associated with Mr. Cushing in the negotiations for the consummation of this proposal were two American missionaries, the Rev. E. C. Bridgman, D.D., and the Rev. Peter Parker, M.D. They acted in the capacities of Chinese Secretaries of Legation and Interpreters. The latter served subsequently for a brief period as United States Commissioner to China. Both these men were masters of the Chinese language, familiar with the customs of the country, and acceptable media of communication.[1] The aid which they gave was of extreme value. In Mr. Cushing's own words, "they were invaluable as advisers." In the early British negotiations Morrison and Gutzlaff rendered a similar service. The former was associated with Lord Amherst in 1816, and was for some years Interpreter and Secretary to the British Ambassador, and Gutzlaff was his successor in the same position. When the Treaty of Nanking was drawn up, the latter participated in the negotiations, and contributed important aid. It would thus appear that the initial word of friendly diplomatic intercourse between China and two of the leading nations of the West was spoken through the medium of missionary secretaries and interpreters.

The service rendered in connection with the treaties of Tientsin.

A few years later, in 1858, the notable treaties of Tientsin, between China and the governments of the United States, Great Britain, France, and Russia, were consummated. In the case of the United States Treaty two American missionaries, whose services in the negotiations were of historic importance and value, were associated with the Honorable W. B. Reed, the Minister who represented the United States on the occasion. Dr. W. A. P. Martin and Dr. S. Wells Williams, both eminent sinologues and students of diplomacy, took part in the preliminary conferences, and in outlining the provisions of the document, as well as in securing its acceptance. Mr. Reed in his diary, under date of May 14, 1858, writes as follows: "I wish my cabin could be photographed for you. In the port cabin, or in his state-room, writing for me in the big book, is my son. On the starboard side, in the back cabin, are Dr. Williams, with his pale, intelligent face, and myself, preparing our memoranda for a treaty."[2] It was due to Dr. Williams that the memorable Toleration Clause, afterwards included substantially in the British Treaty, was inserted. Mr. Reed was apparently not sufficiently awake to its importance, nor was he inclined to press it. He remarked to the missionaries concerning it: "Now, gentlemen, if you can get your article in, all right; but, with or without it, I intend to sign on the 18th of June." The missionaries realized its value and desirability, and obtained permission from Mr. Reed to propose it to the Chinese officials. With this purpose the Russian Minister also was in hearty sympathy, and in fact had himself drawn up a toleration clause, which was, however, objected to by the Chinese officials.

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[1] Williams, "A History of China," pp. 213-215.

[2] "The Life and Letters of Samuel Wells Williams, LL.D.," p. 260.

Williams and Martin sponsors for the famous Toleration Clause.

The clause subsequently drawn up by Dr. Williams was cavilled at and rejected in its first form, but it was rewritten by him, and its final draft was accepted by the Chinese commissioners. The preliminary draft of the clause had been returned by the Chinese functionaries so altered and restricted that it was unacceptable to Mr. Reed, who was inclined to have it omitted altogether rather than delay longer the signing of the treaty. Dr. Williams passed a restless night of disappointment and anxiety, but arose in the morning with a new draft in mind, which he thought would serve the purpose and be acceptable. He reduced it at once to writing, and with Dr. Martin went in haste to the Chinese commissioners on the very morning of the day fixed for the signing of the treaties. The article was accepted, and reads as follows: "The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, and to do to others as they would have others do to them. Hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who, according to these tenets, shall peaceably teach and practise the principles of Christianity shall in no case be interfered with or molested."[1]

The policy of tolerant recognition of Christianity due to missionary insistence.

Thus to American missionaries, especially to Dr. Williams, is due the credit of securing a treaty incorporating the policy of a tolerant recognition of Christianity on the part of the Chinese Government. In the case of the United States Treaty, the wording, "Any person, whether citizen of the United States or Chinese convert," was substituted by Mr. Reed in place of the original word "Who-

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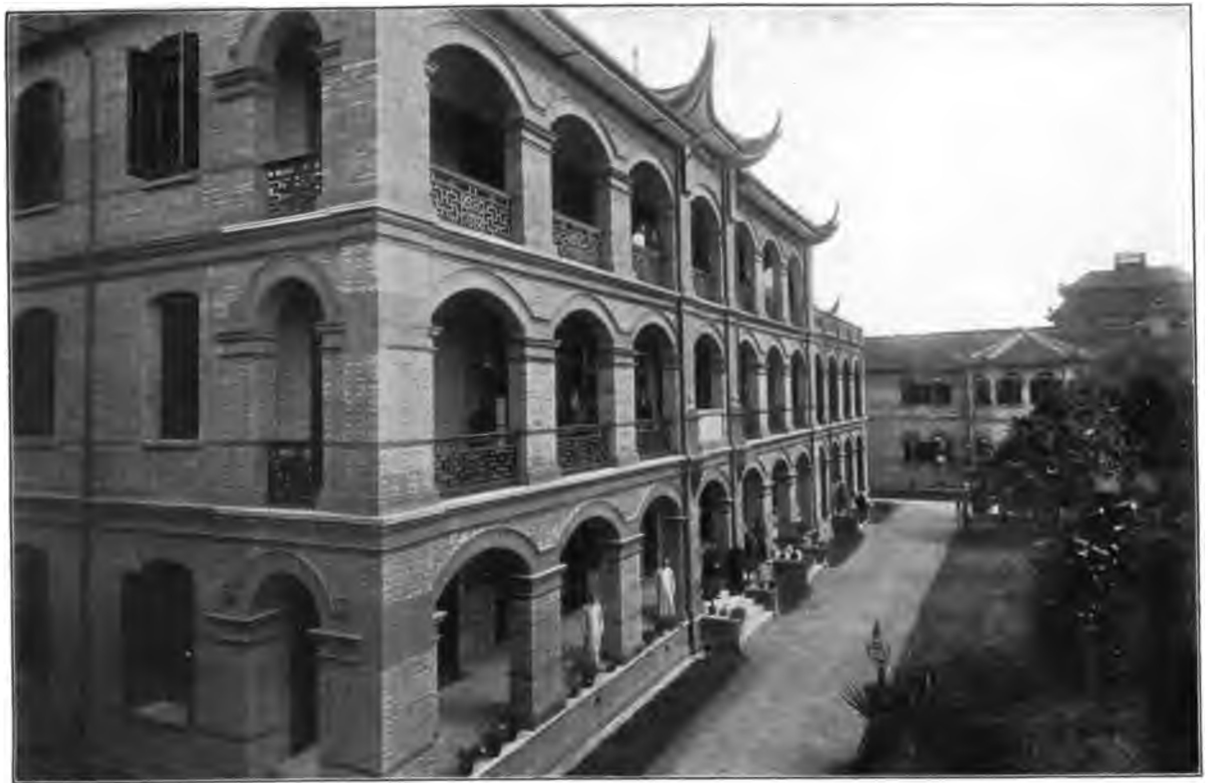
[1] See "The Life and Letters of Samuel Wells Williams, LL.D.," pp. 270-275.



"Yen Hall."—College Dormitory.

St. John's College, Shanghai, China.

(P.E.M.S.)

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ever," Mr. Reed desiring that the treaty should apply explicitly to citizens of the United States. This change distinguishes the United States Treaty from all the others, in that Chinese converts are definitely specified and placed on a basis of toleration, although this is also plainly implied in another form of words in the Russian and French clauses, and the English clause is capable of such an interpretation. This concession, not before included in formal treaties, may be called the Magna Charta of religious freedom in China. Dr. Williams was its sponsor, and thus to an American missionary should be credited the high honor of establishing the principle of religious freedom in a permanent historical setting, before the view of "almost the two halves of the human race." Dr. Williams was given to understand at the time that no toleration clause would have been inserted in the British Treaty had it been omitted in the American. Some years before the Treaty of Tientsin was executed, the French had secured, in 1844, an imperial concession from the Emperor Taukwang, revoking persecuting orders, and proclaiming an edict of toleration, but this was practically a dead letter, and, like previous Chinese edicts on this subject, would have been of little value so far as any permanent international policy was concerned. To M. de Lagrené, however, who in 1844 was the French Minister instrumental in obtaining the imperial rescript of tolerance, is due the honor of securing this preliminary official declaration which immediately precedes the formal treaty stipulations.[1] It should be remarked also that the British missionaries at Ningpo and Shanghai had addressed Lord Elgin, at that time a plenipotentiary for Great Britain on a special mission to China, on the subject of toleration before the British Treaty was drawn up, but, judging from his reply, the appeal was of little avail.[2]

The subsequent diplomatic service of Dr. Williams.

Mr. Reed cordially acknowledges the services of his missionary assistants in the following words: "Without them as interpreters the public business could not be transacted. I could not, but for their aid, have advanced one step in the discharge of my duties here, or read, or written, or understood one word of correspondence or treaty stipulations. With them there has been no difficulty or embarrassment."[3] The importance of these treaties, securing as they did the right of diplomatic residence at Peking, freedom to travel in China, trade facilities, and toleration of Christianity, has been recognized by all students of the East.[1] Dr. Williams was subsequently appointed to the office of Secretary and Interpreter of the United States Legation in China, and served in this capacity, chiefly at Peking, until his resignation in 1876. It was he who secured official quarters for the United States Ambassadors in Peking, and his efficient executive discharge of his duties was an important service during those early years of ministerial sojourn at the Chinese capital. His own residence in Peking afforded hospitality to the pioneers of several missionary societies who came there to inaugurate evangelical missions. His relations with Mr. Burlingame were very happy and congenial, as he fully sympathized and coöperated with that distinguished Ambassador in establishing the policy of friendship and consideration which has ever since characterized American diplomatic relations with China.[2] He was on many occasions left in charge of the Legation as Acting Ambassador. The official recognition of his services by the Department of State at Washington was cordial and appreciative.[3]

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[1] Williams, "The Middle Kingdom," vol. ii., pp. 355-359.

[2] Williams, "A History of China," p. 297.

[3] "The Life and Letters of Samuel Wells Williams, LL.D.," p. 274.

In those memorable negotiations which signalized the entrance of modern Japan into the comity of nations, at the time of Commodore Perry's expedition, we find Dr. Williams accompanying, at the special request of the Commodore, both the first and second expeditions, in

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[1] Dr. Williams's own judgment of the historic significance of the events before Tientsin, and their bearing upon the future of China, was expressed by him in a letter to a friend. He writes: "I look upon this quaternion of fleets and plenipotentiaries collected off the capital of China as part of that great course of missionary work. Will the Church send such men to occupy the opening which these great ships and embassadors make? Last week I witnessed the capture of those four forts which guarded the mouth of the river, where about 2000 foreigners drove away 3200 Chinese from their guns and blew up their works, and I agreed with Count Poutiatine that even this little encounter will, like Bunker Hill, be probably of more importance to the world than were half of Napoleon's great battles."—"The Life and Letters of Samuel Wells Williams, LL.D.," pp. 263, 264.

[2] *Ibid.*, p. 359.

[3] The following extract from a letter addressed to Dr. Williams indicates the high estimate placed upon his services by the American Department of State: "Your knowledge of the character and habits of the Chinese and of the wants and necessities of the people and the Government, and your familiarity with their language, added to your devotion to the cause of Christianity and the advancement of civilization, have made for you a record of which you have every reason to be proud. Your unrivalled Dictionary of the Chinese Language and various works on China have gained for you a deservedly high position in scientific and literary circles. Above all, the Christian world will not forget that to you more than to any other man is due the insertion in our treaty with China of the liberal provision for the toleration of the Christian religion."—*Ibid.*, p. 412.

1853 and 1854. He took an active and influential part in the negotiations, and it was at his suggestion that the "Most Favored Nation Clause" was introduced into the Japanese Treaty, the first compact of Japan with foreign nations.[1] It was on the strength of the services which he rendered in connection with the Perry expedition that he was urgently suggested by Commodore Perry for the position of Secretary of Legation in China, formerly occupied by Dr. Parker, an appointment which was entirely unsolicited on his part.[2] His serious and vivid appreciation of the historic bearing of his diplomatic services in connection with the expeditions to Japan appears in private letters and extracts from his journal. "I am sure," he writes, "that the Japanese policy of seclusion is not in accordance with God's plan of bringing the nations of the earth to a knowledge of His truth; and until it is broken up, His purposes of mercy will be impeded—for His plan is made known to us, and we have no knowledge of any other." Again, he writes of the scene in the Bay of Yedo: "It was the meeting of the East and West, the circling of the world's intercourse, the beginning of American interference in Asia, the putting the key in the door of Japanese seclusion." Speaking of the presence of the American ships, he writes: "Behind them and through them lie God's purposes of making known the Gospel to all nations, and bringing its messages and responsibility to this people, which has had only a sad travesty of the truth as it is in Christ Jesus. I have a full conviction that the seclusion policy of the nations of Eastern Asia is not according to God's plan of mercy to these peoples. . . . Corea and China, Lew Chew and Japan, must acknowledge the only living and true God, and their walls of seclusion must be removed by us, perhaps, whose towns on the Western Pacific now begin to send their ships out to the opposite shores."[3] Surely this missionary diplomatist, with his faith and foresight, was an instrument chosen of God to participate in those momentous events which inaugurated the opening of both China and Japan to an era of modern progress destined to be the most wonderful in their history. The memorial monument to Commodore Perry erected in 1901 on the shores of Japan was an appropriate and graceful tribute, but the services of Dr. Williams most assuredly deserve also a grateful commemoration in the esteem and appreciation of Christendom.

Dr. Williams and the Perry expedition, which opened Japan to foreign intercourse.

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[1] "The Life and Letters of Samuel Wells Williams, LL.D.," p. 215.

[2] *Ibid.*, pp. 234, 235.

[3] *Ibid.*, pp. 192, 193, 196, 197.

The recent revision of Japanese treaties cordially supported by missionaries.

It is a matter of further interest that the recent revision of Japanese treaties which has established a basis of equality with Western nations since July, 1899, has been both favored and facilitated by resident missionaries out of a sense of justice and fairness to Japan. By manifestoes, resolutions, and public meetings, as well as by private influence, they have made it known that they regarded the aspirations of Japan in this matter with sympathy and favor.[1] The Anglo-Japanese Alliance of 1902, and the subsequent Alliance with Great Britain in 1905, have followed, and will no doubt help to establish immovably the policy of religious toleration and international amity which Japan has adopted with such surprising readiness. The outcome of the late war with Russia is indeed a momentous supplement to these early incidents in Japanese history.

Subsequent treaties confirm the policy of toleration.

The present time seems to be an era of new treaties with the great nations of the East, as the Anglo-Chinese Treaty of 1902 witnesses. In the British Treaty of 1842, and the American of 1844, there was no hint of religious toleration, it having first entered into the treaty of 1858. In the British Treaty of 1902, although almost entirely commercial in its scope, is included a clause which indicates that the interests of religious liberty and the establishment of a fixed policy as to missionary rights are matters which will not be allowed to lapse.[2] The recent American Treaty with China, signed October 8, 1903, is much more explicit, and secures to missionaries certain rights and privileges which justly belong to their American citizenship. Their right to reside in any part of the empire and quietly to profess and teach their religion is conceded, as well as freedom to rent and lease property in perpetuity and to erect buildings thereon required for their work. Chinese converts to Christianity are also protected from molestation and harm on account of their religious belief.[1]

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[1] *The Church in Japan*, August, 1899, p. 117. *The Review of Missions*, August, 1902, p. 69.

The Rev. John L. Dearing, D.D., of Yokohama, writes in *The Baptist Missionary Magazine* for August, 1900, p. 496: "It is doubtful if the revision would have been secured had it not been for the unanimous support and approval of the missionaries, who had no fear to entrust their interests in the hands of the Government."

[2] The clause in the British Treaty referred to is as follows: "The missionary question in China being, in the opinion of the Chinese Government, one requiring careful consideration, so that, if possible, troubles such as have occurred in the past may be averted in the future, Great Britain agrees to join in a Commission to investigate this question; and, if possible, to devise means for securing permanent peace between converts and non-converts, should such a Commission be formed by China and the Treaty Powers interested."

The services of missionaries in defense of the Legations at Peking.

It is far from the desire of Protestant missionaries to obtain any such preferential treatment as the Roman Catholic missionaries have secured through the French Government; but the adequate protection guaranteed by all treaties to foreigners residing in China should surely not be denied to missionaries living strictly within treaty privileges, and in no way transgressing the laws of China. These rights have sometimes been so outrageously violated, not only in China but also in Turkey, that missionaries have been obliged to appeal to their Governments in defense of their treaty immunities. There is nothing which should subject them to criticism in asking such protection, which is in fact not only an act of justifiable vindication of their own citizenship, but also contributory to the safety and welfare of all foreign residents. Will any one say that the conspicuous and brilliant services of missionaries in the defense of the Legations at Peking, in the summer of 1900, were either unbecoming in the missionaries or unworthy of Christian manhood? The successful issue from that perilous experience was due in no small measure to the skilful and heroic participation of missionaries in the victorious defense. Not only were the lives of the Ambassadors saved, but consequences were averted which might have precipitated portentous complications.[1]

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[1] The text of the clause in the new American Treaty dealing with missionary interests is as follows:

"The principles of the Christian religion, as professed by the Protestant and Catholic Churches, are recognized as teaching men to do good, and to do to others as they would have others do to them.

"Those who quietly profess and teach this religion shall not be harassed or persecuted on account of their faith, nor in any way discriminated against. Any person, whether citizen of the United States or Chinese convert, who, according to those tenets, peaceably teaches and practises his religion and the principles of Christianity, shall in no case be interfered with or molested in person or property on account of his teaching or his religious belief. No restriction shall be placed on Chinese joining Christian Churches. Converts and non-converts, being Chinese subjects, shall alike conform to the laws of China, and shall pay due respect to those in authority, living together in peace and amity; and the fact of being converts shall not protect them from the consequences of any offence they may have committed before or after their admission into the Church, or exempt them from paying the legal taxes levied on Chinese subjects generally, except taxes levied and contributions for the support of religious customs and practices contrary to their faith, in which they shall not be required to take part.

"Missionaries shall not interfere with the exercise by the native authorities of their jurisdiction over Chinese subjects; nor shall the native authorities make any distinction between converts and non-converts, but shall administer the laws without partiality, so that both classes can live together in peace. Missionary societies of the United States of America shall be permitted to rent and to lease in perpetuity, as the property of the said societies, buildings or land in all parts of the empire for missionary purposes, and after the title-deeds have been found in order and duly stamped by the local authorities, to erect such suitable buildings as may be required for the carrying on of their good work."

The late Dr. McCartee and his diplomatic services.

The late Rev. D. B. McCartee, M.D., was another missionary who, like Dr. Williams, had a long and useful career in diplomatic positions, both in China and Japan. He was engaged in the Consulates at Ningpo, Chefoo, and Shanghai, and accompanied Flag-Officer Stribling of the American Navy on an expedition to treat with the rebels at Nanking at the time of the Taiping troubles. Through his personal influence with the Chinese leaders he was largely instrumental in securing a "sealed guarantee of protection for all Americans against violence from the rebels, and for all natives in the employ or care of American citizens." In connection with his services in the Mixed Court at Shanghai, in 1872, he was appointed on a special mission to Japan to treat for the return of three hundred Chinese coolies who had been driven by a typhoon in the Peruvian vessel "Maria Luz" into the harbor of Yokohama. The Chinese authorities presented him with a gold medal and a complimentary letter in recognition of the successful issue of the mission. He subsequently became Professor of Law and of Natural Science at the University of Tokyo, and from that time his services for a period of some twenty-eight years were devoted to Japan, where he was instrumental in establishing a Chinese Embassy, and became himself its Foreign Secretary and adviser. General Grant, during his visit to Japan, was asked to arbitrate the respective claims of China and Japan to the possession of the Liu Chiu Islands, and Dr. McCartee, who was thoroughly acquainted with the historical facts and

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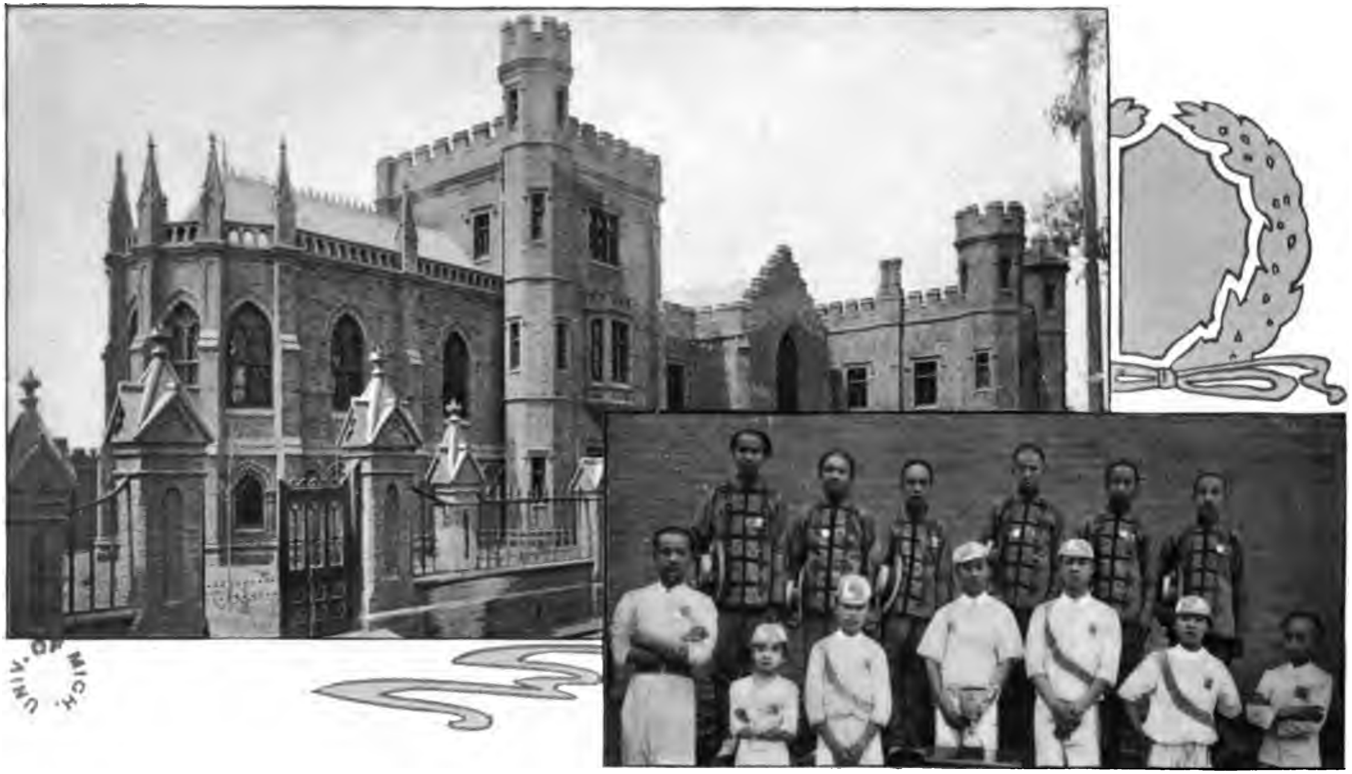
[1] After the rescue, Mr. Conger, the United States Ambassador at Peking, wrote as follows to the American missionaries: "I beg in this hour of our deliverance to express what I know to be the universal sentiment of our Diplomatic Corps, the sincere appreciation of, and profound gratitude for, the inestimable help which you and the native Christians under you have rendered towards our preservation. Without your intelligent and successful planning, and the uncomplaining execution of the Chinese, I believe our salvation would have been impossible." Sir Claude Macdonald, the British Ambassador, has recently stated: "Of the conduct of the missionaries during the siege I can only speak in the highest terms. They were courageous, patient, self-sacrificing, and I can only say that their capacity for organizing and their power over their converts which was then displayed came as a revelation to me. In fact, had they not been with us, our hardships would have been materially increased."



Athletic Team of the College.

Anglo-Chinese College, Tientsin, China.
(L.M.S.)

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their diplomatic bearing, placed such information before the General as enabled him to give the matter his intelligent attention. The Chinese Government acknowledged Dr. McCartee's services in the Japanese Legation by appointing him to the permanent rank of Honorary Consul-General. He never failed during these varied labors to aid missionary enterprise in numerous and efficient ways.[1]

Dr. Horace N. Allen for several years American Minister to Korea.

The diplomatic relations of the United States with Korea have been facilitated by the services of Dr. Horace N. Allen, who was the first American missionary to arrive in that country. He went there in 1884, and was soon after appointed physician to the Court. He subsequently, in 1887, accompanied the first Korean Embassy to Washington as its Secretary, returning to Seoul, in 1890, as Secretary of the United States Legation. In 1897 he was appointed United States Minister to Korea, a position which he occupied until 1905. The establishment of diplomatic relations on the part of the United States Government with Persia, in 1882, was an incident of the missionary occupation, resulting from the danger threatening our citizens residing there at that time.[2]

Missionary ministrations in time of war.

Not only in connection with diplomacy, but in times of war the services of missionaries have been fruitful in good results. During the mutinies and uprisings in Uganda they aided in the preservation of life and property.[3] At that critical moment, in 1891, when the withdrawal of the British East Africa Company was proposed, and savage anarchy seemed to threaten the country, it was, as we have already mentioned (page 387), the efforts of the officers and friends of the Church Missionary Society which influenced public opinion in Great Britain, and were largely instrumental in securing the funds required to maintain the Company in Uganda for another year. This brought about, in coöperation with an irresistible public sentiment, the sending of a special government commission there under Sir Gerald Portal, which resulted eventually in the establishment of the British Protectorate. The siege of Peking and the services of missionaries during those weeks of peril have also been noted. The enterprising plans of the Young Men's Christian Association in connection with the Japanese campaign of 1904–1905 in Korea and Manchuria, during the war with Russia, and the labors of Dr. De

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[1] *The Evangelist*, May 22, 1902, pp. 604–607.

[2] Wilson, "Persian Life and Customs," pp. 122–124.

[3] Harford-Battersby, "Pilkington of Uganda," pp. 218, 324.

Forest, Mr. Loomis, and others, among Japanese soldiers, well illustrate this phase of the subject, and suggest possibilities of Christian effort and humanitarian ministry of unusual utility and promise.

Teachers of international law in China and Japan.

The exposition and accentuation of the principles of international law have been also a feature of missionary service in Japan and China. Verbeck did important preliminary work in this direction in Japan, and Martin in China. When the latter went to reside in Peking, in 1863, he carried with him his translation into Chinese of Wheaton's "Elements of International Law." This was welcomed by the Chinese Foreign Office as a timely guide amid the perplexities arising out of the new international compacts into which they had just entered. Dr. Martin supplemented this translation by Chinese versions of Woolsey, Bluntschli, and Hall, on International Relations. Chalmers taught the very alphabet of the law of nations to the natives of New Guinea, and in 1899 Secretary Wardlaw Thompson of the London Missionary Society reported the interesting fact that Mr. Abel, one of its missionaries in New Guinea, was instructing the people, more especially the school children, "to repeat a brief statement of the British laws which has been prepared for the benefit of all the inhabitants of British New Guinea. These simple rules of conduct are learned as the commandments are learned, and thus law and order are associated with religion."[1] It is certainly a novel feature of education and of religious worship to associate the commandments, the creed, and the laws of the land in an all-round summary of human duty.

The humane provisions of the international code have been initiated and fostered.

The immensely effective and beneficial influence of Christianity in evolving throughout Christendom that remarkable code of national chivalry—honored voluntarily and counted sacred in its dignity—which we have come to designate as international law, has been perpetuated and extended among Asiatic and other foreign peoples largely by the initiative of missionary teachers and statesmen.[2] They have sought to introduce the humane provisions of that code in times of war, and they have secured also the practical recognition of another of its requirements—the safety of shipwrecked mariners among many savage tribes. On the other hand, missionaries have not been unmoved spectators of infractions or false applications of the international code by Western Powers in their contact with Oriental nations. The missionary protest in the face of notable lapses in these respects, especially in China, has been vigorous and uncompromising. On the subject of opium the missionary body is a unit, and this is substantially true also of their opposition to that alluring political postulate, now, however, somewhat in the background, of the territorial dismemberment of the Chinese Empire.

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[1] *The Chronicle* (L.M.S.), October, 1899, p. 246.

[2] Dr. Storrs writes of the Christian affinities of the International Code as follows: "The very conception of such a Law could not have existed in the pre-Christian ages. It does not now exist outside of Christendom, or of the regions which Christendom affects; any more than does the English oak on the arid Arabian plains, or the date-palm of the tropics in the climate of Labrador. The European countries and colonies, with the nations which have sprung from them, and which remain affiliated with them in blood and in religion—these are the home of International Law; and if the religion which has educated and ruled these had not appeared,

Unobtrusive, yet valuable services of missionaries in the interest of peace.

We may note once more a noble international service in the influence missionaries exert in promoting and establishing peace among the nations. They neither strive nor cry, nor is their voice heard in the streets, nor have they the power of diplomats and rulers to determine issues; yet they nevertheless render a quiet and often effective and unique service in the way of counsel, conciliation, and restraint. Moreover, the work they accomplish in promoting good government is manifestly in the interests of peace. Let missionaries throughout the world retire from their service among non-Christian races, and it is almost certain that many times the amount it costs to support them would soon be added to the war budgets of Christendom. An incident in Siamese history is worthy of record: the King who was ruling in 1850 was under the influence of an anti-foreign bias, and on the arrival of Sir James Brooke, who went to Siam about that date to open negotiations as the representative of the British Government, his reception was so insulting that he withdrew, intending to return prepared to open the country by force. The death of the King occurred on April 3, 1851, and it happened that the young Prince who succeeded him had been under the personal influence of the Rev. Mr. Caswell, an American missionary, who had served as his tutor. A friendship had sprung up between them, and the new King at once established friendly relations with the missionaries, and, later on, inaugurated a liberal policy towards foreign nations. Treaties fol-

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it is possible, perhaps, that cathedrals might still have been builded, and chivalries have been organized, and rituals of worship have been elaborated; but there is no sign on the pages of history that this modern, voluntary, and beneficent Law would have been developed, as we see it to have been in human society."— Storrs, "The Divine Origin of Christianity Indicated by Its Historical Effects," pp. 190, 191. Cf. also *Ibid.*, pp. 190–199, for a noble disquisition on the dignity and beneficence of the code of nations.

lowed with England and America, and an era of cordial good feeling began which has continued during the reign of his son—the present King.

Missionary converts not inciters of disorder and massacre.

It is evident, in view of the uncertainties of diplomatic relationships, that oppression, tyranny, injustice, and national crime, or even a temporary lapse in effective control, may at any time become a menace to the peace of nations. South American revolutions, Turkish massacres, and Chinese upheavals are sufficient illustrations. Under these circumstances, the missionary as a teacher of righteousness, a friend of justice, an advocate of law and order, especially among savage races, becomes a messenger of peace. His converts are men of peace, not the inciters of massacre. They are lovers of order and respecters of the rights of others, not turbulent marauders. They are inclined to friendliness and forbearance rather than to treachery and violence, and in the face of some very appreciable Oriental perils they may at times safeguard with remarkable efficiency both the lives and property of foreigners.[1]

The memorable victory of the Moravians over the Bush Negroes in Dutch Guiana.

The Moravians, who conducted missions in Dutch Guiana during the latter half of the eighteenth century, and until the middle of the nineteenth, achieved a victory over the Bush Negroes which was a boon to the Dutch Government. The Bush Negroes are the descendants of runaway slaves who retreated to their inaccessible haunts and grew to be fierce and aggressive plunderers, with whom the Dutch Government found it impossible to cope. A cordon of forts for the defense of the Colony was constructed by the Dutch, at a cost of seventeen millions of guilders. Finally an appeal was made to the Moravian missionaries, who were at work among the Indians and slaves, to extend their missionary work among the Bush Negroes. After a long struggle the Negroes were conquered by the power of love and patient kindness, and, having been reduced to orderly ways, there has been no insurrection among them since that day.[1]

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[1] In *The Spectator* of London, July 21, 1900, is a thoughtful article on "The Motive of Oriental Massacre," from which we quote as follows: "Massacre will always remain the grand permanent danger of the European in Asia. He will always be one of a few, the Asiatic will always be one of a multitude, and the temptation of the multitude to be done with the intruding few by killing them all out will never end. Of preventives, there is but one which can be relied on, and that Europe has seldom or never secured. A great *native* caste which could be implicitly relied on, and which knew every emotion of the people around them, could probably protect the Europeans from any outburst of sudden death. Ten millions of Christian natives in China or India, for instance, would be for the white Christians an effective unpaid guard."

Arbiters, mediators, and advocates of higher reciprocity.

The work of early missionaries in South Africa—Philip, Read, Moffat, Livingstone, Thompson, and John Mackenzie—was an influential factor in solving native problems and promoting their peaceful settlement.[2] Lagos and British East Africa present similar illustrations.[3] Calhoun, Thomson, Van Dyck, Eddy, Jessup, Bird, and Bliss acted as mediators, pacificators, and defenders of lives and property in Lebanon in 1860. Thus missionaries are constantly ministering in the interests of that higher reciprocity which promotes peace and friendly intercourse among the nations.[4]

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[1] De Schweinitz, in "Report of the Ecumenical Missionary Conference of 1900," vol. i., p. 483. Thompson, "Moravian Missions," pp. 136–144. An illustration of successful mediation on the part of missionaries during the war in Formosa is related by the Rev. Thomas Barclay on page 533 of volume i. of the Ecumenical Conference Report above mentioned.

[2] Cf. Lovett, "The History of the London Missionary Society," vol. ii., pp. 570, 571, 581, 584, 592, 617; Mackenzie, "John Mackenzie, South African Missionary and Statesman," pp. 123–125, 544–547; Stewart, "Dawn in the Dark Continent," pp. 97–100.

[3] Stock, "The History of the Church Missionary Society," vol. ii., p. 441; *The Church Missionary Intelligencer*, October, 1899, p. 830.

[4] "It is not the purpose of God that the nations should exist as so many hostile groups. Hitherto this has been largely the case, but chronic national antagonism is not Heaven's design. Neither is it the design of God respecting the various peoples that they should dwell in a state of isolation. The Divine purpose is manifestly that the several nations shall complete each other through sympathy and reciprocity. Just as God binds the orbs of the sky into magnificent musical systems in which each star still preserves its own orbit and movement and colour, so does He by many subtle chords link together the scattered nations into harmonious constellations, into one vast and blessed brotherhood, each people still retaining the distinctive characteristics which are so precious to itself and to the race. *Geography* indicates this. The good things of nature are not all found in any one land; they are distributed over the planet. . . . *Ethnology* also gives a reason for national sympathy and intercourse. No one national type includes all perfections. The mental and physical differences of mankind show, just as clearly as geography does, that the nations need one another. . . . *History* shows us the solidarity of the race, and how wonderfully any one people is enriched by the contributions of the rest. . . . Through successive generations, the several nations have enriched each other in art, industry, literature, jurisprudence, language, philosophy, government, and religion. The thought of God is the brotherhood of man, and all things prove it. The nations are not self-sufficing and designed to dwell apart. China is an object-lesson as to the evil of national isolation. The nations are not doomed to perpetual hostility; they are not to grow by destroying one another."—The Rev. W. L. Watkinson, President of the English Wesleyan Conference of 1897.

Almoners of international philanthropy.

There is a manifest international value, moreover, in the services of missionaries in the sphere of philanthropy. In times of famine, earthquake, epidemics, and great disasters, sympathy and help are given by them, and charitable funds administered. That international scourge and scandal—the slave-trade—has been checked and in certain hitherto notorious regions all but abolished, in very appreciable measure through the helpful coöperation of missionaries. Much might be said also of the indebtedness of international commerce to missions, but this is a subject reserved for another section.

Incidental contributors to kindly feeling among the nations.

It would thus appear that to the messengers of the Gospel in mission lands has long been assigned an international rôle—not, to be sure, in any formal or official capacity, but as contributors incidentally, and sometimes unconsciously, to the sum total of good-will and friendship among the nations. They have borne their part in promoting kindly feeling between widely separated races, and in breaking down barriers between distant and alien peoples; they have also struck the note of brotherhood, which arouses on the one hand generous impulses, and on the other calls forth gratitude. They have facilitated diplomatic relations, and aided in establishing peaceful and mutually beneficial bonds among the nations. This remarkable service, it may be noted, has been coincident with monumental changes in world politics and ethnic intercourse, brought about by discovery, colonization, and commercial enterprise. Missionary expansion has thus given a certain impetus, as well as a kindly tone, to that interchange of intellectual, spiritual, and material commodities which has become the unique glory of our age, and is leading on as much as any other single influence to the goal of universal peace and concord.[1] Imperialism—which seems to be an irrepressible note of the age—is given an ethical

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[1] "A new vision and a new hope have been slowly dawning on our inapprehensive minds. The vision is that of all nations drawn irresistibly into one common life; the hope is that the forces which make the nations one will prove adequate to secure a permanent progress. The nineteenth century opened when that vision was before few if any minds, whether of poet or saint. Men could not think of the one life of mankind, with Africa an unknown darkness, India in pristine disorder, China enjoying still her ancient slumber and her impenetrable dreams, Polynesia but a number of scattered spots of human degradation in the Pacific Ocean. To-day we are gazing on the rapid realization of the unity of mankind in commerce, politics, education, and religion. These forces are daily increasing the communion of all parts of the world with one another, and deepening the interdependence of all races and nations."—Mackenzie, "Christianity and the Progress of Man," pp. 221, 222.

Mr. and Mrs. S. R. Modak.

Group of Famine Children Cared for by Mr. and Mrs. S. R. Modak, of Ahmednagar, India, in the Famine of 1899-1900.

Mr. Modak is a prominent Christian lawyer of Ahmednagar.

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significance, while it is directed towards a sublime ideal, by this international leaven of missions. Paul's conception of the attitude of superior to inferior races has hardly been taken seriously among the nations, except as the spirit of missions, like a voice crying in the wilderness of international selfishness, has pleaded for kindly consideration, good-will, and fair dealing, and has sought diligently to exemplify them in its own sphere. That great missionary statesman regarded himself as "debtor" even "to the barbarians"—an aspect of interracial obligation which has to a surprising extent been a negligible consideration in the diplomatic intercourse of nations.

A helpful rather than a disturbing element in international intercourse.

Some who may be inclined to regard this view of the matter as not within the range of possible politics may, moreover, take exception to it on the ground that there seems to be evidence that missions are distinctly a disturbing element in international intercourse, and therefore cannot be regarded as contributing towards the establishment of friendly relationships. We shall not undertake to call in question the fact that in exceptional circumstances, under the pressure of misunderstandings, or as the outcome of religious fanaticism, the entrance of Christianity into non-Christian lands has been unwelcome, and has awakened more or less opposition. This is natural, perhaps inevitable, and historical precedents would lead us to expect it. It seems to be incidental to the propagation of Christianity, and yet so long as the missionary teacher keeps within recognized and acknowledged treaty rights, and does not transgress international agreements, he is not called upon to refrain from pursuing his calling through fear of possible diplomatic difficulties. So long also as his appeal is only to the reason and free moral nature of man, without attempting to exact an unwilling adherence by any expedient which overrides the conscience, he is strictly within the bounds of that universal exercise of moral freedom which belongs to man as man. It is not in fairness or justice within the sovereign rights of any government, despotic or liberal, to exercise lordship over the conscience in the realm of religious freedom, so long as that freedom is not utilized as an instrument of wrongful license. The governmental authority which attempts that rôle usurps a power which belongs to God alone, and which He has never delegated to human rulers. As a religious teacher of God's truth and God's law of righteous living, using only the moral instrumentalities of appeal and persuasion, the Christian missionary has the right of way the world over. Within his proper limitations, he is unimpeachable as a moral force among men. The highest authority which mankind is called upon to acknowledge has commissioned him to discharge a duty which is *sui generis* in history. He may be hindered, opposed, persecuted, and even martyred, but his credentials are authoritative and cannot be destroyed. He may be silenced temporarily, even banished for a time, but his opportunity is certain to come, and, if he is true to himself and his assigned work, he is bound to avail himself of it.[1]

The Christian missionary should be tactful, patient, and wise.

It becomes him under such exceptional conditions to discharge his duty with meekness, patience, and tact; to exemplify in his own character and conduct the wisdom, gentleness, and sincerity of the religion he teaches; and to seek only moral victory by legitimate spiritual means. When missionary service is rendered in this spirit, it is rarely, if ever, offensive, and any possibility of disturbing good-will is reduced to a minimum. In fact, the charge which has sometimes been made indiscriminately, that missions are the cause of international alienation, has been greatly exaggerated. There has been much misunderstanding on this point, and some considerable misrepresentation. The most conspicuous illustration brought forward has been the missions in China, and on the basis of a false induction a sweeping and railing accusation has been made against missions in general as a cause of trouble among the nations. We have already noted the unwarranted political assumptions of Roman Catholic missions in China (*supra*, pp. 302–304), at which Chinese officials naturally take offense,[2] but it can safely be said that Christianity as exemplified in Protestant missions, exercising its simple and legitimate function as a teacher in the sphere of morals and religion, is guiltless in the matter of political meddling.[3]

The true causes of the Boxer uprising.

In reference to the Boxer disturbances in China, and previous similar outbreaks, it is sufficiently clear, as we have before stated, that the aversion of the Chinese to foreigners, and especially their resentment at foreign encroachments upon official prerogative, territorial integrity, and native industries, are adequate explanations of the uprising, which was aimed at the foreigner, of whatever class, as an intruder—chiefly in his official and commercial character—rather than at the missionary as a religious teacher.[1] In fact, the missionary, all things considered, has made it safer and more possible than it would otherwise have been for foreigners of any class to reside in China. Let him alone and he will in time transform China into a model member of the sisterhood of nations. Numerous friendly acts and proclamations by high officials of the empire, since the convulsion of 1900, have indicated a specially cordial feeling towards missionaries. The Missionary Peace Commission of 1901, in Shansi, is a remarkable evidence of the respect and consideration which have been lately shown to missionary agents by many Chinese officials.[2] The recent opening of Hunan by missionary enterprise has reclaimed in a measure an immense section of China to foreign residence, which will prove a boon to missions no less than to commerce.

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[1] Cf. an article in *The Spectator* (London), September 22, 1900, p. 363.

[2] See *The Imperial and Asiatic Quarterly Review*, October, 1900, p. 278.

[3] Cf. *The Chinese Recorder*, October, 1899, pp. 513, 514, for an expression of the Protestant view as embodied in formal resolutions of the American Presbyterian Mission (Southern), Shanghai.

Government attitude to missionaries as a rule respectful and friendly.

At the Seventh Annual Conference of the Foreign Mission Boards of the United States and Canada, held in New York City, January, 1899, a report was presented embodying the results of a careful canvass of mission fields throughout the world as to the attitude of civil governments towards Christian missions and missionaries, wherever they had been established. The report revealed the fact that, almost without exception, the attitude of local governments was friendly and helpful, with but few signs of friction or opposition.[3] In view of the many regrettable incidents which occur in the contact of Western nations with Eastern peoples, and the objectionable personal example and conduct of some foreigners residing in the East, the outcome just indicated is especially significant, and speaks much for the respect generally accredited to missions and their representatives.

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[1] Cf. *The Baptist Missionary Magazine*, July, 1901, pp. 164–166, for an excellent summary of the originating causes of the Boxer uprising. The same article is also to be found in the "Annual Report of the American Baptist Missionary Union" for 1901, pp. 442–444.

[2] *The Missionary Herald*, April, 1902, p. 148.

[3] "Report of the Seventh Conference of Officers and Representatives of the Foreign Mission Boards and Societies in the United States and Canada, Held in the Church Missions House, Fourth Avenue and Twenty-second Street, New York, January 10–12, 1899," pp. 133–145. See also *The Gospel in All Lands*, June, 1899, pp. 251–259.

Missionaries have made unique contributions to the world's store of knowledge.

6. CONTRIBUTING TO THE INTELLECTUAL AND SCIENTIFIC PROGRESS OF THE WORLD.—The conclusion of our survey of the national and international services of missions seems to be an appropriate place to note the various contributions of missionaries to the intellectual and scientific progress of the world. When we consider the fact that these literary and scientific additions to the intellectual resources of the race are in large part incidental, resulting from a happy use of opportunity rather than from a deliberate attempt to assume the rôle of *littérateur* or scientist, we are surprised at their extent and value. We have already traversed the sphere of literary activity represented by the service of missionaries in producing wholesome and instructive literature in the vernaculars of mission lands.[1] Nothing on that special subject need be repeated here, our attention being confined (except in the domain of philology) to literary production in the languages of Christendom, and to such additions to the sum total of research and information as entitle not a few among missionary workers to distinction as scholars, explorers, and collaborators in the broad realm of human knowledge.[2]

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[1] See pages 172–213 of this Volume.

[2] A notable book dealing with the scientific fruitage of missions was published some twenty years ago, entitled "The Ely Volume," named after the Honorable Alfred B. Ely, of Newton, Massachusetts, who was its financial sponsor. Its author was the Rev. Thomas Laurie, D.D., sometime a missionary of the American Board in Turkey. The first edition was issued in 1881, and a second edition, revised, in 1885. Its full title is "Missions and Science; or, The Contributions of Our Foreign Missions to Science and Human Well-Being." This volume was prepared with scholarly care and thoroughness, but was largely confined in its scope to the missions of the American Board. No student of the aspects of foreign missions with which we are now dealing should fail to consult this interesting book. The impression that it gives of the extent, value, and variety of the service which had then been rendered by missionaries to science and civilization will be a matter of surprise to many. It is better that our own survey should not reproduce, except to a very limited degree, the contents of this volume, since the past twenty years, and also the more inclusive scope of this résumé, will afford abundant additional and supplemental material for all that need be said.

The work done by missionaries in the sphere of authorship is extremely valuable and important. As lexicographers and philologists they have excelled, reducing in many instances unwritten and obscure languages to written form, and producing the first grammars and dictionaries for common use. As explorers much may be credited to their courageous and intrepid pioneering. As scientific students, learned scholars, and adepts in some of the arts and crafts there are many who have made substantial contributions alike to the scientific and industrial progress of backward races, as well as to the general knowledge of the world.

Their literary services varied and important.

Their services to literature as authors and contributors to current periodicals present an ever-increasing mass of admirable and instructive material, much of it of first-hand value. The books they have written already form a considerable library, while the present output seems to be rapidly increasing. In fact, the literary *repertoire* of the missionary seems to be extended in its range and kaleidoscopic in its variety. The sum total of volumes which may be credited to missionary authorship would number probably in the thousands, and, therefore, cannot here be enumerated in detail. The works of Raymund Lull would alone form a modest library, and a Chinese Encyclopedia by the Jesuits is said to number one hundred volumes.

Some representative volumes by missionary authors.

A few representative issues may be named in order to illustrate the scope and character of this class of literature. Such volumes as "The Middle Kingdom" by Williams, and "The Land and the Book" by Thomson, are of permanent value. Legge's "Chinese Classics"; Edkins's "Chinese Buddhism"; Dr. Wilson's volume on "Caste"; Wherry's "Commentary on the Quran"; Wright on the Hittites; Dubois on "Hindu Manners, Customs, and Ceremonies"; Stewart's "Dawn in the Dark Continent"; Hughes's "Dictionary of Islam"; and Smith's "Chinese Characteristics" with his later volume, "China in Convulsion," are all of standard excellence.

MacKay's "From Far Formosa"; Campbell's "Formosa under the Dutch"; Zwemer's "Arabia: the Cradle of Islam"; Egerton Young's volumes on the Far North; Laurie's "Missions and Science"; Chalmers's books on New Guinea; Williams's "Narrative of Missionary Enterprises in the South Sea Islands"; Ellis's "Polynesian Researches"; Huc's "Christianity in China, Tartary, and Thibet"; Moffat's "Missionary Labours and Scenes in Southern Africa"; Béguin's "Les Ma-Rotsé, Étude Géographique et Ethnographique";

Livingstone's "Missionary Travels in South Africa" and "Last Journals in Central Africa"; Mackenzie's "Austral Africa"; Nassau's "Fetichism in West Africa"; Nevius on "Demon Possession and Allied Themes"; and Sibree's "Madagascar and Its People" and "Madagascar before the Conquest" are distinctive additions to the list.

Macgowan's "History of China"; Martin's "Cycle of Cathay" and "Lore of Cathay"; Faber's learned "Digest of the Doctrines of Confucius"; Koelle's "Mohammed and Mohammedanism"; Sell's "Faith of Islam," "The Historical Development of the Quran," and "Essays on Islam"; and Tisdall's "Religion of the Crescent," "Sources of Islam," "The Noble Eightfold Path," and "A Manual on Mohammedan Objections to the Christian Religion" are further learned volumes.

Jones's "India's Problem: Krishna or Christ"; Robson's "Hinduism and Christianity"; Slater's "The Higher Hinduism in Relation to Christianity"; Jalla's "Pionniers parmi les Ma-Rotsé"; Jacottet's volumes on the folk-lore of the Basutos, and his "Études sur les Langues du Haut-Zambèze," in three volumes; Coillard's "On the Threshold of Central Africa"; Parsons's "Christus Liberator"; Hamlin's "My Life and Times"; Dwight's "Constantinople and Its Problems"; Kemp's "Nine Years at the Gold Coast"; Bentley's "Life on the Congo" and "Pioneering on the Congo"; Matthews's "Thirty Years in Madagascar"; Kellogg's "The Light of Asia and the Light of the World" and "The Genesis and Growth of Religion"; and Bowen's "Daily Meditations" and "Love Revealed" are also of sterling value.

Wilkins's "Modern Hinduism"; Butler's "The Land of the Veda"; Murray Mitchell's "Religions of India"; Gulick's "Evolution of the Japanese" and "The White Peril in the Far East"; Thoburn's "India and Malaysia"; Stewart's "Life and Work in India"; Selby's "Chinamen at Home"; Phillips's "Teachings of the Vedas"; Shedd's "Islam and the Oriental Churches"; and the popular A. L. O. E. books, written by the late Miss C. M. Tucker of the Church of England Zenana Missionary Society, are all worthy of special notice.[1]

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[1] This list of missionary authors might be greatly extended and would include, among others, the following well-known names:

Alexander, Arden, Arnot, Arthur, Ashe, Atkinson, Baldwin, Barnes, Batchelor, Beach, Bickersteth, Bird, Bliss, Brown, Bunker, Calvert, Carey, Casalis, Chamberlain, Chatelain, Chatterton, Christie, Christol, Clark, Clough, Coan, Cornaby, Cousins, Davis, Dean, Denning, Doolittle, DuBose, Duff, Elmslie, Ensor, Fagg, Fielde, Findlay, Fletcher, Forsyth, Foster, French, Gale, Gibson, Gifford, Gill, Gilmour, Gobat, Goldie, Goodell, Gordon, Gracey, Graham, Graves, Guinness,

Besides the mention of distinct volumes, attention may be directed to the numerous contributions by missionaries to the transactions of learned societies, and to current literary, political, scientific, and historical journals and reviews—especially to the journalistic and magazine literature of missions, now so prolific. There are a few missionary hymnists whose contributions are found in English and American collections, among whom may be named Bennett, Brown, Dyer, Heber, Judson, Lees, Marshman, Moffat, Rand, Ward, and Wolcott.

Monumental labors in Japanese, Chinese, and Korean lexicography.

A department of literary toil in which missionaries have accomplished some remarkable achievements is that of lexicography. The results in this special line are truly monumental, and would include such works as Dr. Hepburn's dictionary of Japanese; Batchelor's dictionary of Ainu; Dr. Morrison's dictionary of Chinese (in six large quarto volumes, published by the East India Company as early as 1823, at an expense of £12,000); Medhurst's Chinese-English Dictionary, issued in two volumes in 1843; also his still earlier dictionary in the Hok-keen dialect, and his Korean and Chinese Vocabulary; Stallybrass's Mongolian Vocabulary; Gutzlaff's Chinese Dictionary; and the Romanized Mandarin of Stent, revised by the Rev. Donald MacGillivray. The triple contribution of Dr. S. Wells Williams, who published in 1844 an "English and Chinese Vocabulary in the Court Dialect," and, in 1856, a "Tonic Dictionary of the Canton-Dialect," and, in 1874, after eleven years of assiduous toil, a "Syllabic Dictionary of the Chinese Language," should be specially noted. The last is still regarded as a standard authority, and contains twelve hundred characters, with their pronunciation in five dialects. Of more recent date are the Hakka Dictionary, by Mr. D. MacIver; Doolittle's Vocabulary and Handbook of the Chinese

Gutzlaff, Hannington, Hart, Headland, Henry, Hepburn, Holcomb, Horsburgh, Hoskins, Hulbert, Hume, Jessup, John, Johnston, Knox, Krapf, Lewis, Liggins, Macdonald, MacDougall, McFarlane, Mackie, Chalmers Martin, Mason, Mateer, Maxwell, Merensky, Michelsen, Morris, Moule, Muirhead, Murdoch, Paton, Petrie, Pettee, Pilkington, Post, Pott, Rankin, Reid, Rhea, Richard, Ridley, Riggs, Rijnhart, Ritter, Robertson, Ross, Rowe, Rowley, Russell, Saunders, Schneider, Schön, Scott, Sherring, Storrow, Stott, Talmage, Hudson Taylor, Mrs. Howard Taylor, Thornton, Tracy, Tyler, Underwood, Van Lennep, Vaughan, Verner, Watson, Weitbrecht, Wheeler, Williamson, Wilson, Winston, Wortabet, and Youngson.

There are numerous works in the languages of Continental Europe, especially in the German, of great value. These will be found noted in the bibliographical lists at the end of volume i. of the "Encyclopædia of Missions" (edition of 1891), and at the conclusion of volume ii. of the "Report of the Ecumenical Missionary Conference," held in New York in 1900.

Language; Goodrich's Chinese-English Dictionary; Soothill's Student Dictionary; Baller's Analytical Chinese-English Dictionary; White's Chinese-English Dictionary in the Kienning Dialect; Macgowan's English-Chinese Dictionary in the Amoy Dialect; the Amoy-English of Dr. Carstairs Douglas; the English-Chinese (Romanized) of Mrs. Arnold Foster; the English-Cantonese of Chalmers; and the Chinese-English in the Foochow Dialect by Maclay and Baldwin, and in the Swatow Dialect by Miss Adele Fielde. Lexicons—the German-Tibetan and English-Tibetan—were prepared by the Rev. H. A. Jäschke, of the Moravian Mission; while to Mr. Heyde, of the same Mission, has just been committed by the Indian Government the revision of a standard dictionary of Tibetan.

A committee of missionary physicians devoted themselves for several weeks in Shanghai, in 1901, to the study of medical nomenclature and the preparation of a vocabulary or standard list of medical terms in Chinese. Their work as now published covers Materia Medica, Anatomy, Histology, Physiology, Pharmacology, Pharmacy, and Bacteriology. The publication of a volume on "Western Biographical and Geographical Terms," and another on "Technical and Scientific Terms," under the direction of competent committees, has done much to settle the problems of Chinese terminology as a vehicle of modern knowledge.[1] The Korean-English Lexicon of the Rev. J. S. Gale, and the Korean-English Dictionary of Dr. Underwood, are works of standard value. A Korean-French Dictionary has been prepared by members of the Roman Catholic Mission.

Learned tomes in the languages of India and Burma.

In the languages of India may be mentioned Wilson's Sanscrit Lexicon; Ziegenbalg's Tamil Dictionary; Hooper's Hebrew-Urdu and Greek-Hindi Dictionaries; Craven's Roman-Urdu and English Dictionary; and Carey's astonishing series, one of which, his "Universal Dictionary of the Oriental Languages Derived from the Sanscrit," was totally destroyed in 1812, at the time of the great fire of the Serampore Press. Concerning his purpose in preparing this recondite academic work, he said that it was his desire "to assist biblical students to correct the translation of the Bible in the Oriental languages after we are dead." In fact, the entire lexicographical labors of missionaries were undertaken with the desire to facilitate the impartation of truth in all its manifold variety, but the supreme motive was the promotion of Bible translation. Judson prepared in large part a Burmese Dictionary, which was completed by Stevens;

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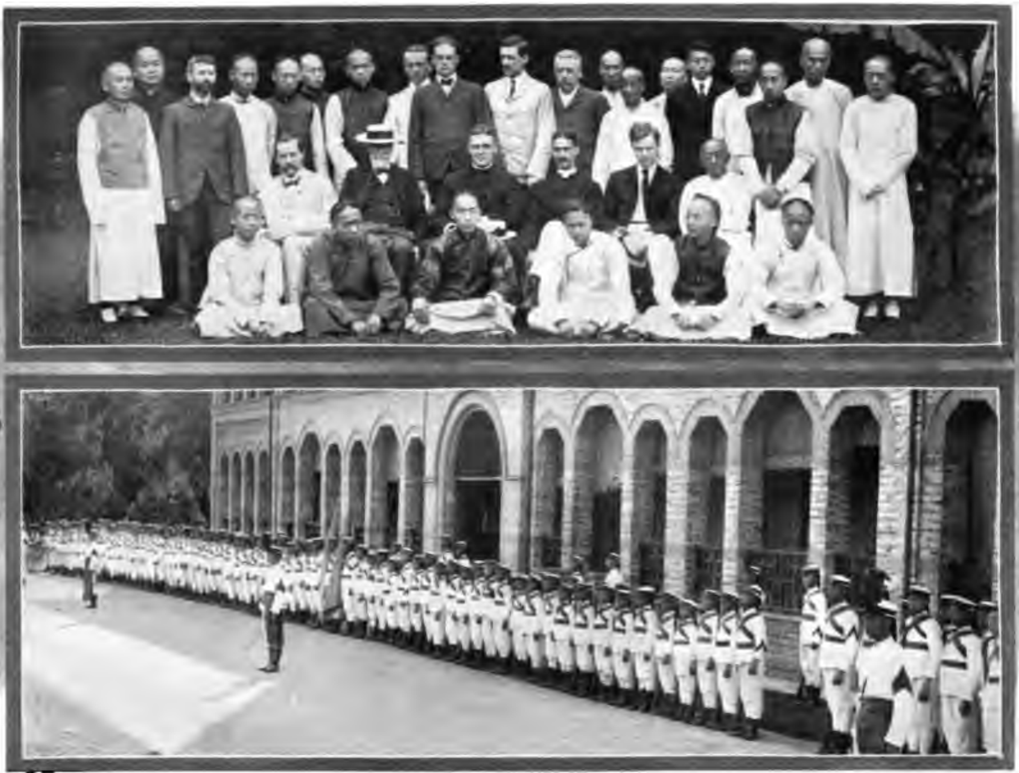
[1] *The Chinese Recorder*, April, 1901, pp. 199–201.



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The Faculty—Chinese and Foreign Professors.
Students Drawn up for Drill.

SCENES AT ST. JOHN'S COLLEGE, SHANGHAI, CHINA.
(P.E.M.S.)

Dr. Miles Bronson, of the Baptist Mission, was the author of an Assamese-English Dictionary; Dr. E. W. Clark is about to publish his Ao-Naga-English Dictionary for use among the Nagas on the frontier of Assam; and the Rev. O. Hanson has, we understand, a Kachin Dictionary in preparation. The Rev. R. Montgomery is the author of an English-Gujarati Dictionary; and the Rev. W. Morton is sponsor for one in Bengali-English; while Reeve's Kanarese and English Dictionary was a pioneer work in Kanarese; though a much later volume has been prepared by the Rev. Ferdinand Kittel, of the Basel Mission. To the Rev. Messrs. Newton and Janvier may be credited a Punjabi Dictionary; to the Rev. L. O. Skrefsrud one in Santali; and to the Rev. C. A. Nottrott another in English-Mondari. The late Dr. Miron Winslow was the author of a standard Tamil and English Dictionary, consisting of 67,452 words with corresponding definitions, 30,551 of which were entered for the first time in Tamil lexicography. Its scope includes "both the common and poetic dialects, and the astronomical, astrological, mythological, botanical, scientific, and official terms, together with the names of authors, heroes, and gods." Early in the century, Benjamin Clough, of the Wesleyans, prepared an English-Sinhalese Dictionary, and another in Sinhalese-English, both of which are still in use. The Rev. T. J. L. Mayer is the author of dictionaries in Baluchi and Pashtu; and the Rev. Nathan Brown of one in Telugu. An erudite Basel missionary, the Rev. H. Gundert, Ph.D., is the author of a Malayalam and English Dictionary; Messrs. Lorrain and Savidge have prepared a similar work in Lushai, which was recently published by the Assam Secretariat Press; and from the workshop of the Rev. Andrew Campbell, of the United Free Church of Scotland, has just been issued—perhaps the latest contribution in this line—a three-volume dictionary of the Santali language. It is described as a marvel of learning and of literary and ethnological interest, covering 707 royal octavo pages set up in double columns.

In Africa much difficult pioneer work along this line has been done. Krapf's Swahili Dictionary was one of the earliest attempts, but as this was confined to only a single dialect, Bishop Steere, some forty years later, prepared a comprehensive dictionary of the Swahili, which was published in 1882. An English-Swahili Dictionary by Mr. A. C. Madan was issued subsequently. Krapf also should be credited with vocabularies of considerable size in Galla, Hiau, Kamba, Nika, Pokomo, Teita, Usambiro, and Wakwafi, and in several of these

Strange African tongues conquered by patient and assiduous toil.

Rebmann was his collaborator. Isenberg's Amharic Dictionary was of early date, and, more recently, Pilkington, of the Uganda Mission, was the author of the first dictionary in the Luganda, the name given to the language of the Waganda people. In the languages of the British Central Africa Protectorate, Dr. Laws, of the Scotch Mission, may be credited with three dictionaries, in the Nyanja, Tonga, and Kondé vernaculars respectively. The extent and value of the linguistic studies of the Central Africa missionaries have been appreciatively commented upon by Commissioner Sir Harry H. Johnston, K.C.B., in official reports to the British Government.[1] Dohne's Zulu-Kaffir Dictionary is worthy of mention, as is also the Zulu Dictionary of Bishop Colenso. The monumental dictionary of the Kaffir language, however, was issued in 1900 from the Lovedale Mission Press. It was prepared by the Rev. Albert Kropf, D.D., of the Berlin Missionary Society, who went to South Africa in 1845, and his work may be considered the labor of almost a lifetime. It is a book of five hundred pages of largest octavo size, in double columns, and is a mine of information in Kaffir philology, as well as for the entire Bantu family of languages. The useful dictionary of Dr. Davis, published in 1872, is now out of print, and is, therefore, superseded by this more comprehensive volume. Among the Congo tribes we find some first-fruits of lexicography in the Kiteke Dictionary of Dr. Sims (A.B.M.U.), the Bobangi Dictionary of the Rev. John Whitehead, and the Congo Dictionary of the Rev. W. Holman Bentley, the last two authors being of the English Baptist Mission. The Rev. W. M. Morrison, of the Congo Mission, has prepared a Baluba-Lulua Dictionary. On the West Coast we come upon a Timné Dictionary by the Rev. C. T. Schlenker; an Ovampo Dictionary by the Rev. P. H. Brincker; two in Grebo by the Rev. J. L. Wilson and the Rev. John Gottlieb Auer; one in Fanti by the Rev. W. M. Cannell, and another in the Efik tongue by the Rev. H. Goldie. In the Valley of the Niger we find Crowther's Yoruba and Ibo dictionaries, and Canon C. H. Robinson's Hausa Dictionary, the latter supplementing the earlier one by Schön. Canon Robinson is a brother of the late Rev. J. A. Robinson of the Church Missionary Society Mission in Nigeria, and also the Editorial Secretary of the Society for the Propagation of the Gospel, and is thus identified with missions. The Chaldaic and other dictionaries of Dr. Elias Riggs have placed him in the front rank of Oriental philologists.

Among the Indians of Canada (whose highly agglutinative and polysyllabic languages were exceedingly difficult to master in written or printed form) the invention, about the middle of the last century, by the Rev. James Evans, of the syllabic method of transcription, proved a great and useful boon. It was adapted to printing by the use of special syllabic fonts of type, and the Indians found to their great delight that they could easily learn to read by this method.[1] It has not been adopted, however, except in the case of a few languages, as missionaries seem to have preferred the use of the Roman alphabet, in spite of its difficulties. Zeisberger, the Moravian missionary to the North American Indians, was the author of a "Lexicon of the German and Onondaga Languages," published in the eighteenth century. Among the somewhat obscure Indian languages of South America there are dictionaries, or vocabularies, by the Rev. W. H. Brett, in Arawak, Acawaio, Caribi, and Warau, and a more elaborate Arawak Dictionary, by the Rev. T. S. Schumann, and another, about ready to be issued, by Mr. R. J. Hunt, in the Lengua tongue. The late Rev. Thomas Bridges, of the South American Missionary Society, prepared a dictionary in the Yaghan language of the southernmost tribe of Indians dwelling on Hoste Island, and along the Beagle Channel, south even of Tierra del Fuego. We find a companion volume in the far north, in the Thlinget Lexicon of Miss Frances Willard, a native missionary among the Alaskans. The Rev. L. Andrews is the author of a Hawaiian Dictionary, while a Fijian Lexicon may be credited to the Rev. David Hazlewood.[2]

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[1] Blue Book "Africa," No. 6 (1894), pp. 36, 37.

The Indian languages of North and South America made accessible.

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[1] Stock, "The History of the Church Missionary Society," vol. ii., p. 326.

[2] The lexicographical labors of missionaries are too extended to mention in further detail. The following, however, may be noted in addition to those mentioned above: Paul Egede in Greenland; S. R. Riggs among the Dakotas; and J. W. Tims among the Blackfoot tribe, were authors of dictionaries; while of very recent date is the vocabulary of the Rev. H. W. G. Stocken in Sarcee, an Indian dialect of Northwest Canada. Similar labors may be credited to Wolfe in Chinese; William Miller in Oriya; T. Christian in Malto or Pahari; Norton in Kurku; Elmslie in Kashmiri; Williamson in Gondi; Thompson in Bhil; Jukes in Western Punjabi or Jakti; Loewenthal in Pashtu; Cushing in Shan; Jones and Stevens in Peguan (Talaing); Pallegoix in Siamese; Shirt and Trumpp in Sindhi; and Rottler in Tamil. In African tongues we may further note the work of Clement Scott in Manganja; Barnes in Nyanja; Erhardt in Masai; Hetherwick and Maples in Yao; Robinson in Chinyanja; Robertson in Bemba (Awemba); Crabtree in Luganda; McGregor in Kikuyu; Gordon in Sukuma; Jones in Mambwe (Kimambwe); Wookey in Sechuana; Isenberg in Somali; Cole in Gogo; Reichardt in Fulah; Sparshott in Nika; Taylor in Chaga, Giriyama, and Tatulu; Wenzel in Susu; Sims in Kiyansi; Wray in Taita; Kingzett and Sims in Malagasy-French; and a member of the London Mission in Malagasy-English. In New Guinea J. L. Van

obscure languages which hitherto have existed only as spoken tongues, thereby making it possible to use them as orderly and flexible instruments of literary expression. The Rev. James Thomas, Secretary of the British and Foreign Bible Society, is authority for the statement that two hundred and nineteen languages have been reduced to writing for the purpose of Bible translation during the nineteenth century.[1] It is safe to say that, with possibly a few exceptions, this work has been accomplished by missionaries, or under the auspices of missionary societies, including, of course, the Bible societies of Europe and America. Bishop John Coleridge Patteson is reported to have given a written form to twenty-three Melanesian languages, in thirteen of which he prepared elementary grammars.[2] In Oceania, such reductions could be enumerated by the score. The Rev. William Wyatt Gill, in his "Life in the Southern Isles," published in 1876, states that at that date "seven complete translations of the Scriptures have been made by missionaries into dialects hitherto unwritten. Thirteen others are proceeding at the present moment." This was fully thirty years ago, and the good work, since then, has progressed steadily.

Many obscure languages reduced to written form.

"It is to missionary efforts," observed the late Rev. Richard Lovett, "that all South Sea literature is due," and he continues with the following remarkable statement: "So far as we know, there is not a single case on record of the reduction to writing of a Polynesian language by other than a Christian worker. Tahiti, Rarotonga, Samoa, Niué, Lifu, Maré, Uvea, and New Guinea, have all received the complete Word of God, or the most important portions of it, in their native tongues as a result of the labours of the London Missionary Society. Other societies have also done noble service in the same direction, as in New Zealand, Fiji, and the Sandwich Islands. And in receiving the Word of God the natives receive a whole literature; they receive what has already in some cases proved the germ of a true native literature saturated with Gospel influence. If Christianity rested its claims merely upon its literary achievements, it would have ample justification for all the expenditure of money and labour and life this has involved."[3] The written language of even so impor-

Missionaries in the South Pacific have no peers in these linguistic achievements.

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[1] "Ecumenical Missionary Conference Report," vol. ii., p. 23.

[2] "Classified Digest of the Records of the Society for the Propagation of the Gospel," p. 805.

[3] Lovett, "The History of the London Missionary Society," vol. i., p. 473.

tant a people as the Malagasy is also a gift of the missionaries of the London Society. As late as 1863, Malagasy literature "might almost all have been carried in the pockets of one's coat," remarks Mr. Sibree, of the London Missionary Society. The difficulties of such a task must have been enormous, and the crowning achievement of making these vitalized languages the media for translating the entire Bible is still more impressive. So well was this work done, moreover, that the Rev. W. W. Gill, who used the Rarotongan Bible for forty-two years, says of it: "The original translators got the real genius of the language, and gave it a permanent embodiment, whilst it was as yet utterly untouched by outside influences."[1] In the translation of the Bible into the Tahitian language, the Rev. H. Nott (L. M. S.) was a master workman nearly a century ago, and did much to settle the theological terms and the accepted Christian expressions for several other groups where kindred languages were used. The missionary translator into a written language which he has practically created for his purpose, and in which he determines the first linguistic expression for the thoughts of the Most High, is manifestly engaged in a service which is as nearly apostolic as it is possible for men to attain to in the present age.[2]

African languages illustrate the peculiar difficulties of these philological labors.

It would be tedious to undertake to specify in detail the languages of Africa which have sprung into literary vitality at the touch of the missionary. The Rev. J. Bennie, who was early in the field, is called "the father of Kaffir literature." No better illustration of the labor involved and the energy expended in the accomplishment of such linguistic tasks could be given than that which is afforded by the work of Dr. Laws in the Nyanja tongue. All Bantu languages are difficult in their construction, "having a peculiar system of concord, by which noun, adjective, pronoun, and preposition are supplied with a certain prefix, which may follow the rules of one or other of seven different cases of concord." The Nyanja language was reduced to written form by the Livingstonia missionaries. The process is described as follows: "Mr. Riddell, who was for some time schoolmaster as well as agriculturist, began by writing down every new word that he heard, with its apparent meaning. After collecting a few words and phrases, he got some boys to adjudicate and explain any difficulty; and thus he became gradually acquainted with the more common phrases, which served as stepping-stones to something more. But there was no one better qualified to undertake such a task than Dr. Laws. He made a much deeper, more scientific, and more accurate study of the language than Mr. Riddell had the opportunity of doing. He worked daily with native lads so as to secure accuracy in the results; and, while in Cape Colony in 1879, part of his time was taken up in endeavoring to get information, and in consulting eminent Kaffir scholars about the best way of representing some of the sounds—in fact, in trying to fix the alphabet. He made it a special part of his work as a missionary to reduce the native language, and bring all its cacophony and peculiarities, its prefixes, suffixes, clicks, and multitudinous variations, into visible form. The result was that, after four or five years' experience, the missionaries had so far managed the language that they had put it into grammatical order and a written form. A grammar, a primer, a hymn-book, the Gospel of Mark, and other literary works, were all ready in this language by 1881."[1]

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[1] Gill, "From Darkness to Light in Polynesia," p. 351.

[2] In his essay on the "International Congress of Oriental Scholars" held at Vienna in 1886, Dr. Cust comments upon the wonderful progress apparent during the previous quarter of a century in giving literary being and vitality to the languages of Oceania. Translations of the Bible were reported as having been printed in upwards of thirty languages, grammars and dictionaries published, and schools opened, both primary and normal, for the training of teachers in the native languages. "All this," he remarks, "has been the work of the missionaries of Great Britain and the United States."—Cust, "Linguistic and Oriental Essays," p. 458.

Official commendation of good work in Central Africa.

This same process has been adopted by the Scotch missionaries in the reduction of six other languages of the British Central Africa Protectorate. The literary and philological services of missionaries in British Central Africa have been commended with high praise by government officials, chief among whom is Sir Harry H. Johnston, at one time British Commissioner. The same commendation would be in place concerning many other sections of the Continent, and thus since the time that Moffat reduced the Sechuana (called also Chuana), and made it a medium of Bible translation, about 1820,[2] up to the present hour, this story of consecrated toil has been unfolding itself. We find illustrations in the records of 1904, which report the reduction by Mr. Crabtree (C. M. S.) of the Kavirondo language, and the printing on his own hand-press of the Prayer-book, a hymn-book, a reading-book, and a collection of Bible stories, for use in the Bukedi country, to the eastward of Uganda. He states, also, that two Gospels are already translated, though still in manuscript.[3] Another example

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[1] Jack, "Daybreak in Livingstonia," p. 131.

[2] Lovett, "The History of the London Missionary Society," vol. i., p. 588.

[3] *The Church Missionary Intelligencer*, April, 1904, p. 259.

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Principal and Staff, Voorhees College.
(Dr. W. I. Chamberlain in centre of front row.)

VOORHEES COLLEGE, VELLORE, INDIA.
(Ref.C.A.)

is the work of the Rev. E. H. Richards (M. E. M. S.), who was reported in 1903 as making a written language for the Tonga and Batwa tribes in the Province of Mozambique. His description of the intellectual status of the people gives one a vivid glimpse of the difficulties of his task, and makes clear also the priceless value of the boon thus granted to darkened minds. "These people," he writes, "had never heard of ink till we brought it to them. There was no history, no book, no dictionary, no alphabet, not a single idea as to how thought and words could be transferred to paper, and from paper into the comprehension of one who had never heard the words before they were transferred to paper. They could not tell what paper was, but called it a 'leaf,' the same as the leaf on a tree."[1]

Aboriginal languages indebted for their literary form to the early toils of missionaries.

In our own country Eliot led the way in early colonial days, when he reduced to written form the language of the aboriginal Indians, and prepared his wonderful translation of the Bible into Mohegan, which was published entire in 1663. Since then translations have followed in Cherokee, Choctaw, Creek, Osage, Ottawa, Ojibwa, Abenaquis, Dakota, Pawnee, and other obscure dialects, all of which were indebted to missionaries for their literary form. At the date of the Jubilee of the American Board, in 1860, it was recorded that twenty languages had been thus reduced to writing by missionaries of the Board in different fields at that date. This number will probably be doubled at the coming Centennial in 1910. Among the South American Indians missionaries have made at least six languages available for literary purposes, and work upon others is in process. As we read these records of toil it is difficult for us to realize to any adequate extent what such undertakings actually involve. Let us sit down, ourselves, to copy with our own hands our English Bible from cover to cover, knowing as we do the language, and recognizing the rôle as one calling only for patience, perseverance, and manual dexterity; yet who of us would not shrink from this comparatively easy task? How different would this be from the mastery of an unwritten language, and the use of a strange tongue as a medium of communicating the whole immense contents of the Bible, with all the bewildering and perplexing difficulties that would cross our path, probably every single hour, during long years of exacting drudgery and unremitting toil! Who would help us in dealing with the mighty themes of Scripture, who would settle for us the important terminology, who would enable us to gather into living words the beauty and power of the Gospel message, and give permanent and consistent expression to biblical truth? Surely here is a record of noble and responsible tasks patiently and bravely completed for the glory of God and the unspeakable benefit of man.

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[1] *Bible Society Record*, April, 1903, p. 51.

Efforts to secure a uniform system of orthography.

It is evident, also, that in the entire field of modern philology as a progressive science the missionary has rendered an important service as an active and quickening worker. He has given a decided impetus to the comparative study of languages ever since the days of Raymund Lull, who was instrumental in securing at the Council of Vienne, France, held in 1311, a decree for the establishment of Chairs of the Oriental Languages, especially the Arabic, in the Universities of Oxford, Paris, Salamanca, and other cities where the papal court resided.[1] Among the philological achievements, also, which may be traced to missionary initiative is the securing of a uniform system of orthography for the reduction of unwritten languages. Missionaries of the American Board, as early as 1820, enlisted the services of John Pickering, an eminent philologist, in the preparation of a uniform orthography for the Indian languages of North America. The Rev. Henry Venn, of the Church Missionary Society, undertook the same task for African languages, in 1848. Professor Lepsius afterwards prepared his "Standard Alphabet" for use as an instrument of reduction, and presented it to the Royal Academy of Berlin. This was subsequently adopted at a representative gathering attended, among others, by many missionaries. The double motive advocated by Professor Lepsius for favoring such a movement was the benefits that would accrue to philological science through missionary coöperation, and also the dignity that might be credited to science in thus participating in the production of written languages which would then become vehicles for the propagation of Christianity among ignorant tribes. This movement was the fruition of the still earlier proposal of Leibnitz, who when asked, about the beginning of the eighteenth century, by Frederick I. of Prussia, to propound a plan for a National Academy of Sciences, introduced a department of "Oriental learning, particularly as it concerns the propagation of the Gospel among infidels." What has been known as the "Leibnitz Plan of Missions" had in view as one of its aims the establishment of mutually beneficial relations between science—especially philology—and missionary sources of information. Science was thus to aid missions, and missions were to benefit science by placing fresh data at its disposal. This same scheme of mutual benefit in the relations of science and missions was introduced, also largely through the influence of Leibnitz, into the Academies of Halle, Wittenberg, Vienna, and St. Petersburg.[1]

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[1] Zwemer, "Raymund Lull," pp. 78, 133.

Contributions to the science of comparative philology.

As early as the fifteenth century, the existence of the Lord's Prayer in many languages prompted the initial researches in the science of comparative philology. Later, in 1784, Hervas y Panduro, a Jesuit philologist, published a polyglot vocabulary in one hundred and fifty languages, based upon a comparative study of the Lord's Prayer in more than three hundred tongues. Later comparative philologists, such as Adelung, Vater, and others, availed themselves largely of missionary sources of information in pursuing their researches. William Carey may be regarded as a pioneer in the comparative philology of the languages of India. On the roll of African linguists, missionaries have occupied a conspicuous place. "Of seventy-seven persons named by Dr. Cust as African philologists at least half were missionaries."[2] In his learned volume of "Linguistic and Oriental Essays," Dr. Cust, who is himself an accomplished student of African languages, acknowledges his indebtedness to missionary sources of information. "My linguistic statements rest," he says, "not upon the individual speculation of the writer, but upon the practical collection of facts by missionaries in the field, classified and arranged by the comparative philologist, Friedrich Müller, of Vienna."[3] The same author emphasizes the influence of the literary work of missionaries in giving permanence to languages which might otherwise fail in their mission as instruments of chirographic expression and media of knowledge where the intellectual life of millions is concerned. He calls attention to the fact that scores of petty African languages must disappear in the general assimilation that will ensue, and that "certain potent languages must and will hold their own, while they are already becoming, under the plastic hand of the missionaries, mighty elements of culture, which will swallow up, or tread out, their weaker and less gifted neighbours."[4] This process, he remarks, will be an interesting linguistic spectacle to watch, corresponding, as it no doubt does, to similar changes which took place many centuries ago, both in Europe and Asia, the results of which are apparent to us now, though we are unable to trace the process in detail. A movement in missionary circles on the Congo to unify the dialects of the Lower Congo into one common language is a present-day illustration of this tendency towards linguistic amalgamation. A committee appointed by the Conference of Leopoldville was busy in 1902 in arranging a uniform standard of spelling and terminology for the expression of religious truth which might serve in all the kindred dialects of that region. The gradual elimination of dialectal divergencies in other departments of knowledge will, no doubt, soon receive attention.[1]

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[1] Laurie, "Missions and Science" (The Ely Volume), p. 184.

[2] Noble, "The Redemption of Africa," p. 701.

[3] Cust, "Linguistic and Oriental Essays," p. 332.

[4] *Ibid.*, p. 335.

A remarkable recognition of the linguistic erudition of missionaries.

Many of these missionary philologists in various parts of the world have been men of polyglot attainments, such as Schwartz, Carey, Krapf, Koelle, Pfander, Riggs, Schauffler, and Tisdall. Koelle's "Polyglotta Africana" is an early example of linguistic erudition, one hundred West African languages and dialects being compared in this remarkable book. It was eventually submitted to the French Institute, and was the means of securing for its author the Volney Prize, which was awarded, in 1853, to a Christian missionary. In 1877 a similar award was given, when the Rev. J. F. Schön became the recipient of the same prize for his Hausa studies and translations. Two Christian missionaries thus became the recipients of a prize which had been founded in honor of Volney, whose relations to Christianity were wholly unsympathetic.[2] The "Polyglotta Africanis Orientalis" of Mr. J. T. Last (C. M. S.), published in 1886, is an examination of two hundred and fifty words and sentences in forty-eight languages spoken in Africa south of the equator, with additional words in nineteen other languages.[3] A still more recent issue of philological value is "A Comparative Handbook of Congo Languages," by the Rev. W. H. Stapleton, of the English Baptist Mission.

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[1] In a paragraph in his essay on the "Languages of Africa," Dr. Cust writes as follows: "The great propagandists of linguistic knowledge all over Asia, Africa, America, and Australia have been the missionary societies. The motive of their linguistic labours is a higher one than the promotion of science; but it has brought together a *repertoire* of languages and dialects in the form of translations of the Scriptures, the like of which the world never saw, and which is the wonder of foreign nations; and this remark specially applies to Africa. No other motive is conceivable to induce men of scholarship and industry to run the risk of disease and death for the purpose of reducing to writing the form of speech of downright savages, except for the one purpose of religious instruction. In many languages the Scriptures are the only book, and a linguistic scholar would be devoid of all feelings of gratitude, if he did not heartily thank the missionary for opening out to him channels of information, hopelessly concealed, and for scattering it broadcast below the cost of mere printing and paper."—"Linguistic and Oriental Essays," pp. 354, 355.

[2] Stock, "The History of the Church Missionary Society," vol. ii., pp. 102, 103.

[3] Allen and McClure, "The History of the Society for Promoting Christian Knowledge," p. 217.

It is unnecessary to dwell longer upon the details of this interesting department of our subject, since it is apparent that philology ranks at once with exploration as the two most conspicuous spheres in which the missionary may be credited with original contributions to the scientific knowledge of the world.[1]

The missionary as an explorer and geographer.

The missionary as a lexicographer and philologist may thus be credited with substantial contributions to the world's stock of learning; as an explorer and geographer he is also worthy of a high place among those who have given to that department of science fresh and important data. We have already mentioned (*supra*, pp. 365, 366) the romantic story of missionary exploration in North America as a part of early colonial history. In later times, Whitman was an explorer as well as a missionary, and his hardy toils in the Northwest have been recognized by signal tokens of appreciation and honorable distinction. Early home missionary pioneers, when our great West was still almost foreign or unknown soil, have written their names in the history of our country's progress. Services of the same order have been rendered in recent years by missionaries in the far northwestern regions, where advanced outposts in Alaska and British Columbia extend into the almost inaccessible wastes of the polar regions. Obscure and little-known sections of South America, inhabited by degraded Indian tribes, have furthermore been entered. The explorations of Brigham and Parvin, as early as 1823, initiated a long series of missionary discoveries which have continued even to the present day. In 1833 the bleak regions of Patagonia were explored by Coan and Arms, and in many places permanent residence has been established.

The exploration of Africa, and the unveiling of its geographical mysteries, can be traced largely to missionary initiative. It seems probable that papal missionaries were among the first to give any knowledge of the interior.[2] Krapf, Rebmann, Erhardt, New, and Wakefield were Protestant pioneers who from 1837 until late in the century were active in East Africa, north and west of Mombasa. It was information furnished to the Royal Geographical Society in 1856, and the map made by Erhardt and Rebmann, showing those seemingly imaginary mountains of Kilimanjaro and Kenia, and that mysterious inland sea, that led to the sending out of Burton and Speke, who together discovered Lake Tanganyika; and the latter subsequently brought to our knowledge Lake Victoria. Speke himself says of that expedition: "The missionaries are the prime and first promoters of this discovery."[1] At an earlier date missionaries of the London Society had entered upon explorations in South Africa, including Moffat and Livingstone of world-wide fame, the latter of whom has been styled the "Columbus of Africa," and whose name chronologically stands before those of Baker, Grant, Speke, Burton, Stanley, and Cameron. Many monumental honors have been conferred upon this distinguished missionary, but it would not be out of place to designate the whole interior of the African Continent as a memorial to his genius for exploration, and to his heroic sacrifices and achievements, which have led to the astonishing developments of the last half-century.[2] Bishop Gobat gives valuable information regarding Abyssinia in his "Journal of a Three Years' Residence." Bishop Mackenzie, Doctors Stewart, Young, Laws, and Elmslie, and others, have unfolded the mysteries of British Central Africa.[3] Bishop Chauncy Maples made the great exploring journey of his life in 1881, through regions unknown to Europeans, lying between Masasi and the coast of Mozambique, during which he walked nine hundred miles in two and a half months. He was a Fellow of three geographical societies—the Royal, and those of Manchester and Edinburgh.[4] The Rev. James Henderson has recently contributed to the *Scottish Geographical Magazine* an article on the "Nyassa Coal Bed."[5]

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[1] The extent of these philological labors may be inferred from the fact that the author has culled from missionary literature the record of at least one hundred and ninety grammars in various languages or dialects which are entitled to be credited to missionary authorship. This result would seem to indicate that a thorough search must bring to light still further additions to this list. In connection with these grammars there is to be found usually a more or less extended vocabulary.

[2] Noble, "The Redemption of Africa," vol. ii., pp. 684–686.

Missionary initiative in African exploration.

Captain Hore, of the London Mission, although he followed Stewart and others, made the earliest scientific surveys of Lake Tangan-

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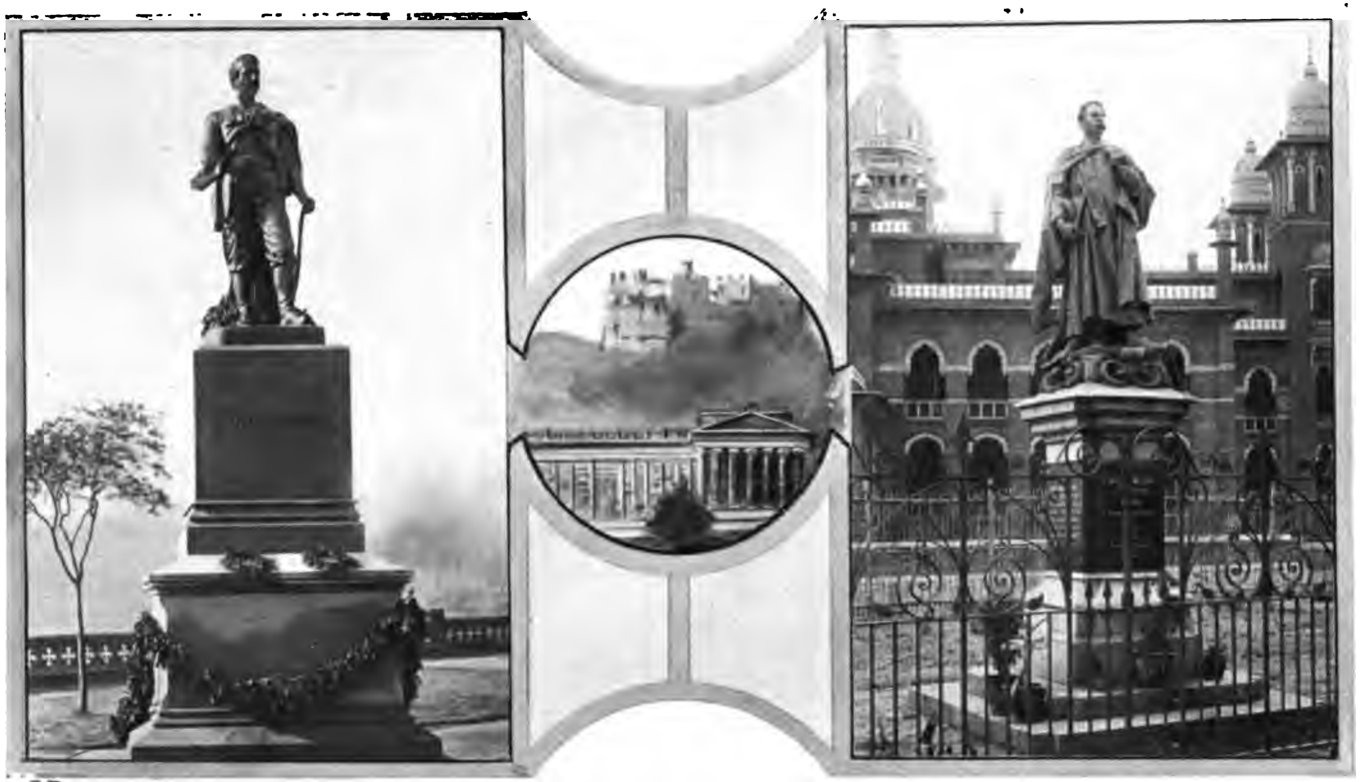
[1] Stock, "The History of the Church Missionary Society," vol. ii., p. 137.

[2] The Royal Geographical Society of England has recently erected a memorial obelisk to Livingstone on the spot where he died, with the following inscription: "Erected by his friends to the memory of Dr. David Livingstone, missionary and explorer. He died here, May 4, 1873." For a glowing appreciation of the scientific services of Livingstone, consult Noble, "The Redemption of Africa," vol. ii., pp. 696–700.

[3] Jack, "Daybreak in Livingstonia," pp. 105, 111.

[4] "The Life of Bishop Maples," p. 21.

[5] *Scottish Geographical Magazine*, vol. xix., 1903, pp. 311–315.



Statue of David Livingstone, LL.D.,
Edinburgh.
Photo by G. W. Wilson & Co.,
Aberdeen.

Statue of William Miller, LL.D.,
Madras, India.

COMMEMORATIVE MONUMENTS OF DISTINGUISHED SCOTCH MISSIONARIES.

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yika. Arnot penetrated Garenganze in 1886, and discovered the real source of the Zambesi. Stanley first brought the tidings of Uganda, but Mackay, Ashe, and Pilkington, and other missionaries of the Church Missionary Society, quickly entered, taking permanent possession, and they and their colleagues have done much to keep the world in touch with that interesting land. Grenfell, of the English Baptists, who holds the Patron's Medal of the Royal Geographical Society, has been an indefatigable explorer in the Congo State, and at the request of the King of the Belgians acted as Commissioner for the delimitation of the frontier—a service which involved riding on ox-back for a thousand miles during two years of laborious duty. The late Rev. Thomas Comber, of the same Mission, explored the Kamerun hinterland, and was an associate of Grenfell in much of his journeying through the Congo Valley. Grenfell is the author of a "New Map of the River Congo," in ten sections, on five sheets, published by the Royal Geographical Society. The Rev. Thomas Lewis, also of the English Baptist Mission, presented in 1902 a valuable paper before the same Royal Society, on "The Ancient Kingdom of Kongo," which was received with much appreciation. The Chairman, in introducing him, remarked: "We are indebted to the African missionary not only for his work in educating and civilizing the native, but also for the many important geographical explorations made by him."[1] When the late Pastor Coillard, in 1898, was lecturing before the Geographical Society of Paris, M. de Vilers, who presided, thanked him for his information regarding the Upper Zambesi, and for his services to science and civilization.

Geographical services in many sections of the Continent.

On the West Coast, as early as 1841, Mr. Schön and Mr. (afterwards Bishop) Crowther, of the Church Missionary Society, accompanied into the Niger region a British expedition for the suppression of the slave-trade and the establishment of commercial relations with the African chiefs.[2] Since then Ashcroft and Crowther have made use of the "Henry Venn," the C. M. S. steamer, for explorations in the Niger Valley and up the Binue. In 1879, the "Venn"

The opening of Africa largely the outcome of missionary pioneering.

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[1] *The Geographical Journal*, May, 1902, pp. 541–560.

[2] A striking feature of this expedition was the spirit in which it was undertaken. Its regular chaplain, the Rev. T. Müller, prepared a special prayer, which was appointed by the commander for use on the different vessels during the expedition. A few sentences may be quoted, as follows: "Our help is in Thee, O God! Who hast made heaven and earth. Undertake Thou for us, and bless Thou the work of our hands. Give success to our endeavours to introduce civilization and Chris-

penetrated five hundred and fifty miles up the Binue from Lokoja, or a total distance of eight hundred miles from the sea. The Rev. J. A. Robinson and G. Wilmot Brooke, in 1890, pursued still further the explorations into the Hausa region of the Upper Niger. Nassau and Good have explored the country further to the south, and Ellis and Sibree have done conspicuous service in Madagascar. It will be noted that the four great salient reaches of modern African exploration—the massive river systems of the Niger, the Nile, the Congo, and the Zambesi—are each in no small measure associated with missionary exploration. Schön, Crowther, Ashcroft, Brooke, and Robinson have shared in the opening of the Niger Basin; Krapf, Rebmann, Erhardt, and Livingstone gave momentum to the search for the sources of the Nile; Livingstone's name is also identified with pioneer discoveries in the Upper Congo Basin; and Mackenzie, Stewart, and Livingstone were the first to open up the vast stretches of the Zambesi.

Missionary tours in Central Asia, the Shan States, and China.

In Central Asia missionaries have long stood on the borders of Tibet, while now and then bold ventures have been made into its well-guarded recesses, such as the hazardous journeys of Mr. and Mrs. Rijnhart. In the Indo-China regions pioneer evangelistic tours, which were incidentally in the line of exploration, have been made by members of the American Presbyterian Mission among the Laos tribes. Dr. Daniel McGilvary and Dr. Jonathan Wilson entered upon this difficult service in the early days of the Mission; the Rev. W. C. Dodd and others followed in their footsteps at a later date. Dr. Eugene P. Dunlap, of Siam, has been busy in his evangelistic and exploring tours in that country and in the Malay Peninsula. The tours of the Laos missionaries have extended from the northeast borders of Burma into Chinese territory. Interesting philological and ethnological information has been gathered as the result of these excursions.[1] The Rev. Walter A. Briggs, M.D., of the Presbyterian Mission in Laos, has been made a Fellow of the Royal Geographical

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tianity into this benighted country. Thou hast promised, 'Ethiopia shall soon stretch out her hands unto God': make us, we pray Thee, instrumental in fulfilling this, Thy promise. We trust, O Lord, that the Expedition in which we are engaged is the work of Thy own hands, and the thought of Thy own heart: we would therefore plead Thy promises of protection and guidance with a peculiar confidence. Thou hast promised to be with Thy people even unto the end of the world, and to be a Refuge to all who put their trust in Thee."—*The Church Missionary Intelligencer*, March, 1897, pp. 169, 170.

[1] "Missionary Exploration in Indo-China," by the Rev. W. C. Dodd, in *The Independent*, December 29, 1898, p. 1956.

Society, in recognition of his services in extending the world's knowledge of the Shan States and the Laos-speaking people. Numerous exploring tours in China and Japan by early missionaries might be mentioned, extended references to which will be found in Dr. Laurie's volume (pp. 23–37). The earliest reliable account of the Liu Chiu Islands was given by Dr. S. Wells Williams, in a paper printed in *The Missionary Herald* in 1854, and in his volume on "The Middle Kingdom" is embodied much geographical information, published as early as 1847. *The Chinese Repository*, a missionary publication founded by Dr. Bridgman in 1832, and extending to twenty volumes, is a thesaurus of first-hand information concerning hundreds of obscure scientific subjects pertaining to Chinese geography, history, philology, customs, and folk-lore. It is pleasant to record that in the establishment of this magazine financial support was given to the enterprise by Messrs. Olyphant & Co., American merchants of Canton, who by generous aid in other departments of pioneer missionary service identified themselves with early exploration and preliminary ventures in the difficult work of inaugurating missions in that part of the world.

Explorations in Australasia and Oceania.

Interesting details of pioneer missionary explorations in the East Indies are given in "The Ely Volume" (pp. 37–55); while Macfarlane, Chalmers, and Lawes, in New Guinea, must now be added to the list of those who have rendered services of exceptional value. Chalmers recorded his investigations in two interesting volumes, entitled respectively, "Work and Adventure in New Guinea," and "Pioneering in New Guinea." His reception by the Geographical Society of Melbourne, and numerous tributes to his services as an explorer, indicate the estimate which has been placed upon his work. The Rev. W. W. Gill presented to the Royal Geographical Society, in 1873, an elaborate account of journeyings along the coast of New Guinea, with numerous scientific notes. In Australia the name of Hagenauer is honored for researches among the aborigines, and for extended explorations into the interior of that southern continent. Moravian missionaries have trodden its vast wildernesses, and a recent report states that Bishop Gilbert White, of the Anglican Church, made a journey of two thousand miles across the continent, from Port Darwin to Adelaide, "riding on horseback for three months through the very centre of Australia." Throughout the island world of the Pacific missionaries have to their credit a long and distinguished record, from the days of the first landing in Tahiti, after the voyage of the "Duff," and the subsequent services of Williams, Ellis, Gill, and others, to the present hour. Even as early as the sixteenth century, Andrés de Urdaneta, an Augustinian missionary to the Philippines, was the draughtsman of the best charts of the Spanish trade route from the west coast of Mexico across the Pacific to the Eastern Archipelago, and was himself one of the most accomplished navigators of those unknown seas.[1] The modern history of the Hawaiian Islands is also inseparably identified with early missionary enterprise.

Varied geographical data furnished.

In other departments naturally associated with geography and exploration, as for instance the sciences of physical geography, meteorology, topography, and archæology, still further results of value may be noted. The distinguished geographer, Karl Ritter, has acknowledged his indebtedness to missionary sources.[2] An accurate and extended description of the physical and ethnological features of Mount Lebanon was given by the Rev. S. H. Calhoun in the volume of the *Bibliotheca Sacra* for 1869. Dr. William M. Thomson gathered numerous data and discussed many scientific problems concerning Syria and Palestine. Dr. Eli Smith was an invaluable collaborator with Robinson in his researches in the Holy Land. Dr. George Adam Smith, in his "Historical Geography of the Holy Land," acknowledges his indebtedness to missionaries in Syria and Palestine for help rendered him in his researches. He especially mentions the Rev. W. Ewing, Dr. Mackinnon, the Rev. Stewart Crawford, and the Rev. Henry Sykes.[3] Mr. Ellsworth Huntington, of Euphrates College, Harpoot, has recently received the Gill Memorial Prize of the Royal Geographical Society for explorations on the upper Euphrates River, to which he has devoted his vacation leisure. Dr. F. E. Hoskins accompanied Professor Libbey of Princeton University, in the spring of 1902, on an extensive tour to Petra, and through the country south and east of the Dead Sea. The results of the trip, as published by Drs. Libbey and Hoskins in collaboration, furnish information of fresh import and value. Grant, Perkins, and Lobdell have discussed with first-hand intelligence the geographical and archæological history of Persia and Mesopotamia. Smith and Dwight, after fifteen months of personal observation in Asia Minor, published their researches in 1833, in two interesting volumes.[4]

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[1] Blair and Robertson, "The Philippine Islands, 1493–1803," vol. ii., pp. 85, 86, and 109.

[2] "Missions and Science" (The Ely Volume), p. 3.

[3] Preface, p. xvii.

[4] For further statements concerning these earlier researches in Western Asia, see "Missions and Science" (The Ely Volume), pp. 58–86.

Reporters of volcanic phenomena and earthquake shocks.

Volcanic eruptions in Hawaii, it is on record, were investigated and chronicled for over half a century by missionaries of the American Board. Mr. James Dwight Dana, in his volume on the "Characteristics of Volcanoes," calls the Rev. Titus Coan the "Chronicler of the Hawaiian Volcanoes" (page 40). It is remarked of Mr. Coan, by the author of a biographical sketch, that "the scientific world is fortunate in having had upon the ground for nearly fifty years, when such volcanic forces were at play, one whose courage was equalled only by his graphic skill in portraying the most imposing of phenomena."[1] In Polynesia the explorations, and especially the meteorological observations, by missionaries, were the basis of charts and instructions to navigators during a large part of the last century. Careful reports about earthquakes and other physical phenomena have been brought to the attention of the scientific world by missionary observers in various parts of the earth, and they have continued up to the present hour these aids to seismic and other studies. Daily meteorological reports are sent from the observatory of the Syrian Protestant College at Beirut to Constantinople, and thence to Washington in our own country. In the Geographical Section of the British Association at Bristol, in 1898, a full year's return of observations by Scotch missionaries at Kibwezi, East Central Africa, was acknowledged.[2] Geographical data of the Upper Kasai, in West Central Africa, are also reported by Schindler in the same journal.[3]

Chroniclers of archæological discoveries.

Grenfell has been the master-chartist of the Congo and its navigable affluents, for which he was specially honored by the Royal Geographical Society. A map of Zombo Land, by the Rev. Thomas Lewis, giving fresh geographical data, appears in *The Geographical Journal* of May, 1902. One of the most famous archæological discoveries of the last century was the Moabite Stone, by the Rev. F. A. Klein, of the Church Missionary Society, and Dr. Wright's identification and luminous expositions of Hittite remains have been hardly less useful. It was the letters of the Rev. William K. Eddy to *The Times* (London), in 1887, which called attention to the sarcophagi discovered near Sidon, dating back, as it is supposed, to the time of Alexander's siege of Tyre. They were subsequently removed, with a mass of interesting curios, to the Imperial Museum at Constantinople.

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[1] Creegan, "Great Missionaries of the Church," p. 27.

[2] *The Geographical Journal*, October, 1898, p. 378.

[3] *Ibid.*, April, 1902, p. 505.

In the archæological museum of the Syrian Protestant College, Dr. Harvey Porter has a remarkable collection of coins. He reports over a thousand specimens in the Cufic collection, of which two hundred and seventy-two are not found in the British Museum, two hundred and ninety-one are absent in the Khedivial collection, and two hundred are lacking in both these cabinets, as fourteen mints are represented which are not mentioned in either of the above catalogues. This Cufic collection, therefore, promises to become the most important and complete one in the world. No one should fail to consult Dr. Laurie's "Ely Volume" (pages 148–173) for an extended résumé of the earlier archæological achievements of missionaries of the American Board, especially in Western Asia, from which source valuable ancient remains have been transmitted to prominent museums in this and other lands. A list of articles on this subject, published by missionaries in magazines and reviews, will be found on pages 485–488 of Dr. Laurie's volume.

Students of anthropology, ethnology, and ethnography.

In the closely related sciences of anthropology, ethnology, and ethnography, missionary observers have handed in some important briefs. In anthropology, which deals with man and his entire constitution, they have been the source of numerous data, and have called attention to a multiplicity of facts which have been of much use to learned students of the science. This is especially true as regards the primitive races of Oceania and Africa. Professor Ratzel, in his noble work on "The History of Mankind," remarks (page 64): "Ethnology owes most valuable contributions to many missionaries." Grout, in his volume on Zululand, gives voluminous details of anthropological import concerning the races of South Africa. The volume by the Rev. Robert H. Nassau, M.D., S.T.D., entitled "Fetichism in West Africa," is the fruit of personal research, with much original and authoritative data bearing upon ethnology and ethnography. Dr. R. W. Felkin has written on the ethnology of several Central African tribes, and the late Rev. A. C. Good visited a settlement of African dwarfs, reporting many interesting facts concerning them,[1] as also did Dr. W. S. Lehman, who relates his observations in *The Assembly Herald* for March, 1901, pages 86–89. Among the scientific honors recently awarded to African missionaries is the election of the Rev. S. P. Verner, of the Southern Presbyterian Mission, to the American Association for the Advancement of Science and the National Association of Anthropology. The late James Chalmers was an intelligent witness of ethnological data among the savages of New Guinea. Professor H. B. Hulbert, of Seoul, has studied with care the ethnology of the Turanian races in the Far East, and is of the opinion that his researches will throw light upon some of the unsolved problems of ethnography in Eastern Asia. Dr. Sheldon Jackson, in 1887, established in Alaska a Society of Alaskan Natural History and Ethnology, which, with its Museum, promises to be of scientific value. As ethnology treats historically of the division and classification of mankind into races, and ethnography deals with the characteristic and descriptive features of distinct races, it has not been possible for missionaries to collect and generalize in these sciences. They have rather been the source of facts and scattered data which students could use as the basis for scientific induction. Professor Peschel's "Völkerkunde" refers to many of them.

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[1] Parsons, "A Life for Africa," pp. 217–225.

An accomplished student of biology.

A few additions to biological, geological, and zoölogical data may here be further noted. In the higher mysteries of biology a missionary student and acute observer, the Rev. John T. Gulick, Ph.D., who resided for many years in the Hawaiian Islands, and subsequently in Japan, has contributed the results of original research into the secrets of variation in the lower forms of animal life. The estimate which the late Dr. George J. Romanes placed upon these investigations indicates that he regarded them as of special service in support of a highly credible theory of the origin of varieties, and in demonstration of the thesis that "varieties are incipient species, and species are strongly pronounced varieties." Dr. Gulick's researches, which he put into the form of a scientific statement, under the title of "Christianity and the Evolution of Rational Life," were printed in the *Bibliotheca Sacra* of January, 1896, pages 68–74, and indicate that his discoveries reveal to a very unusual extent the process of variation, going far to establish the theory that "variations are not from without, but from within; not physical, but physiological," and also serving to confirm the theistic aspects of evolution as a feature of creative design.[1] Dr. Romanes expresses his opinion that Dr. Gulick has shown himself to be one of the "most profound of living thinkers upon Darwinian topics, and that the generalizations which have been reached by his twenty years of thought are of more importance to the theory of evolution than any that have been published during the post-Darwinian period." Dr. Gulick retired temporarily, in 1899, from mission service, and has taken the opportunity to prepare a volume entitled "Evolution: Racial, Habitudinal," in which he gives a full scientific statement of his researches and conclusions. It is published by the Carnegie Institute in Washington.

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[1] Cf. *Bibliotheca Sacra*, vol. liii., pp. 68, 69, 165–167; and *Nature*, April 10, 1890.

Some eminent botanists in the missionary ranks.

In the science of botany we may call attention to the notable contributions of the Rev. George E. Post, M.D., LL.D., whose volume on the "Flora of Syria, Palestine, and Sinai" is a work of high scientific import. His botanical collection at the Syrian Protestant College in Beirut is widely known, and has supplied numerous invoices of specimens, some of them very rare and much prized, in exchange with prominent botanical collectors in other parts of the world. Dr. Carey, of India, was also a botanical student, and his famous garden has not yet ceased to excite admiring comment. He was instrumental in establishing the "Agricultural and Horticultural Society of India," having been an early advocate of government attention to the department of forestry in that land, while he contributed valuable articles to the "Transactions of the Bengal Asiatic Society" on the whole subject of agriculture in India and the desirability of its scientific supervision and cultivation. He was elected a corresponding member of the Horticultural Society of London, a member of the Geological Society, and a Fellow of the Linnean Society.[1] A worthy successor to Carey in India was the late Rev. Dr. S. B. Fairbank, of the American Marathi Mission, who, in 1896, completed fifty years of service abroad. His life as a missionary was worthy of a jubilee, but we refer to him here with reference only to his scientific attainments, especially in his mastery of botany and zoölogy. He became such an authority in these departments that the Government requested him to contribute several articles to the *Indian Gazetteer*, and among his contributions may be named the following: "Key to the Natural Orders of Plants in the Bombay Presidency"; "Popular List of the Birds of the Bombay Presidency, with Notes"; "A List of Birds Collected along the Sahyadri Mountains"; "A List of the Birds of the Pulney Hills, with Notes"; "List of the Reptiles of the Bombay Presidency, with Notes"; "List of the Deccan Fishes, with Notes."[2] Dr. Andrew Campbell, of the United Free Church of Scotland, at Toondee, Santalia, is also a botanist of distinction, and has added by his discoveries to the world's knowledge of rare Indian plants. Dr. McCartee was so highly esteemed as a botanist in Japan that the Government associated him with Dr. Ito Keiske in the superintendence of the Koishikawa Botanical Garden of Tokyo. Moravian missionaries in Australia have been the discoverers of new species of acacia, and have contributed numerous botanical specimens which they have found in their journeyings. Their services have been recognized by the Government. Dr. Savage, of the Episcopal Mission in Liberia, was a skilled collector of the fauna and flora of the West Coast. The Rev. Lewis Grout has contributed an informing chapter concerning the flora of Zululand.[1] Rottler, of the Danish-Halle Mission in India, had a botanical collection which attracted attention early in the last century. The Rev. Robert Cleland was the first to report the existence of conifers in the British Central Africa Protectorate—a matter of sufficient interest to be mentioned by Commissioner Johnston in his Report of the first three years of his administration.[2]

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[1] Smith, "Life of William Carey," pp. 259–287.

[2] *The Harvest Field* (Mysore), October, 1896, p. 386.

Missionaries who have been students of geology.

Some obscure yet important data in geology, it should also be mentioned, may be traced to missionary sources. Dr. E. R. Beadle, of Syria, was a student of the geology of Mount Lebanon, as was also the Rev. S. H. Calhoun. The Rev. William Bird, who was born in Syria, and lived for fifty years on Mount Lebanon, collected numerous beautiful skeletons of fossilized fishes from certain localities in the mountain. Specimens have been distributed in various museums, and some may now be seen, in all their beauty, in the Geological Cabinet of the Syrian Protestant College at Beirut. Professor Day, of the same college, and Dr. H. H. Jessup, of the Syria Mission, have also given much attention to the geology of Mount Lebanon. The Rev. L. H. Gulick has contributed to the *American Journal of Science* articles on the geology of some of the Pacific Islands, while other missionaries in the South Seas have also written articles treating of the physical structure of the island world. Dr. Fairbank, of India, was an indefatigable collector of shells, and sent hundreds of specimens to the Museum of Amherst College. The Rev. Justin Perkins made a careful study of the geology of Persia. Dr. Moffat was probably the first student of the strange and highly picturesque geological formations of South Africa, north of Cape Colony.

Interesting zoölogical collections were made in entomology and ornithology by Klein, and in conchology by John, both members of the Danish-Halle Mission in India. Klein, John, and their colleague, Rottler, were so distinguished in their day for their scientific attainments that they were elected to eight learned societies in Europe.[3]

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[1] Grout, "Zululand," pp. 270–288.

[2] Blue Book "Africa, No. 6, Dated March 31, 1894," p. 11.

[3] Thompson, "Protestant Missions," p. 216.

The debt of science to missionary zoölogists.

John Leighton Wilson and T. S. Savage, both American missionaries, first made known to the scientific world the existence of the gorilla,[1] afterwards so fully described by Wilson's friend and pupil, Paul du Chaillu; Walker of Gaboon supplied the Museum of Amherst College with an early specimen, and Nassau of the same mission presented another, whose mounted skeleton is now in the Philadelphia Academy of Natural Sciences.[2] Tyler of Zululand forwarded to the Amherst Museum numerous zoölogical specimens of African animals.[3] The Rev. Adolphus C. Good, during his brief life in West Africa, made some much-appreciated contributions to the world's scientific knowledge of the little-known hinterland. His chief diversion was the collecting of moths and butterflies, of which he sent thousands of specimens to America. Dr. W. J. Holland, Fellow of the Zoölogical Society and Chancellor of the Western University of Pennsylvania, and other scientists, made these specimens the basis of numerous articles contributed to scientific literature. It is stated that science is indebted to Dr. Good for five hundred and forty-seven entomological species, and seventy-two genera, hitherto unknown. No single collector, it is affirmed, has added an equal volume to our knowledge of the insect forms of Africa.[4] Mr. J. H. Camp (A.B.M.U.) brought with him to the United States, the Smithsonian Institution bearing the expense, more than one hundred cases of specimens illustrating the geology, mineralogy, entomology, and zoölogy of Central Africa. Bishop Maples, of East Africa, sent to England a magnificent specimen of an eagle, which he thought had not as yet been included in any English collection. Dr. William Wyatt Gill contributed, as early as 1876, valuable and extensive notes on the zoölogy and natural history of the South Pacific Islands. The Rev. William Colenso, F. R. S., of New Zealand, was an authority on the natural history of that country, and as such was made a Fellow of the Linnean Society. On this entire department of physical sciences an interesting chapter may be consulted in Laurie's "Ely Volume," pages 125–147. In the comparatively new science of psychology missionaries have been the source of much valuable data to students in this department, who have sought from them information as to the mental processes and the varied psychic phenomena observable in primitive races.

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[1] DuBose, "Memoirs of Rev. John Leighton Wilson, D.D.," pp. 176–180.

[2] *The Missionary Review of the World*, April, 1894, p. 288.

[3] Noble, "The Redemption of Africa," p. 708.

[4] Parsons, "A Life for Africa," pp. 206, 291–298.

UNIV. OF MICH.

Dr. Marks. Dr. Mitcheson. Miss Worsfold.

MEDICAL STAFF, DUCHESS OF CONNAUGHT HOSPITAL, PESHAWAR, PUNJAB, INDIA.

Services in astronomy, pharmacology, medicine, and agriculture.

In astronomy, mathematics, pharmacology, medicine, and agriculture some facts of interest may be cited. Johann Adam Schall was the Astronomer-Royal of China two hundred and fifty years ago. Ferdinand Verbiest was the successor of Schall in the scientific service of the Emperor, and Pereira was associated with him.[1] Raymund Lull was the author of a volume on astronomy, as well as of numerous other works on philosophy, metaphysics, and a whole round of the arts and sciences.[2] The Rev. W. McGregor, D.D., of China, has recently been honored by the University of Aberdeen for his scholarship and attainments as a mathematician. It is recorded of one of the early Jesuit missionaries that he translated Euclid into Chinese—an achievement, it would appear, sufficiently remarkable to render him famous as both a linguistic and a mathematical genius.[3] In therapeutics it may be noted that the Jesuit missionaries in South America, as early as the seventeenth century, were instrumental in making known the virtues of quinine, and the cinchona or Peruvian bark thus became known in Europe as Jesuit's bark. Dr. Nassau, of West Africa, introduced the Calabar bean, the kola nut, and the strophanthus into the American pharmacopœia.[4] Some contributions to medical knowledge have been made in the study of obscure diseases, and the investigation of various phenomena in medical science, which have come under the notice of missionary physicians. Medical missionaries have communicated many facts of interest to current periodicals and the journals of learned societies. Dr. Nicholas Senn, of Chicago, in an article contributed to *American Medicine*, gives some impressions of a journey recently made around the world for the study of hospital and surgical methods. He says: "The missionary physicians have been the pioneers in disseminating modern medicine throughout the distant East, and in establishing outposts for scientific research. In many of the small laboratories of the missionary hospitals, original work is being done which would be creditable to larger and better equipped institutions." The Rev. H. Lorbeer, of the Gossner Mission, stationed at Ghazipur, India, reports that he has used with great success at his dispensary a cure for snake-bite which he has prepared and named "Tiriyaq." He states that hundreds of helpless and despairing victims in India and Burma who had been bitten by poisonous reptiles have found it an effective cure.[1] Special attention is given at Livingstone College, a missionary medical training institution in London, to the study of tropical diseases, while its organ, *Climate*, contains much information bearing upon the subject. Among facts of interest in the domain of agriculture, it may be noted that sorghum was first introduced into American soil through missionary agency. Its annual crop at the present time amounts in value to millions of dollars.[2] Dr. S. Wells Williams, in his "Middle Kingdom," gives an elaborate account of the agricultural productions of China. His detailed description of the cultivation of tea, and its use by the Chinese, was no doubt a stimulus to the rapid development of that enormous trade, which has been largely instrumental in opening up China to the commerce of the world.

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[1] Barnes, "Two Thousand Years of Missions Before Carey," pp. 139, 142.

[2] Zwemer, "Raymund Lull," pp. 115, 157–169.

[3] Selby, "Chinamen at Home," p. 225.

[4] *The Missionary Review of the World*, April, 1894, pp. 286, 287.

Studies in music and improvements in typography.

In the esthetic and industrial arts a few facts, in this already extended chronicle, are worthy of note. Missionaries have studied the music of native races, and have given to the world much information concerning it. The popular melodies among the North American Indians have been commented upon by Dr. A. L. Riggs and others. Dr. Williams, in his "Middle Kingdom," has written of Chinese music. Dr. Eli Smith made a special study, from native sources, of Arabic music, consulting chiefly a work by Mr. Mikhail Meshakah, of Damascus, and contributed an extended article on the subject to the *Journal of the American Oriental Society*.[3] In the adjustment of Christian hymns in many languages to popular native music, a fine service to the spiritual emotions and the higher religious sensibilities has been rendered. Another achievement, both of artistic and practical value, has been accomplished in the field of typography. The introduction of the printing-press into mission lands, with its present splendid output, is due almost entirely to missionary enterprise; and in this connection the typography of printed languages has been greatly improved and beautified at the hands of missionaries. Dr. Eli Smith made a special study of Arabic calligraphy, and constructed a form of Arabic type which has been universally accepted as the standard, while it has been admired for its precision, grace, and beauty. It is now in almost universal use wherever Arabic is printed. Mr. Homan Hallock also made manifest improvements in Greek and Armenian typography. Other illustrations might be given of the same transforming process in several of the Indian languages. Carey, Marshman, and Ward, at

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[1] *The Mission World*, July 15, 1903, p. 271.

[2] Noble, "The Redemption of Africa," p. 709.

[3] *Journal of the American Oriental Society*, vol. i., pp. 173–217.

Serampore; Allen, in Western India; and Graham, in the Sanscrit, Marathi, Hindi, and Gujarati languages, are examples. Mr. S. Dyer, who as early as 1827 arrived in Penang, made a special study of Chinese typography, preparing metallic blocks, and eventually much smaller metallic type, in place of the clumsy wooden blocks then in use. As the result of long and complicated labors, he succeeded in reducing the number of characters supposed to be necessary for the literary work of missionaries, from the full forty thousand contained in the language to a selected five thousand, and by this means brought within easy practical limits the task of printing a Christian literature in Chinese.[1] Missionary printers since then, especially Williams, of Canton, Cole, of Hong Kong, and Gamble, of Shanghai, have perfected and beautified these typographical facilities, greatly to the advantage of Chinese literary production. "It was reserved for Christian Missions," writes Dr. W. A. P. Martin, "to confer on them [the Chinese] the priceless boon of the power-press and metallic types." The work of the Rev. W. H. Murray in inventing the numeral type for China, and applying it to the instruction of the blind, and also of the illiterate who have sight, thus enabling them to read and write with comparative ease, is an achievement conspicuous alike for skill and usefulness.[2]

Chroniclers of Christian history.

In the more academic realms of history, political science, political economy, law, and jurisprudence, missionaries have also rendered services worthy of mention. In history they have been both writers and actors, taking the part of living participants in the ever-expanding historical movement of the world's redemption, while in some instances they have taken an active share in its political progress and civil betterment. The broader outlines of the extension of Christianity, especially in modern times, cannot be presented without a careful study of missionary labors and writings. The annals of early church history in many lands not yet Christian will be gathered from the records penned by missionaries. Graphic and invaluable pictures of the condition of numerous tribes and races before the advent of the Gospel among them, detailed narratives of the early struggles of Christianity with dominant systems of heathen philosophy, idolatry, and superstition, and the life-and-death grapple of Christian morality with the dark and cruel customs of savagery, will all be handed down in the writings of missionaries. These records will some day be as precious in the eyes of the church historians of Japan, China, India, Africa, and the Islands of the Pacific as the annals of the early centuries of the Christian Era are to the students of the present day. The Irenæus of Japan, the Eusebius of China, the Athanasius of India, the later Augustines of Africa, and the Apostolic Fathers of the South Seas will be found, no doubt, among the pioneer missionaries who have lived and labored in those lands.

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[1] Dean, "The China Mission," pp. 256, 257, 261.

[2] Cf. Gordon-Cumming, "The Inventor of the Numeral Type for China," pp. 17, 18, 86–89.

Histories which will be classics in the bibliography of the world's redemption.

The literature of the American Board, and of the Presbyterian, Methodist, Baptist, Reformed, Protestant Episcopal, and other church missions; the histories of the Church Missionary Society, especially the monumental work of Mr. Eugene Stock; the "History of the London Missionary Society," by the late Rev. Richard Lovett; and many other volumes dealing with the progress of missionary enterprise, not omitting the noble centenary literature of the British and Foreign Bible Society, have already a place among the classics in the bibliography of the world's redemption. The archæological notes of missionaries in Western Asia have thrown much light on the history of ancient empires, and have aided in the historical interpretation of Scripture, and of the annals of the early Church. The records of modern persecutions have been kept, and stories of heroism and loyalty have been told, which have thrilled the Church. Chapters in the story of Christ's conquests have been already written, which, if there are libraries in heaven, will stand forever in honored places on their shelves. *The Chinese Repository*, and later *The Chinese Recorder; The Korean Repository*, merged now into *The Korean Review; The Japan Evangelist; The Indian Evangelical Review*, *The Indian Witness*, and *The Christian Patriot*, with numerous other journals and papers of India; *The Christian Express* of Lovedale, and many other African publications, are already sources of information which it would be difficult to find elsewhere. The "Centennial History of Protestant Missions in China" to be issued in 1907, will, no doubt, be a most valuable contribution to the contemporary annals of Christ's kingdom.

Valuable historical records of events in the Far East.

The record of "China in Convulsion" promptly appeared from the accomplished pen of Dr. Arthur Smith. "The Mikado's Empire," and half a score of other volumes dealing with the modern history of the Far East, especially the transforming work of missions, have come from the scholarly workshop of Dr. William Elliot Griffis, whose personal as well as literary services in behalf of the Orient have been of true missionary import. Professor H. B. Hulbert has now completed his "History of Korea," while "The History of China," by the Rev. J. Macgowan, is a volume of exceptional erudition, based upon original sources inaccessible except to a competent Chinese linguist. Faber's "Chronological Handbook of the History of China," edited by Pastor Kranz, is the work of an expert scholar. The historical chapters of "The Middle Kingdom" are of the same high standard. Gutzlaff put forth a "History of China" in two volumes, and his "China Opened" treats of an exceedingly important and decisive period at the beginning of modern history. Martin's "Hanlin Papers" are the work of a scholarly sinologue dealing with the history, philosophy, and religion of the Chinese. Almost the only historians of the island world have been missionaries, among whom the names of Alexander, Bingham, Calvert, Coan, Cousins, Ellis, Gill, Inglis, Paton, Robertson, and Williams may well be mentioned. The written story of Africa, so far as missionaries are concerned, is comparatively modern. Ashe, of Uganda; Casalis and Coillard, among the Basutos and Barotsi; Grout and Tyler, in Zululand; Isenberg and Krapf, on the East Coast; Livingstone, Macdonald, Mackenzie, Moffat, and Stewart, in the south; Robinson, in Hausaland; and Sibree and Ellis, in Madagascar, are among the missionary historians who have chronicled African progress in modern times.

Missionaries are influential factors in contemporary history.

The missionary, however, has not been simply the maker and recorder of mission annals, but in many instances, and at crucial stages, he has been an active participant in the making of secular history. Mackenzie in South Africa molded the life and guided the progress of potential kingdoms. His voice was a clarion call, and his pen a mighty weapon, in shaping British policy towards the native tribes.[1] Pastor Coillard was the political guide and counsellor of the Barotsi, now under British protection. The Rev. John Smith Moffat, son of Robert Moffat, has served the British Government so well as

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[1] Mackenzie, "John Mackenzie, South African Missionary and Statesman," pp. 142, 546.

The testimony of Edgar Sanderson, M.A., on the political relations of missionaries to the historical development of South Africa is worthy of our attention. He observes as follows: "On the whole, apart from their religious and civilising work, the missionaries did much to draw British attention to a colony little known, valued only as a station on the way to India, and regarded as fit only for the rough Dutchmen, Hottentots, and Kaffirs who dwelt there. The world of Great Britain became aware of the existence of territory, northwards from the Cape, that was worth possessing, and missionary travel was the beginning of the movement which has taken our countrymen from the Orange River to the Zambesi, and from the Zambesi to magistrate and Commissioner in Basutoland and Bechuanaland, and again as British Resident at Buluwayo, during the days of Lobengula's defiance, that his ability and devotion have won for him the titular rank of Companion of the Honorable Order of St. Michael and St. George. Schwartz, Duff, and a score of others have rendered useful service in the secular affairs of India. Dr. Wace, formerly Principal of King's College, London, once remarked: "I think statesmen themselves will acknowledge that the growth of the British Empire is due in an incalculable degree to the influence of Christian missionaries."[1] Principal Fairbairn, after a recent visit to India, is reported as saying that "it is possible that the missionary does more to reconcile the Hindu to the British régime than any other Western element operating in India."[2] Testimony of a similar purport has been given by many of the ablest and most honored public servants of the British Government in India, during the past century.

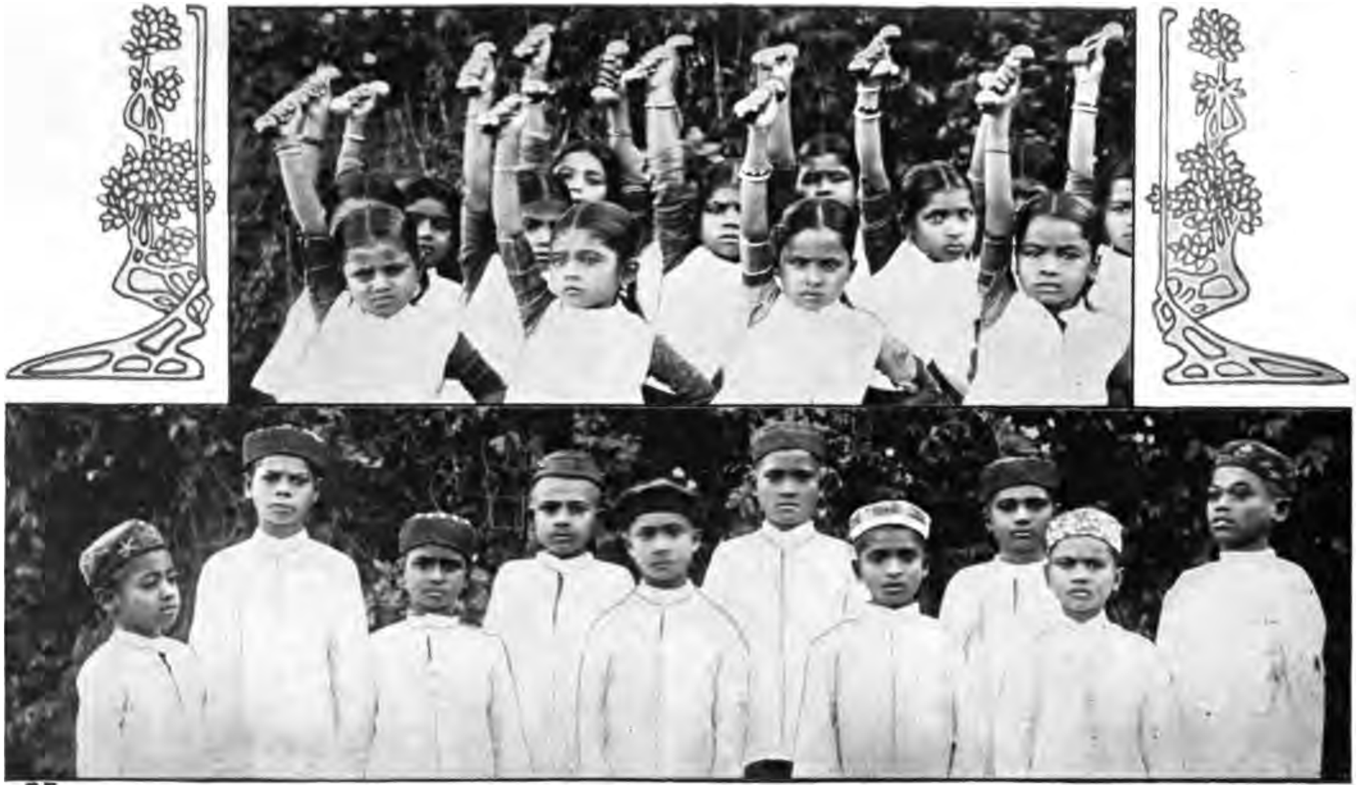
A leaf from the Court Annals of one of the Native States of India.

On September 28, 1901, there died at Morar, in the Gwalior State, Mrs. Warren, the aged widow of Dr. Warren, a former member of the Allahabad Mission. Her life presented a romantic and almost unnoticed illustration of the quiet service sometimes rendered by self-effacing missionaries in both the secular and religious spheres of current history. She was comparatively alone in a Native State somewhat aloof from British protection. The Maharaja was anxious that she should retire to safer surroundings, but she begged that she might be allowed to remain under his authority, and fulfil her quiet and inoffensive routine of loving service. The Maharaja acceded to her request, and for many years she dwelt in safety under his own, and subsequently under his son's, guardianship. A mounted patrol visited her premises every day, and reported as to her welfare. She became an attached friend of the Maharaja's son, the present ruler, and passed her days in works of benevolence and political loyalty, esteemed and reverenced by all who knew her. When at length she died, the Maharaja himself assisted in carrying her remains to the gun-carriage he had ordered to convey them to the cemetery, and he stood by her

the Equator. To these ministers of religion is also due the solution of the problem as to how white men and black men could live peaceably together in a vast region where the natives are not likely to practically vanish from the scene before the advance of a superior race, as in North America and Australasia."—Sanderson, "Africa in the Nineteenth Century," p. 26.

[1] *The Church Missionary Intelligencer*, June, 1898, p. 430.

[2] *The Missionary Record of the United Presbyterian Church of Scotland*, April, 1899, p. 121.



Groups of Boys and Girls in the Orphanages at Sirur, India.
(A.B.C.F.M.)

UNIV. OF MICH.

grave till it was filled up. He has expressed his intention of erecting a monument to her memory.[1]

Examples of missionary participation in the historical development of nations.

Clark among the Nagas, and Roberts among the Kachins in Upper Burma, have served the State amid those wild tribes. In China we need only recall the well-known services, to which reference has already been made (*supra*, pages 388–393, 396), rendered to diplomacy by Morrison, Parker, Bridgman, Williams, Martin, McCartee, and others. In the exciting days of the siege of Peking, Gamewell, Fenn, Tewksbury, Martin, Smith, and others were conspicuous for their contributions of personal sacrifice and devotion. In Japan the names of Verbeck and Brown are well known; as is true of Underwood in Korea, MacKay and Ferguson in Formosa, Hamlin in Turkey, and Pilkington in Uganda. In fact, the entire corps of thirty-two missionaries in the latter country at the time of the Soudanese Mutiny in 1897—all of whom received medals from the British Government for their good offices and loyalty—are men also worthy of remembrance. On the list of China's New Year's honors for 1903 we find the missionary names of Rees and Bridge, in recognition of services to the State. Even in France the stanch Protestant, Dr. McAll, was decorated with medals of honor from the City of Paris, and from the President of the Republic, in recognition of the great value of his mission labors to the city and nation.

The missionary factor in American history.

In the early records of America the occasionally secular rôle of missionaries is one which, in the light of history, is recognized as memorable. Their work among the Indians, and their services in the development of the West, together form a noble chapter.[2] We shall purposely refrain from formally citing the efforts of Whitman in saving Oregon, in view of the critical doubts concerning the matter on the part of some historical students. The significance of the incident in the sphere of secular history is manifest if the facts asserted are true. To the author the evidence seems of a highly credible character, and sufficient fully to establish the fact that one object among others which Whitman had in view in his memorable journey to the East, in 1843, was to awaken public opinion, and, if possible, to influence official action in behalf of the retention of Oregon by demonstrating its value and the possibility of emigration thereto, and at the same time to secure a band of settlers to establish more clearly the basis of occupation. Under the circumstances, however, we content ourselves with merely referring to some of the sources that seem to justify this view of the matter.[1]

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[1] *The Missionary Record of the United Free Church of Scotland*, April, 1902, p. 180.

[2] Cf. Clark, "Leavening the Nation: The Story of American Home Missions."

Some data furnished upon primitive methods of government.

In the department of political science much information has been given by missionaries concerning primitive methods of government. In political economy some contributions have been made, but not so much to the science of the world's wealth as to the sum of it. It was through Wilson of Gaboon that African rubber first attracted attention as an article of commerce. The trade is now worth millions annually.[2] In the departments of law and jurisprudence there seems to be little evidence that any contributions of moment have been made, although it is plain that the appeals of missionaries on behalf of justice and humanity have in some—indeed, in many—instances modified administrative codes and secured the authority of law for the protection and betterment of native society.

In the department of philosophical and ethical study, credit should be given to Dr. Ernest Faber for his masterly treatment of the Chinese classics; to Dr. John Chalmers for his translation of the philosophy of Laotsze; to Dr. George William Knox for profound research in Chinese philosophy and ethics; to Dr. W. A. P. Martin for his "Hanlin Papers," dealing with the intellectual life of the Chinese; and to Dr. Griffith John for a treatise on the moral philosophy of that Far Eastern people. Hindu philosophy has been ably treated by the Rev. T. E. Slater in his "Higher Hinduism in Relation to Christianity." Professor S. Satthianadhan, LL.D., of the Presidency College, Madras, has made a special study of Indian philosophic systems, and of the Hindu religion as compared with the Christian Gospel, the results of which were embodied in his lecture courses in 1905 at various American universities and theological seminaries.

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[1] Cf. Nixon, "How Marcus Whitman Saved Oregon"; Mowry, "Marcus Whitman, and the Early Days of Oregon"; Rev. Myron Eells, "Marcus Whitman, M.D.: Proofs of His Work in Saving Oregon to the United States, and in Promoting the Immigration of 1843" (pamphlet published at Portland, Oregon, in 1883); Professor H. W. Parker, D.D., "How Oregon was Saved to the United States—Facts about Marcus Whitman, M.D.," in *The Homiletic Review*, July, 1901, pp. 21–31; *The Missionary Review of the World*, September, 1902, pp. 641–653; "The Marcus Whitman Controversy," title of a series of articles in *The Sunday School Times*, November 1, 8, 15, 22, 29, December 13, 20, 1902, and January 10, 24, 1903. An article by Professor E. G. Bourne, in *The American Historical Review*, January, 1901, since republished in a volume entitled, "Essays in Historical Criticism," is an elaborate adverse critical review of the subject.

[2] It is a matter of profound regret that the prosecution of the trade in the Congo State has brought in its train such cruelty and oppression, on the part of Congo officials, inflicted upon the helpless natives. Exposure and protest by missionaries, as we have mentioned on pages 329–332 of this Volume, have called attention to these atrocious wrongs; but the stupendous administrative system of the State, with all Christendom standing apparently helpless in the background, seems to move on with only a partial check to its inhuman methods. The late Mr. Sjöblom, of the American Baptist Mission, laid these matters in person before the King of the Belgians in 1896, and in 1903 the Rev. W. M. Morrison and the Rev. W. H. Sheppard of the American Presbyterian Mission gave additional testimony of continued and flagrant abuses. *The Baptist Missionary Magazine*, April, 1903, p. 145; *Regions Beyond*, April, 1903, pp. 131–136; *The Aborigines' Friend* (Journal of the Aborigines Protection Society), June, 1903, pp. 371–379; *The American Monthly Review of Reviews*, July, 1903, pp. 33–42.

Valuable studies in philosophy and ethics.

Biblical learning has been vastly enriched by the researches of missionaries. Some of them, such as Dr. George E. Post of Syria, have contributed to modern encyclopedias. Dr. Thomson, in his "Land and the Book," produced a well-known luminous contribution to the knowledge of the Scriptures. Dr. Eli Smith shares in some measure with Dr. Edward Robinson the honors of "Biblical Researches." Van Lennep in "Bible Lands," and Mackie in "Bible Manners and Customs," have treated kindred subjects. Valuable articles dealing with biblical themes appear in the earlier numbers of the *Bibliotheca Sacra* and the *New Englander*, contributed by missionaries in Western Asia. An instructive series by Dr. William M. Thomson, on "The Natural Basis of Our Spiritual Language," will be found in volumes xxxi–xxxiv of the *Bibliotheca Sacra.* A practical contribution to the evidences of Christianity may be noted in the demonstration which missions have given of the adaptability of the Christian system of truth to the needs of all races. It is not now a question whether Christianity is suited to become the universal religion; its helpfulness and value to all men, of whatever race, rank, or hereditary environment, have been clearly shown in every mission field in the world.

Contributions to biblical learning.

The missionary spirit, and the inspiration which sustains the great campaign of world-wide conquest which characterizes the modern missionary movement, have given a broader outlook and a profounder practical import to theological themes. Abstract speculations are less in vogue. Applied Christianity, as a working method in the activities of the Church, and in the solution of social problems, has become a marked characteristic of the Christian expan-

Missions stimulate practical theology, federated coöperation, and church unity.

sion of our time. The working capital of the living Church is the theology of missions, exalting service for the benefit of mankind as its most satisfying practical outcome. That the reflex influence of missions has had much to do with this no one can reasonably doubt. It has, moreover, contributed much towards the growth of the spirit of unity in the Church. Mission fields have proved the burial-ground of denominational exclusiveness and unseemly rivalries. Throughout the whole foreign missionary world there has sprung up a spontaneous movement in the direction of coöperative union, which is already producing its salutary influence in the home churches.

Missionaries have been leaders in the study of comparative religion.

In the development of the science of comparative religion, missionaries have had a most useful share. The late Rev. S. H. Kellogg of India published "The Light of Asia and the Light of the World" and a volume on "The Genesis and Growth of Religion," and, in addition, a "Handbook" especially dealing with the subject of comparative religion. Dr. Wortabet's "Researches into the Religions of Syria," although now out of print, is a book of standard value as well as an authoritative statement. Legge, Edkins, Faber, DuBose, Kranz, Martin, and Williams have written upon the religions of China. Legge's monumental volumes on the Chinese classics, and his translations of the texts of Confucianism and of Taoism, in the series entitled "Sacred Books of the East," represent immense and prolonged labors contributing much to the sources for the study of the science. Hinduism has been expounded by Caldwell, Mitchell, Robson, Macdonald, Phillips, Wilkins, and Slater; Islam, by Pfander, Sell, Wherry, Tisdall, Hughes, and Jessup. Dr. G. W. Knox has written on the religious systems of Japan; the late Dr. M. L. Gordon made a special study of Japanese Buddhism; and Dr. F. F. Ellinwood, the veteran Secretary of the Presbyterian Board, has published an able volume on "Oriental Religions and Christianity."

Abundant data furnished in sociology and folk-lore.

Contributions to the comparatively recent science of sociology have also appeared from mission sources. Dr. Arthur H. Smith, in his "Chinese Characteristics," and especially in his "Village Life in China," has thrown a vivid and instructive light upon the communal life of an old Asiatic civilization. Doolittle, in his "Social Life of the Chinese"; Cornaby, in his "String of Chinese Peach-Stones"; Miss Fielde, in "Pagoda Shadows" and "A Corner of Cathay"; and Nevius, in his "Demon Possession and Allied Themes," have dealt with the social life and folk-lore of that strange people. Sketches of traditional customs, proverbs, village life, folk-lore, communal laws, and the genesis and progress of society under primitive conditions have been contributed to current literature by missionaries among many races in distant and obscure parts of the earth. Knowles's "Dictionary of Kashmir Proverbs and Sayings" and "Folk-Tales of Kashmir" may serve as examples, as also Manwaring's "Marathi Proverbs." Sketches of the historic development of ancient civilizations, and of the curious present-day facts of a still typical savagery, lie embedded in the missionary literature of many centuries. Mr. Sidney L. Gulick's "Evolution of the Japanese, Social and Psychic," is a scholarly contribution to sociological study and to our knowledge of that interesting people. Sherring's "Hindu Tribes and Castes" is a most elaborate study; while, in addition to those already mentioned, the volumes of Dubois, Wilson, Chatterton, Weitbrecht, and Storrow, on India; Sangermano, Bunker, and Winston, on Burma; Goodell, Hamlin, Dwight, Tracy, Parmelee, West, and Wheeler, on Turkey; Perkins, Grant, and Wilson, on Persia; Thomson and Jessup, on Syria; Williams, Ellis, Calvert, Coan, Gill, Murray, Macfarlane, Turner, Michelsen, Paton, Cousins, and Chalmers, on Oceania; Batchelor, on the Ainu; and a score of writers on Africa, are further examples. The Rev. Messrs. Ellis, Williams, and Turner are repeatedly quoted in Herbert Spencer's "Descriptive Sociology" as authorities on the Malay and Polynesian races; while Moffat, Livingstone, Krapf, and Schön are quoted on African data; and Brett and Bernau, on the Indians of Guiana.

The fitness of Christianity to be the universal religion vindicated by missions.

In the sphere of practical sociology missions have given a decisive demonstration of the immense value of the Gospel as a spiritual agency working for the social betterment and moral transformation of non-Christian races. Christianity has been crowned upon mission fields as the efficient helper of human society in any substantial and permanent advance towards a nobler and brighter civilization. Its fitness to be the universal religion is attested beyond all question. The evidence offered in the present volume, in proof of such a statement, is not unworthy of the attention of those who are seeking all available light on practical sociology, and it may well give assurance to every one who regards the Gospel as a fitting instrument for the uplifting of mankind. The demonstration can be made still more effective by recording some of the spontaneous testimony which has been given, by men not identified with missionary enterprise, in proof of the indubitable benefits of missions to native society. There are also striking tributes to the service of missionaries as public benefactors which reveal the estimate placed upon their labors. It is true that much has been done by colonial governments in dealing justly and kindly with native races; but governments have their limitations, and their efforts are in large part merely legal and restrictive. They cannot inspire and control the inner nature, and put spontaneity in morals into the souls of men. This is rather the sphere of missions dealing directly with the higher life and the deeper motives of human action. In this realm of moral incentive missions can give vital urgency and an aspiring temper to the movements of society towards a finer culture and a higher code of living.

Recent testimonies to the value of missions as a civilizing agency.

Current literature constantly yields fresh testimony in confirmation of these statements. The service which missionaries have rendered as the promoters and sponsors of political order and world civilization has already received much attention, and numerous quotations in manifestation of this may be found in the missionary literature of recent decades. A few, referring especially to the influence of missions as a force in civic and social progress, and an instrument of the higher civilization, may be counted sufficiently new to be regarded as twentieth-century tributes, and as such will be inserted here. The late Colonel Alfred E. Buck, United States Minister to Japan, stated shortly before his death that, in his judgment, "modern civilization in Japan owed more to missionaries than to all other agencies combined." The late Mr. Denby, our former Minister to China, spoke of missionaries as "meriting all the support that philanthropy can give them." His commendation he declared to be "full and unadulterated." He pronounced them to be "benefactors of the people among whom their lives are spent, and forerunners of the commerce of the world." Sir Ernest Satow, in an address at the opening of the Anglo-Chinese Museum and Library at Tientsin, February 27, 1904, paid a warm tribute to missionary work in China, stating that he regarded "missionaries as altogether the most admirable and useful class of foreigners that came to China, since their sole object was doing good, and in his experience they invariably did it."[1] The British Consul at Hankow, Mr. H. E. Fraser, expresses himself as desirous of aiding in the extension of the London Society's work in Central China, which he declares to be (and this testimony was given after the Boxer disturbances) "a means of removing Chinese prejudices against foreigners, and of raising the people to a higher plane of morality and conduct." The Commissioner of Customs at Nanking, in his Report for 1900, makes the

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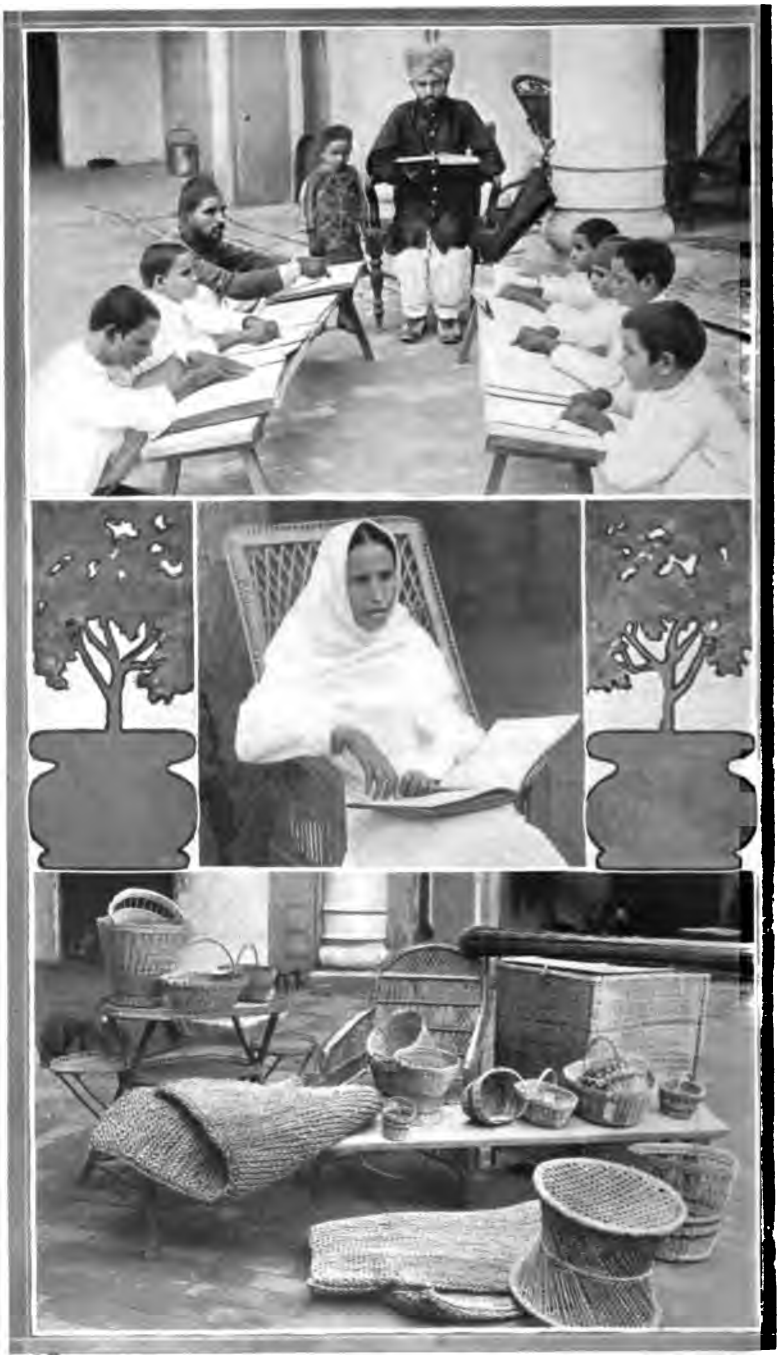
[1] *The Chronicle of the London Missionary Society*, July, 1904, p. 175.



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A Class in Urdu "Braille."
Blind Bible-woman.
Industrial Work of the Blind, Rajpur.

WORK FOR THE BLIND, RAJPUR, INDIA.
Begun by the late Miss Annie Sharp, at St. Catherine's Hospital, Amritsar, in 1887; removed to Rajpur in 1904.

following statement: "It would be impossible to overestimate the amount of valuable work, educational and medical, which is being performed by [missionary] societies in Nanking; and that the efforts made on their behalf are appreciated by the natives is, I think, to be seen from the very friendly feeling which is generally exhibited towards foreigners."[1]

Tributes from officials in India.

The late Sir Alexander Mackenzie, after thirty-six years of Indian service, remarked: "There is no reason whatever for doubt or disparagement of mission work." Sir Andrew Wingate, who has been long familiar with India, speaks of missionaries as "among the most powerful civilizing agents that England has sent forth."[2] Sir William Mackworth Young, formerly Lieutenant-Governor of the Punjab, who has been associated with the government of India for more than thirty-eight years, states that in his judgment "the strength of our position in India depends more largely on the goodwill of the people than upon the strength and number of our garrisons, and for that goodwill we are largely indebted to the kindly, self-sacrificing efforts of the Christian missionary in his dealings with the people. . . . I can recall the names of some few officials in India of whom I could say that I was sure that they had the affection of our Indian subjects; but I can mention the names of many missionaries who are regarded with supreme affection by the natives of India. The character and conduct of Christian missionaries in India have placed the administration under a debt of deep gratitude, and this should never be forgotten by those who are unable fully to appreciate their efforts in the cause of evangelization." With this coincides the testimony of Lord Reay, formerly Governor of Bombay, who declared that the missionaries are the "best auxiliaries the Indian Government has." The late Sir John Woodburn, and Sir Andrew Fraser, both Lieutenant-Governors of Bengal, have testified repeatedly and warmly to the same effect. After travelling from one end of India to the other, and visiting various missions representing numerous societies, Dr. Charles Cuthbert Hall testifies to finding among Indian missionaries "those who went far towards realizing my ideal of statesmanlike grasp on large questions of policy, joined with Christlike self-devotion to the care and consolation of individuals. If I were looking over the Church at large in search of typical illustrations of what a servant of the Lord Christ should be in breadth of view, power of initiative, dignity of behavior, and sweetness of spirit, I should look hopefully among the modern missionaries of the Gospel. The missionary to be appreciated should be seen on his own ground." Mr. Joseph Kennedy, of the Indian Civil Service, late Commissioner of Bardwan, Bengal, declares as his firm belief that "the missionary has played, and will always play, a most essential part in the material as well as the spiritual development of India." The Indian Government, in its plans for placing memorial tablets on historic buildings, has included the houses where Carey, Martyn, Schwartz, and John Wilson resided—clearly a tribute to the value of the lives of those distinguished missionaries, and to the part they have played in the history of modern India. Mr. Hamilton King, Minister of the United States to Siam, speaks with enthusiasm of the benefits of missions in that country.[1]

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[1] *The Mail* (London), October 8, 1900.

[2] *The Church Missionary Intelligencer*, May, 1903, p. 340.

Significant statements from officials in Australasia and Oceania.

The Hon. J. F. G. Foxton, Home Secretary of Queensland, after a tour among the aborigines, reported himself as "so much impressed by the work done by the missionaries in raising the whole status of the black, and making his life better and happier, that his Government intends to give the missions to the natives in future all the assistance in its power." The testimony of the Rt. Hon. Sir H. M. Nelson, President of the Legislative Council of Queensland, may be added. "There can be no doubt," he observes, "that the readiness with which the natives have accepted our laws has been to a large extent due to the labors of the missionaries." Earl Beauchamp, formerly Governor-General of New South Wales, has declared that in his opinion "missionaries are indispensable" as co-laborers in their own sphere with government officials in perfecting an ideal imperial policy. We rarely find a more striking testimonial than that of Mr. Le Hunte, former Lieutenant-Governor of New Guinea, who, at a public meeting in Australia, remarked, referring to the history of New Guinea, that he "would venture to say that the Government owed everything to missions. He wished he could make them fully realize what the missions meant to the administration. It would have to be doubled, perhaps quadrupled, in strength if it were not for the little whitewashed houses along the coast where the missionaries lived. Every penny spent by the missionaries saved pounds to the administration, for the missions brought peace, law, and order."

The former Chief Justice of Fiji, Sir Henry Berkeley, declares that in those islands "the beneficent influence of Christianity is apparent everywhere." He refers to them as being "as civilized as any part of the King's dominions." Sir William Macgregor, who, as a high official of the British Government in the Western Pacific, knew the work of missions in Fiji, was largely instrumental in securing the honorary degree of Doctor of Divinity from the Glasgow University for the late Rev. Frederick Langham, of the Wesleyan Mission in Fiji, who did a memorable and scholarly service in Scripture revision.[1] Lord Selborne, at a public meeting in support of the Melanesian Mission, held at Oxford, February 28, 1904, stated that during his experience in the Colonial Office and in the Admiralty he had received repeated testimonies from officers of the Navy "that the civilizing effects of the Mission had been wonderful." He expressed in the same address "a profound contempt," which, as he declared, he had "no desire to disguise, for those who sneered at missions." The late Marquis of Salisbury, at a missionary meeting in London, held about two weeks later, remarked that "even from a statesman's point of view the missionary was very useful, and useful in the highest sense. In all departments of life the missionary there [in Africa] was essential to progress."[2] The distinguished scientist Wallace, in speaking of missions in general among the Pacific Islands, declares that "they have assisted the Government in changing a savage into a civilized community in a wonderfully short space of time." In the same strain Mr. F. T. Bullen writes in "The Cruise of the Cachalot" that "in consequence of their labors the whole vile character of the populations of the Pacific has been changed," and Mr. Louis Becke, a novelist of the South Pacific, expresses himself as deeply appreciative of the work of the missionaries of the London Society at Samoa. He gives great credit also to the native missionaries whom they have trained, and who have labored in the interests of religion and civilization in neighboring islands.[3] The late Senator Hoar, referring especially to Hawaii, has spoken in terms of great admiration of the work of missions in those islands, and of the missionaries as "the servants of civilization and piety."

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[1] *The Independent*, July 25, 1901, p. 1726.

The British Civil Commissioner in Zululand, Mr. Saunders, states as his view that "all civilization and progress among the natives is due in very great measure to mission work." Lord Cromer, of Egypt, has repeatedly expressed his appreciation of missionary service and his desire to promote its success. Sir Harry H. Johnston remarked at a meeting at Ealing, March 10, 1904, referring to Uganda and Nigeria, in both of which he had served in an official capacity, that he "had never been able to side with those flippant persons who said that the untutored savage was happier in the pre-missionary days." "No one," he continued, "who knew anything of Africa as it was before it was touched by Christianity could entertain that idea for a single moment."[1] Captain Alfred Bertrand, in a lecture on the Zambesi and his recent explorations in that region, said that his observations "showed him that the work of missions was the apology of Christianity in its fullest sense." At the time of the official inauguration of the completion of the Congo Railway from Matadi to Stanley Pool, a Russian official, who represented the Emperor of Russia on the occasion, addressed a letter to the Rev. Lawson Forfeitt, of the English Baptist Mission. In this letter he expresses in emphatic terms his admiration of the results of mission work. "I could never imagine," he writes, "that such a reformation in the intellect of an uncivilized people could be brought about in so short a time as I have seen in your mission. May God bless your labor for years to come!" Similar letters might be quoted from the Acting Governor-General of the Congo Free State, expressing his high esteem of the "noble work done by the Rev. W. H. and Mrs. Bentley, and their missionary colleagues at Wathen Station, on behalf of the moral, material, and religious uplifting of the peoples of the Congo." In a Report of the Administration of Rhodesia, 1898–1900 (page 104), presented by Major Colin Hardy, C.M.G., occurs the following reference to the services of Dr. Fisher, Mr. Schindler, and other missionaries on the Upper Zambesi: "It is impossible to estimate the full extent of good work done by this little band of workers in the heart of Africa. The missionaries are most popular with the natives, obtaining respect and order by moral influence and example." Not long since, the English missionaries residing in Antananarivo were invited by General Gallieni to the French residency, and in addressing them the General spoke most appreciatively of their work, and of "its value to France in its civilizing mission in Madagascar." Upon another occasion, at the celebration of the coronation of King Edward VII., at a garden-party given by the British Consul at Antananarivo, the Governor of Madagascar eulogized "the active and loyal collaboration which the English missions lent to the Government of the Republic, and which contributed so largely to the instruction and moralization of our Malagasy subjects."

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[1] *Work and Workers in the Mission Field*, September, 1903, pp. 360–363.

[2] Cf., for extended extracts from the addresses of Lord Selborne and the Marquis of Salisbury, *The Church Missionary Intelligencer*, April, 1904, pp. 291–294.

[3] *The Mail* (London), November 10, 1899.

What well-informed men in Africa are saying.

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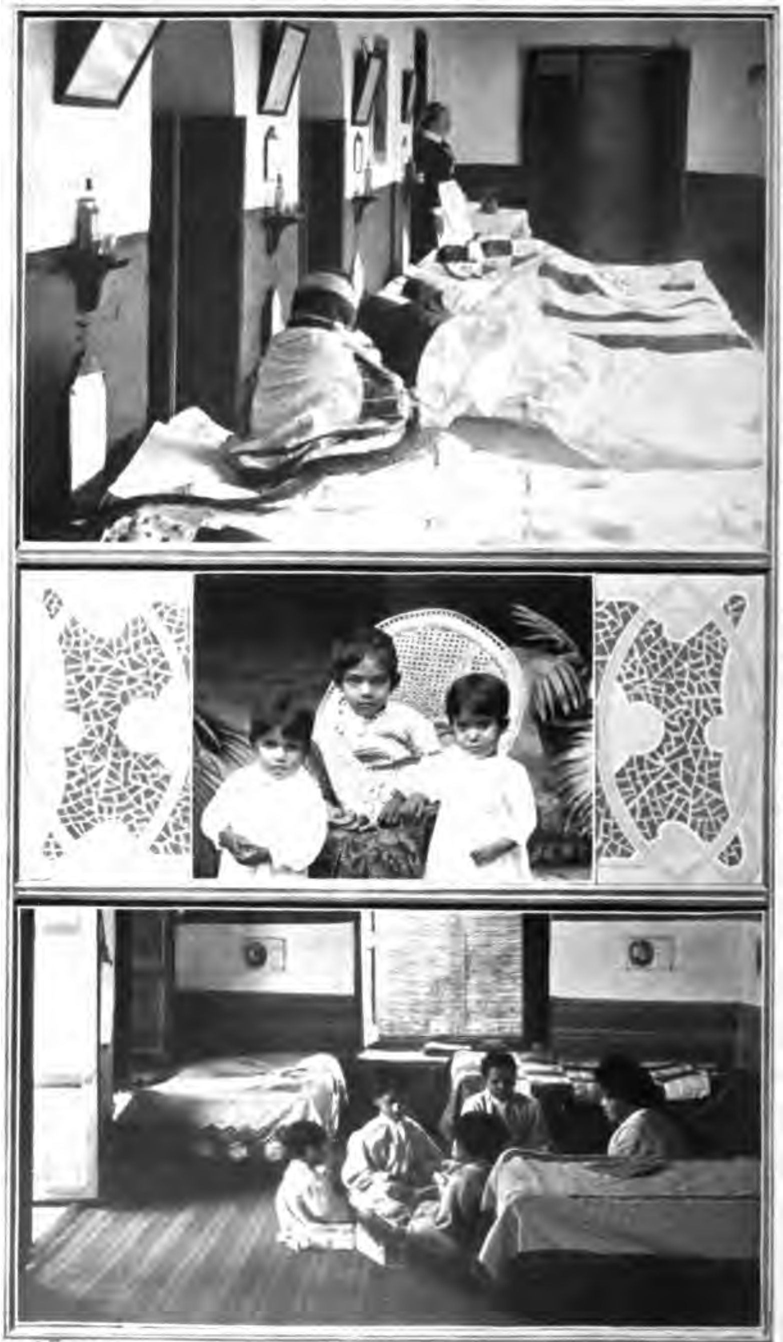
[1] *The Church Missionary Intelligencer*, April, 1904, p. 294.



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A Corner of the Surgical Ward.
Three Little Inmates of Children's Ward.
Crippled Children at Play.

SCENES AT ST. CATHERINE'S HOSPITAL, AMRITSAR, INDIA.
(C.E.Z.M.S.)

Words of appreciation from influential native sources.

In the furthering of reform movements in native society the coöperation of missionaries is appreciatively acknowledged by natives themselves, even by those in little sympathy with the missionary propaganda. *The Tribune*, an Indian paper of Lahore, in some comments upon the figures of the recent census, remarks on the work of missionaries that "their influence is always for the good. . . . They deserve success. The most despised and downtrodden castes blossom into industrious and self-respecting people (generally speaking) after a few years of Christian life and Christian surroundings. Whatever orthodox folk may say or do, they cannot get around this significant fact:—the most remarkable feature of the religious statistics of India, as shown by the last census, is the addition of 638,861 souls to the Christian community of India."[1] Another Hindu paper, *The Imperial Fortnightly*, published at Delhi, on July 1, 1902, in an extended article on Christian missions, remarked: "There is no doubt that the direct object of the mission is the conversion of non-Christians. Its indirect work is that of educating and raising the people in diverse ways and forms, so as to show them the blessings and fruits of Christianity." The efforts of missionaries for the lower castes are especially commended. St. Stephen's College is mentioned as an immense boon to Delhi, and the impulse which missions have given to the cause of female education and social reform in that community is commented upon with admiration.[2]

Lord Curzon on the philanthropic service of missions.

In philanthropy, and in the alleviation of the miseries that afflict society, a notable and greatly appreciated service is rendered by missions. Lord Curzon acknowledged it, when Viceroy of India, in an address to the Legislative Council on the 19th of October, 1900. He said: "Particularly must I mention the noble efforts of the missionary agencies of various Christian denominations. If ever there was an occasion in which their local knowledge and influence were likely to be of value, and in which it was open to them to vindicate the highest standards of their beneficent calling, it was here; and strenuously and faithfully have they performed the task."[3] By the introduction and advocacy of vaccination in different countries they have saved the native populace from a vast amount of misery and suffering. The Rev. Bryce Ross did this service in his recommendation of inoculation among the Kaffirs, and the Hon. John Barrett has stated that "it is no exaggeration to say that the missionaries are solely responsible for preventing the spread of smallpox all over China, Japan, and Siam."[1]

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[1] Quoted in *The Church Missionary Intelligencer*, October, 1902, p. 769.

[2] *The Missionary Herald of the Baptist Missionary Society* (London), September, 1902, p. 417.

[3] "Blue Book on the Moral and Material Progress and Condition of India during the Year 1899–1900." Thirty-sixth Number, p. 34.

Notable honors and awards to missionary benefactors.

We may note, in conclusion, that the missionary roll has honors and awards which should not be passed over in silence. We doubt if any class of foreign residents in lands outside the bounds of Christendom receives a more sincere tribute of esteem, and a more admiring and appreciative recognition from the people themselves, as well as from those in high official positions, than does the faithful missionary.[2] Decorations of a variety and value which would prove a surprise to many are modestly treasured in many missionary homes, and quite a volume could be compiled, made up of personal tributes to the character and worth of missionaries, and to the value of their beneficent services. Dr. Timothy Richard, of Shanghai, is the owner of a full portfolio of Chinese official compliments, among which is an imperial edict, dated July 3, 1902, which gives him an enviable rank as the possessor of admirable qualities and profound wisdom, with whom the Ministry of Foreign Affairs is directed to take counsel in the interests of the peace and progress of China. He was once invited to dine with a group of mandarins, upon which occasion high Chinese officials expressed themselves in terms of respect and confidence concerning the work of missions, in a way which Dr. Richard declares was "worth waiting thirty years to listen to." The Mandarin Button of the first rank is his latest trophy. Upon Dr. John Kenneth Mackenzie (L.M.S.) was conferred by the Emperor the "Star of the Order of the Double Dragon," and Dr. A. W. Douthwaite was the recipient of the "Imperial Order of the Double Dragon." Ten other medical missionaries have received this same distinction.[3] The Rev. Moir B. Duncan has the Mandarin Button of the second rank, and Dr. E. H. Edwards, Dr. I. J. Atwood, and Mr. D. E. Hoste have been favored with the same mysterious symbol of the third rank. Dr. Y. J. Allen and the Rev. J. W. Lowrie also have been honored with a blue button. The Imperial Order of the Star has been conferred upon Dr. N. S. Hopkins and the Rev. Dr. J. H. Pyke of the Methodist Episcopal Mission in North China. Another missionary, whose recognition comes not from the Chinese but from the British Government, is Miss Abbie G. Chapin (A.B.C.F.M.), who received the Royal Red Cross decoration from His Majesty the King of England, for services rendered in the International Hospital during the siege of Peking. The King has also honored the devotion of the late Miss Jessie Ransome and of Miss Marian Lambert with the same decoration, for their ministrations to the sick and wounded during that memorable siege. The Rev. J. Hedley, of the Methodist New Connexion Mission in North China, has the China Medal for his faithful labors at Wei-hai-wei during those stirring times.

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[1] *The Outlook*, October 20, 1900, p. 464.

[2] Additional testimonies and articles upon this subject may be consulted, as follows: *The Missionary Review of the World*, January, 1903, pp. 24–33; *The Missionary Herald*, June, 1898, pp. 223–226, June, 1902, pp. 241–245; *The Independent*, July 25, 1901, pp. 1721–1727, April 3, 1902, p. 793; *The Church Missionary Intelligencer*, May, 1903, pp. 336–340; *The Spectator* (London), April 15, 1899, p. 515; *The Mission Field* (S.P.G.), January, 1901, pp. 24–28.

[3] *China's Millions* (North American Edition), December, 1899, p. 147.

Generous recognition of eminent services.

The first piece of jewelry, we are told, ever owned by Dr. G. F. Verbeck, of Japan, was the decoration of the "Order of the Rising Sun," third class, conferred by the Emperor, in view of his distinguished services to the Government. The same Order has also been conferred upon the venerable Dr. Hepburn by the Emperor of Japan, for valued labors among the Japanese people, the occasion upon which the honor was conferred being Dr. Hepburn's ninetieth birthday. In Japan also the Rev. A. A. Bennett (A.B.M.U.) possesses a gold goblet, presented by the Japanese Government in appreciation of his efforts for the relief of sufferers at the time of the great tidal wave in Northern Japan a few years since. The Rev. M. C. Harris, D.D., now Methodist Episcopal Bishop of Japan and Korea, has a decoration from the Emperor of Japan for meritorious services in the promotion of civilization in the Japanese Empire during the last three decades. The Rev. Samuel M. Zwemer, D.D., of Arabia, has been elected a Fellow of the Royal Geographical Society, in recognition of his courageous and useful explorations among the little-known fastnesses of the Arabian peninsula.

In India there is a galaxy of men and women who have medals of honor. The Rev. Dr. R. A. Hume has the Kaiser-i-Hind Gold Medal for ministrations in famine relief, which was given also to the late Dr. J. Murdoch, of Madras, for his service to Indian literature, to the late Rev. R. Winsor, of Sirur, to the Rev. Canon Sell, D.D., of Madras, and to the Rev. Dr. J. C. R. Ewing, of Lahore. Among others who have received the same decoration, either in gold or silver, are

Decorations and medals for devoted men and women.

Dr. Margaret Norris, of the American Presbyterian Mission at Allahabad; the Rev. J. A. Graham, of the Church of Scotland Mission at Kalimpong; the Rev. Dr. Andrew Campbell, of the Santal Mission; Dr. Susan Campbell, of Ajmere; the Rev. Dr. Macalister, of Jaipur; the Rev. Adam Andrew, of Chingleput; the Rev. J. Sommerville, M.D., of Jodhpur; the Rev. David Whitton, the Rev. John Douglas, and Dr. Agnes Henderson, of Nagpur; the Rev. Dr. James Shepherd, of Udaipur, all of the United Free Church of Scotland Mission; and the Rev. W. I. Chamberlain, Ph.D., of the Arcot Mission of the Reformed Church in America. Dr. Arthur Neve (C.M.S.), of Kashmir; the Rev. S. S. Allnutt, of Delhi, and Canon A. Margöschis, of Tinnevelly (both of the S.P.G.); the late Miss J. Hewlett (L.M.S.), of Mirzapur; Miss Sarah J. Higby (A.B.M.U.), of the Mission in Burma; Miss A. S. Kugler, M.D. (Luth. G.S.), of Guntur; Miss Branch (C.E.Z.M.S.), of Jabalpur; Miss Theobald (E.B.M.S.), of Delhi; Miss Rosalie Harvey (Z.B.M.M.), of Nasik, and Mr. Julius Lohr (German Evangelical Society of the United States), of Bisrampur, have also been similarly honored. Among possessors of the "Order of Commander of the Indian Empire" (C.I.E.) may be named Dr. William Miller and Dr. John Husband, both of the United Free Church of Scotland.

Queen Wilhelmina of the Netherlands has made Dr. Scheurer, of Java, a knight of the "Order of Orange-Nassau." Emperor William of Germany has conferred upon the Rev. Heinrich Fellmann, of the Australasian Wesleyan Mission in New Britain, the decoration of the "Order of the Crown" of the fourth class. Dr. George W. Holmes, of Hamadan, Persia, has been presented by the Shah of Persia with the insignia of the "Order of the Lion and the Sun." To Drs. Van Dyck and Post, of Syria, imperial decorations have been awarded by the Sultan of Turkey, and Dr. Post also has received the decoration of the "Red Eagle" from the Ducal House of Saxony for his services at the German Hospital of the Knights of St. John at Beirut. The Rev. George Grenfell, of the English Baptist Mission in the Congo Free State, has been decorated by the King of the Belgians as a knight of the "Order of the Golden Lion," and in addition he has received a decoration from the King of Portugal. Another recipient of a decoration from the King of the Belgians is the Rev. W. H. Bentley, of the same Mission, who has been made a Chevalier of the Royal Order of the Lion, in recognition of his literary services in the Congo languages. Mr. J. Buchanan, late of the Blantyre Mission, has received the distinction of being created a "Commander of the Order of St. Michael and St. George" by the British Government. The French Government has conferred upon the Rev. Francis A. Gregory (S.P.G.), of Madagascar, the "Cross of the Legion of Honor," for services to the native population and the French troops on that island, and to Dr. Sims, of Leopoldville, Congo Free State, the same honor has been accorded. The latter is also the recipient of a decoration from the Belgian Government for eminent service in Medicine. Bishop Hartzell has been made by the Republic of Liberia a "Knight Commander of the Order for the Redemption of Africa." The venerable Dr. Kropf, on the occasion of his Diamond Jubilee as a missionary of the Berlin Society among the Kaffirs, received the order of the *Rote Adler* of the third class from the German Emperor. The late Archbishop Machray, Primate of All Canada and Archbishop of Rupert's Land, conspicuous for his devotion to the missionary interests of his diocese, was appointed Prelate of the "Order of St. Michael and St. George," and was summoned to be present at the Coronation of King Edward VII. The appointment to the Prelacy of the "Order of St. Michael and St. George" was also given many years ago to Bishop Selwyn, of New Zealand.

Not a few missionaries have received tributes to their personal character and worth which accord them an eminent position among the benefactors of mankind. The Chinese cannot be deterred from prostrating themselves before the picture of the lamented Dr. Kerr, and have petitioned for the opportunity to worship at his grave. The late Dr. William Muirhead has a tablet erected to his memory, entirely at the expense of Chinese Christians. One of the highest officials in India is reported to have said to Dr. Barton, during his recent visit to that country, that the authorities had "unbounded confidence in the missionaries of the American Board," and that they could "have anything they ask from the Indian Government, provided the Government has power to grant their request." Lieutenant-Commander Albion V. Wadhams, of the United States Navy, who has been a close observer of mission work in the Far East, declares that of all the men he has known in the world "none are nobler in character, and none are playing a more important part in the world's history, than foreign missionaries, and none are worthier of the high esteem and veneration of their fellowmen." Captain Francis E. Younghusband refers in his volume, entitled "The Heart of a Continent," to missionaries who by their lives of noble self-sacrifice and sterling good are surely influencing those about them, and, in a letter

High tributes to the personal character and worth of numerous missionaries.

to *The Times* (London) of November 19, 1901, he mentions in terms of warm admiration and sympathy the missionaries and their work in the Chinese Empire.

The venerable Dr. Samuel R. House, over twenty years after he left Siam, where he had labored as a missionary, received on his eighty-first birthday a letter of affectionate greetings, and a substantial contribution of money, from friends and pupils of his missionary days. The gratitude which manifests itself in this way, after twenty years of separation, must surely be counted genuine and sincere. To Dr. D. Macdonald, of Canada, a similar tribute was paid upon the occasion of his leaving Japan to return to Canada. When the late Dr. J. P. Cochran returned to Persia, in September, 1899, after a visit to America, he was met at a long distance from Urumiah by a large concourse of people, including a number of officials, and accompanied into the city by a cavalcade of over two hundred horsemen and a procession of carriages, in which rode high officers of the Government, while several hundreds of the people on foot completed the escort. From the Shah he had already received the "Order of the Lion and the Sun." A succession of missionaries in Syria—Van Dyck, Thomson, Calhoun, Eddy, Bird, and Dr. Daniel Bliss, who has recently retired from the Presidency of the Syrian Protestant College—have all won the affection and esteem of the people. A life-size statue of the last-named, in Italian marble, has been presented to the College by the Egyptian graduates. A marble bust of Dr. Van Dyck has been placed by native admirers in the open court of St. George's Hospital, an institution not connected with Protestant missions, but supported by the Orthodox Greek Church at Beirut.

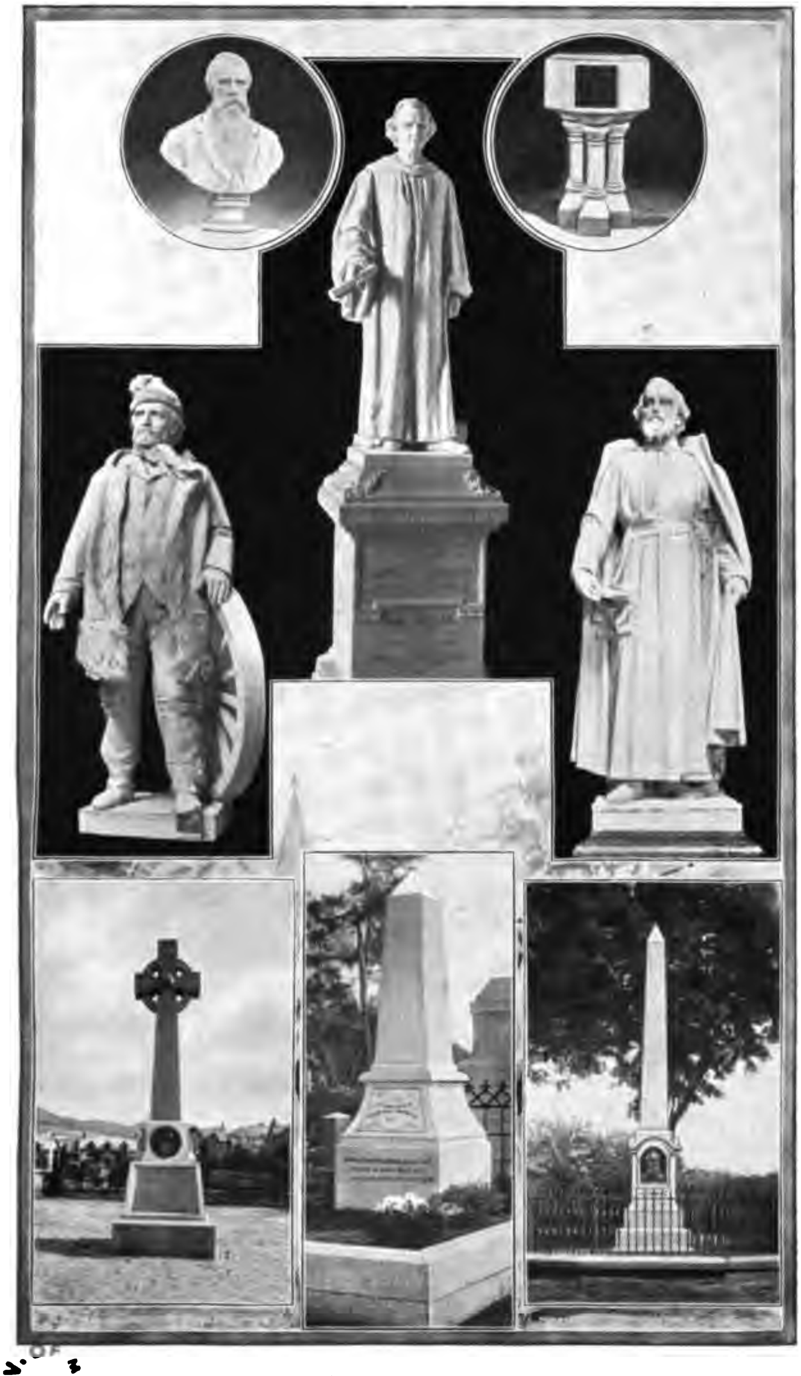
Tributes in bronze and marble to men who have been loved and admired.

Men of all creeds and classes and of various nationalities have united to place a large white marble memorial font, as a tribute to the late James Chalmers, in the Church of England cathedral on Thursday Island, in the Torres Straits, near the scene of his work in British New Guinea. A bronze tablet to the Rev. Hiram Bingham was unveiled in April, 1905, at Honolulu. Japanese friends and admirers have erected a monument in Aoyama Cemetery, Tokyo, to Dr. Verbeck. Armenian students and friends in this country have paid a similar tribute to Dr. Hamlin; and on New Year's Day, 1901, a vast concourse of people of all classes assembled in Madras at the unveiling of a bronze statue of the Rev. Dr. William Miller, upon which occasion addresses were made by Lord Ampthill and Sir Arthur Havelock. In Westminster Abbey, as well as in Edinburgh, are lasting

Memorial to the
Rev. Dr. C. V. A. Van Dyck,
Beirut, Syria.

Statue of the
Rev. Dr. D. Bliss,
Beirut, Syria.

Memorial Font to the
Rev. James Chalmers,
of New Guinea.



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Marcus Whitman.
Witherspoon Building,
Philadelphia, Pa.)

Duff Memorial Cross.
(Pitlochry, Scotland.)

Monument to
Dr. G. F. Verbeck.
(Erected by grateful
Japanese.)

Pere Marquette.
(Rotunda of Capitol in
Washington, D. C.)

Moffat Memorial.
(Ormiston, Scotland.)

MISSIONARIES IN BRONZE AND MARBLE.

memorials of the great Scotch missionary Livingstone. Public monuments to Duff and Moffat have, moreover, been erected in Scotland at the birthplace of each of these distinguished men, of whose citizenship any nation might be proud.

The conventional sneer at missions has been fully discounted, if not altogether discredited, by candid and intelligent people. The disparaging and seemingly malicious attacks which at times appear in secular journals are now regarded with genuine regret, or are viewed with scant tolerance, by the well-informed reader.

VI.—RESULTS AFFECTING THE COMMERCIAL AND INDUSTRIAL STATUS.

The beneficent mission of commerce.

The commerce of our age, with its fluttering emblems on all the waters of the earth, and its marvelous exploitation in all the marts of trade, is the most vivid symbol of expansion which human sagacity and energy have produced. We need not dwell upon its magnificent scope, its splendid enterprise, its ceaseless traffic, its manifold helpfulness to mankind, and its fruitful results in the development of nations and in the making of our wonderful modern world. True, it has its seamy or illicit side, and its methods are not always to be commended on the score either of fair dealing or strict integrity. A strong indictment, no doubt, might be drawn up to its discredit in several respects—notably, among other objectionable features, might be mentioned its promotion of the trade in intoxicants, in opium, and in slaves, not to speak of the cruelties of the rubber traffic in the Congo State; yet, in spite of these and other less conspicuous taints, its potent influence as an industrial stimulus, and its immense benefits to mankind, place it beyond question in the front rank of the beneficent factors of human history.

We are to inquire here simply as to the relations between missions and commerce—not international trade merely, but also commercial progress in its local environment. Have the two agencies been workers together for the good of the world? Have missions been influential to any extent in opening avenues for commerce and in promoting its activities? Have they ministered to its moral tone, and taught it lessons in the school of integrity? Have they helped to broaden the world's markets, to swell the ranks of both the consumer and the producer, and to enlarge the range of both supply and demand? Is commerce historically in debt to missions, and has the past century greatly increased that indebtedness? May we regard the opportunities of international commerce as due in part to the coöperation of missions by reason of their ministrations—persuasive, illuminating, and instructive—in removing hindrances to openings among native races, and in promoting an interchange of outgoing and incoming commodities? If it can be shown with reasonable clearness that the influence of missions has been helpful in these respects, should we not frankly credit them with a share in bringing about favorable conditions which have manifestly proved a benefit and an incentive to commerce?

Is commerce historically in debt to missions?

These and similar inquiries open to us a broad range of research. It will not escape the thoughtful reader that these questions have been already partially answered by the facts brought forward in the preceding sections concerning the manifold influence of missions upon national life and development. Progressive native races invite commerce, and offer ever-enlarging scope to its activities. Education gives an inquiring outward vision to provincial minds, and calls for the best the world can bring to it of the material facilities and the industrial achievements of the higher civilizations. International intercourse and good understanding, manifestly promoted as we have seen by missions, bespeak commercial interchange; while trade is favored and advanced by all that missions are doing to establish interracial *rapprochement* throughout the earth. The services of the missionary as a pioneer explorer and a promoter of industrial missions, conducted in a spirit of brotherhood on a basis of fair dealing, upon which we have already dwelt (*supra*, pages 95–127), may be emphasized also not only as good in themselves, but as offering a moral subsidy to commerce. The merchant often reaps a harvest in trade where the missionary has previously sown the seeds of ethical and social transformation. In this general sense, the making of a broader and finer national life is the guarantee of enlarged commercial intercourse; while, on the other

The moral and educational subsidy which missions furnish for the promotion of commerce.

hand, commercial wealth and prosperity without moral stamina and political integrity will inevitably work for the downfall of a nation. A study of the growth of trade in the countries of the Far East will show that it has generally been contemporaneous with missionary progress, which has manifestly had a part to play—not often conspicuous, indeed, but no less real—in its promotion and development.

Commerce has, in its turn, offered many advantages to missions.

It should be freely acknowledged, however, that commerce also in its turn has served missions, giving them the benefit of its truly marvelous facilities of communication and transportation, as well as ministering in many ways to their advancement and to the supply of their varied needs. Since the time when the earliest Christian missions followed the great trade-routes of the world, before and after the age of steam and electricity, missionaries have looked to commerce for at least their means of transport. In spite of much on the part of commerce that incidentally has been detrimental to the missionary cause, a profitable interchange of service can nevertheless be demonstrated.[1] The evils and sins of commerce are not essentially identified with it; its nobler spirit, and its more honorable methods, may be regarded as both favorable and serviceable to the aims of the missionary. Missions, on the other hand, have in their turn proved helpful to commerce by their insistence upon moral standards, by their discipline in matters of good faith and moral rectitude, by their suggestions, at least among their own native constituencies, as to improved financial methods, by their promotion of trade with the outer world, and by the stimulus they have given to the introduction of the conveniences and facilities of modern civilization. We here proceed to consider these special features in their order.

1. COMMENDING NEW STANDARDS OF COMMERCIAL INTEGRITY.—If "an honest man is the noblest work of God," then surely an honest

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[1] Cf. "Report of the Ecumenical Missionary Conference, New York, 1900," vol. i., pp. 325–327.

merchant is a high honor to commerce. The influence of missions in improving economic conditions, in stimulating industry, and in inciting to thrift has already been noted (Volume II., pages 152–167). In the various specifications of this commercial section we shall seek to deal with the spirit and methods, as well as with the expansion and growth, of commerce in its broader aspects. It may be well, in passing, to note the change which Christianity has wrought in ancient heathen conceptions of wealth, by attaching the moral ideas of stewardship to riches. Christian teaching has thus identified with personal possessions a unique sense of responsibility and a clear implication of social duty; it has further associated not only honor but an ennobling discipline with faithful toil, substituting in place of the ancient obloquy of drudgery a full meed of dignity and merit to labor, while it has proclaimed riches to be a trust rather than a passport to indulgence and idleness. Christian teachings have greatly helped, therefore, to elevate as well as to cleanse our modern life. There is assuredly less selfishness, less waste, less corroding idleness, in modern Christendom, so far as controlled by Christian principles, than in ancient heathenism; there is also less practical serfdom, less abject drudgery, and less branded toil among all who recognize Christian brotherhood than there was of old under the haughty gaze of patrician pride and the relentless stigma of class ostracism. This process of economic reconstruction, alike in the morals and in the social status of active toil, whether commercial or industrial, is slowly but persistently gathering headway in mission lands. Commercial schools are being established; technical instruction in great variety is now given; industrial arts and numerous trades are taught—all for the promotion of such manly and womanly employments as will banish much of the dreariness and check many of the vicious tendencies of the old régime. Many mission institutions, in some instances not without a considerable struggle, have insisted upon a certain amount of manual labor, or agricultural toil, as incumbent upon pupils in partial payment of their school dues. Lessons in the dignity and creditable standing of varied forms of industrial occupation have thus been given, sometimes in the face of prejudice and pride—relics of lingering heathen conceptions—on the part of pupils whose position in life and social training have led them to look upon labor with contempt.

Christianity introduces new conceptions of the ideal purport of wealth.

Trade, although universal in mission lands, varies greatly in its moral quality. Missions have everywhere sought to exemplify and accentuate simple, straightforward honesty as the best commercial policy. A missionary, the world over, is, with hardly an exception, recognized and acknowledged to be absolutely trustworthy. He is a living example of honesty and fair dealing. A Greek priest, from Persia, stepped into the study of Dr. Samuel Jessup, in Syria, and placed in his care forty pounds in gold which he desired to have sent to his family, living in a little town some ninety miles from Urumiah. He knew the missionaries in Persia, and took it for granted that missionaries in Syria were like them. He wished no receipt (although one was given), but simply asked that the money should reach his family, and, having deposited it with Dr. Jessup, his mind seemed to be perfectly at rest. "It is a significant fact," writes the Rev. W. P. Chalfant, of Ichowfu, Shantung, "that native business men with whom we missionaries have to deal are deeply impressed by the honesty and reliability of the 'foreigner.' Our credit at banks and shops where we are known is almost unlimited, and it is not uncommon for neighbors to leave valuables in our hands for safe-keeping." At the time of the massacres in Syria, in 1860, the homes of the missionaries on Mount Lebanon were like safe-deposit vaults, filled with the precious things of neighbors who trusted them. "I have often found," writes the Rev. David S. Spencer, of Nagoya, Japan, "that merchants at the stores will sell to a foreign missionary willingly, taking no receipt for the goods, and seem unconcerned as to his paying for them. I have several times asked these merchants why they are so willing to trust us, and the reply in substance would invariably be: 'We know you are Christians and missionaries, and we never lose a cent by the missionaries; they always keep their word. You can take from our stores anything you want, and to any extent, and pay when you like.'"

Missionaries universally trusted and regarded as examples of integrity.

Special confidence is also placed in the honor and honesty of native Christians. "There was a time," writes the Rev. Henry Stout, D.D., of Nagasaki, Japan, "when a man who became a Christian virtually expatriated himself. It was with the greatest difficulty that he could rent a house, or purchase anything except for cash; but right living, neighborly conduct, and fair dealing in money matters have turned the tide of feeling. It is only necessary now for a newcomer in Nagasaki to be introduced by a Christian friend to enable him to secure a house on the best terms, and to open a monthly account at the shops, with no questions asked." A Japanese Christian took up the trade of a shoemaker, and under the influence of a religious purpose determined to do honest work, and make it the rule of

Native Christians accept and endeavor to practise new standards of honesty.

his shop that every shoe should be thoroughly good. It was not long before he had a market for as many shoes as he could make, the ethics of his shop giving exceptional currency to his wares.[1] A Chinese Christian, Mr. Wang, whose occupation was that of a farmer, found that one of his oxen was ill, apparently beyond remedy. In a case of this kind the usual Chinese custom is to kill the diseased animal and sell the meat, in order to save the owner from loss. Mr. Wang's friends and neighbors advised him to adopt this expedient, but he promptly refused to do so, and buried the carcass. A further test came in another sick bullock, and the neighbors renewed their advice; but he again declined, and buried the unwholesome meat rather than offer it for sale. This is a simple incident; but it is nevertheless a marvel from the Chinese point of view. A Christian merchant once had his shop side by side with a heathen trader in Formosa, and in course of time it was noticed that patronage seemed to be drifting into the Christian's hands. His heathen neighbor inquired the reason, and he found out that his Christian competitor dealt honestly with his customers, giving just weight, and representing correctly the quality of his goods. Such a lesson in business integrity cannot be easily ignored.[2]

Business integrity recognized as a Christian obligation.

A few years ago the attempt of the Japanese to transform the Doshisha into a secular school brought up for discussion vital questions of morality, justice, and honor in the handling of trust funds. The public press, and with it Japanese society of all ranks, became interested in the matter, and the result has proved an emphatic and effective lesson in business rectitude and moral obligation. The Rev. S. A. Moffett, of Seoul, Korea, writing on the commercial moralities of that country, states that standards there are low, and that fraud seems to be the very atmosphere of business. No one person can trust another, even an intimate friend or a relative; but "Christians often refer to the fact that one of the greatest benefits they have received from Christianity is the possibility of trusting one another." The missionary has introduced by example and precept a hitherto unknown standard, so that "one of the most common remarks about us [missionaries in Korea] in conversation between natives is that we tell the truth." In different parts of the mission world trade societies have been organized—the Basel Mission, on the West Coast of Africa, is an instance of this—the object being to commend Christianity by means of trade based on Christian principles. Among primitive races, missionaries

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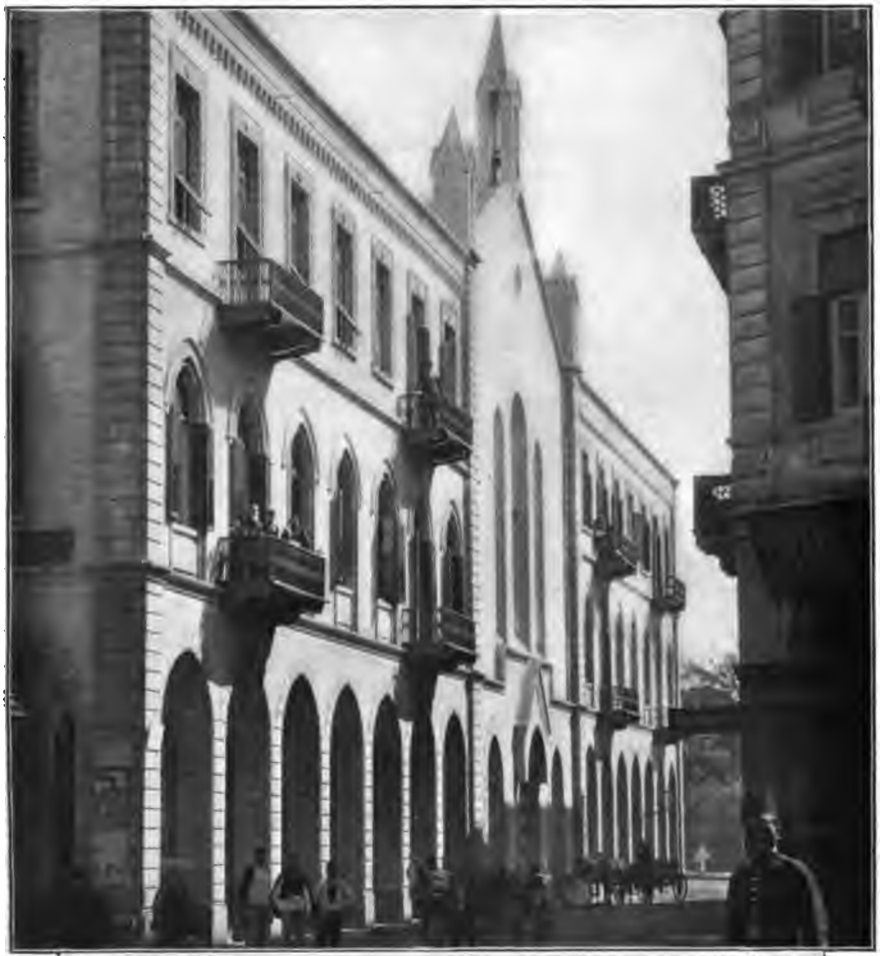
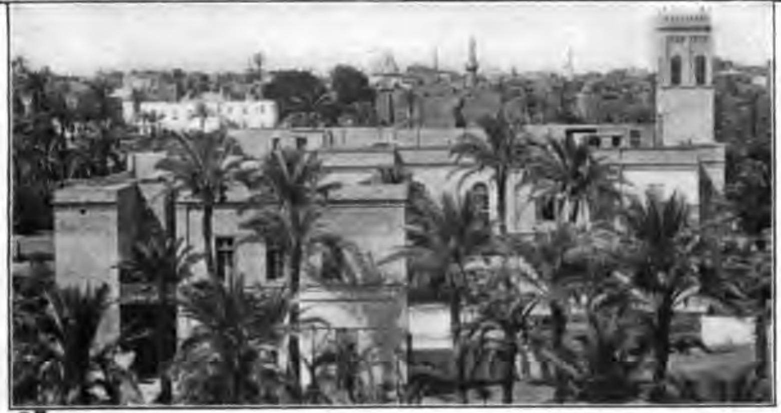
[1] *The Assembly Herald*, September, 1900, p. 767.

[2] The Rev. W. Gauld, M.A., Tamsui, Formosa.





UNIV. OF MICH.

American Mission House, Cairo.
Assiut Training College, Assiut.

MISSION SCENES IN EGYPT.
(U.P.C.N.A.)

have in some localities experimentally introduced an entirely new system of barter and trade, as in the *hinterland* of the Gaboon Mission in West Africa.[1] In India one of the lamentable features of the financial status of natives is an almost universal condition of debt, with a proneness to incur it. Every one seems to like to live on credit, and the result in time brings distress, and often disaster. The mission literature of India has dealt strenuously with this subject, advocating the wiser method of avoiding debt and restraining false pride, and thus relieving the people and their posterity from heavy burdens. In this sphere of business morals, and in the advocacy of strict integrity, missions have found an opportunity which they have not failed to improve. There are thousands in mission lands to-day who can be, and are, trusted because of the benign missionary influence which has come into their lives.

Mission fields are the commercial *hinterland* of Christendom.

2. PROMOTING BETTER METHODS OF TRANSACTING BUSINESS.— Commercial expansion and business enterprise have become features of the modern progress of Asiatic races to an extent which has surprised all Christendom. There is a scramble among Western nations lest valuable trade opportunities should be lost, and the finest regions be preëmpted for exclusive exploitation. This opening of the commercial *hinterland* of Christendom may be counted as one of the most significant events in modern history. In its possible issues it may be ranked as a fitting sequel to the great maritime discoveries of the sixteenth century, and in its colossal outcome of commercial expansion and political and national development it may prove to be the introduction of a new era in world commerce.

Phenomenal changes in the commercial outlook in the Far East.

This financial and industrial awakening of Eastern nations may be recognized as the manifest promise of trade expansion and business activity, which are of large import alike to the East and to the West. Japan may serve as an illustration. The political transformation of the past generation has revolutionized its national life; a centralized constitutional government has swept away the ancient feudalism; and now a new commercial and industrial era has been inaugurated, which is swiftly developing phenomenal changes. Japan (and not only that country but the entire Orient) possesses a magnificent heritage in the achievements and the lessons derived from the economic experience of the West. So far as they can be profitably used, the inventions, the machinery, the scientific formulas, and the skilled methods of the West are now the available commercial assets of the Orient. The success and alacrity of the Japanese in adopting military and naval facilities of the most modern type, and using them to such good purpose, is one of the most significant incidents of our day. It suggests many possibilities of industrial and commercial progress for Eastern nations having the eyes to see, and the skill to use, these advantages, which may issue in unexampled progress along paths which Western nations have trodden with slow and difficult steps.

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[1] *The Church at Home and Abroad*, June, 1898, pp. 492–494.

Missions helpful in solving grave problems of industrial adjustment.

The adjustment may cost much, and may even seem in some instances to spell ruin to native arts and industries; but, as it is inevitable, it will in time be accomplished, and society will survive, as has already often happened in the annals of the industrial world. In the meantime, does not this depression, and even in some cases the extinction, of native industries by the inroads of foreign commerce place a weighty obligation upon the spiritual agencies of the Christian world to provide a comprehensive and practical educational training to enable the native races to meet successfully the exigencies of this new and desperate economic situation?[1] In a country like Japan, the adjustment above referred to will be accomplished much more easily and rapidly than, for example, in a land like China. It is already progressing in Japan at a pace which is altogether unexampled. "Twenty-two years ago," wrote Dr. J. H. DeForest in 1896, "when I first saw the great commercial centre of the empire, Osaka, where seven tenths of all the wealth of Japan was said to be gathered, there were only two tall brick chimneys visible—those of the Mint and of a paper mill. Now the city is surrounded by a dozen miles of brick and iron chimneys, with over three thousand factories. Everywhere manufactures, commercial companies, railroads, foreign commerce, banks, insurance, have leaped forward with immense strides, especially since the war [with China]." Railways are still projected by the score, a merchant marine of magnificent proportions is already launched, and modern facilities of all kinds are being readily and rapidly adopted. The industrial expansion of Japan is therefore phenomenal.

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[1] An Indian missionary, in referring to the economic ascendancy of England in India, suggestively remarks: "This is a fine thing for English industry, but what does it mean for Indian industry? We cannot turn back the tide of the inevitable, but we can mix with that tide the healing streams of the Gospel, and our own human sympathy. Let us build as we break. The Christian business man ought to feel that wherever he sends his goods and makes his profit, there he must with equal urgency send his Gospel. My deepest conviction is that the only power which can help the people of India to build up a new social and industrial fabric out of the present ruin is the power of Jesus Christ creating in them a new self-respect, and new impulses in new directions. In the Gospel we hold that which we can give to other nations, which will make them great and glorious, without impoverishing ourselves. Let every Christian Englishman do his duty by the countries he trades with." Cf. article by the Rev. J. A. Joyce, on "What Lancashire Owes to India," in *The Chronicle of the London Missionary Society*, April, 1903, pp. 77-79.

The ethical ministry of missions a valuable feature of commercial training in the East.

Japanese capacity and skill in using modern facilities almost preclude foreign competition in many industries, and already threaten Western trade, especially with China, where the possibility of a boycott seems to be an additional menace to foreign commerce. It appears to be not unlikely that Japan may soon provide, and that fully, for her own economic and industrial needs, and will be able to compete sharply with Western trade throughout the Far East, as has already come to pass in Korea and Manchuria, where Japanese merchants are far in advance of their foreign competitors. Locally, coal and iron are said to be abundant in Japan, and the outlook, barring the social and economic problems of such a rapid transitional era, seems to be bright and promising. The importance of education, and of enlightened legislation, under these conditions is manifest. The ethical ministry of missions, and the moral ideals of Christianity, are factors also of the highest value. The Japanese are not slow to recognize the necessity of a wise and alert policy in dealing with this situation, and they have not been backward in providing the training needed to prepare native talent which may be capable of assuming the business responsibilities involved. Commercial schools have been established, not simply to secure clerical efficiency and orderly methods, but to initiate practical measures based upon the study of local conditions which may prove especially advantageous to Japanese trade. In this connection it may be noted also that the British authorities in India are recognizing the importance of commercial training in Indian education.[1]

It is in view, partly, of this new commercial outlook in the East that missions are giving special attention to the development of facilities for commercial education and industrial training. A department of commerce has recently been added to the curriculum of the Syrian

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[1] *The Educational Review* (Madras), February, 1903, p. 76; April, 1903, p. 209.

Protestant College at Beirut. St. John's College, Agra, India, has opened a business department, in which shorthand, type-writing, bookkeeping, and other accomplishments of practical value are to be taught. Particular attention is given to commercial education in the Reid Christian College at Lucknow, and this department has proved so successful that the Indian Government has already sent there over seventy clerks to benefit by the excellent training given. The Methodist Mission in Peru has established a technical school of commerce in Lima, which, in 1902, reported over one hundred pupils in attendance. Model stores also have been opened in some of the African missions, and among the Indians of South America, where trade is conducted in a way to exemplify strict business methods, as well as to inculcate the supreme virtue of honesty. Bishop Selwyn, as far back as 1857, during his visits to some of the Melanesian Islands, introduced the custom of buying yams by weight, to the delight of the natives, who were greatly impressed with the strict and impartial justice of the method.[1] The Basel missionaries in Kamerun have made it a part of their service patiently to impress the native with the meaning and binding force of a contract, and to secure, if possible, his conscientious recognition of such a self-imposed obligation. Thus in various ways the ethics of commercial transactions are being taught. Missionaries have sometimes substituted systems of currency to take the place of the cumbrous exchange of commodities so common in African trade. Dr. Laws was the first to introduce English coin into the finances of British Central Africa,[2] and on the West Coast another missionary adopted even laundry soap as a substitute for small currency. That this commodity is, ethically speaking, superior to rum, and physically cleaner than tobacco, as an article of barter need not here be argued.

The higher interests of commerce not neglected in the mission programme.

In many sections of the East the local market represents almost the entire machinery of trade. The market-day is given up to business, and the place of assemblage, for the time being, is a busy scene; while during the intervals between these days it is almost impossible to do any trading, as everything in the way of business seems to be at a standstill. The moral standards of the market-day are not beyond criticism; but, here and there, it is apparent that a change for the better has been introduced through Christian agency.[3]

A code of market-day morals.

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[1] Montgomery, "The Light of Melanesia," p. 77.

[2] Jack, "Daybreak in Livingstonia," p. 126.

[3] An incident illustrating this statement has been forwarded to the author by the

The almost universal habit of interminable haggling over prices is coming to be recognized as an incubus upon business. In many communities enlightened Christians have endeavored to establish an honest fixed price in their trade; but an immemorial custom dies hard, and both time and courage are needed to convince the public mind that there is a better way, on the basis of honesty and fairness, in stating frankly and at once the proper price.

Laymen inaugurating a new campaign of business enterprise in mission fields.

The Industrial Missions Aid Society, established in England for the purpose of promoting industrial operations in mission fields, provides employment for native converts, and renders financial aid to mission work. Its chief field of operation is India, where it has a carpet-factory at Ahmednagar. A similar society has been organized in America. In England and Scotland several business corporations have been lately capitalized under the responsible direction of laymen to promote industrial progress in mission fields, to which reference will be found in preceding pages (*supra*, pages 96–100). There is much injustice in the criticism that mission converts are taught to despise manual labor. On the contrary, efforts are made to encourage native industries and to prepare converts for skilled service in them. In many mission fields the material wealth of native converts is increasing, and their business success is attracting the notice of both foreign and native communities.

Rev. Robert Evans, of the Welsh Calvinistic Methodist Mission in Assam. He writes of a successful effort on the part of native Christians to reform the market morals in that vicinity. It had been customary to hold the market in the evening, and thus an opportunity was offered for much deceit, rascality, and immorality. The King of that section happened to be a Christian, and, sustained by Christian public sentiment, he changed the time of holding the market to the daylight hours, greatly to the improvement of the methods and behavior of participants. Mr. Evans writes: "This was one of the greatest triumphs of Christianity over old customs which ever took place in this country. One conquest renders it easier to make another. The same thing was tried in this village about six weeks ago, and it has been a wonderful success. The chief of this village is a priest-king, ruling over seven or eight other villages, and is a heathen. But the Christians here, after much discussion, prevailed upon him to give the orders. Some threatened to disobey and raise a disturbance, but when the day came all was quiet. Dishonest people have lost fine chances of deceiving purchasers, but the more honest ones all over the country rejoice in the change."

3. Seeking to Introduce a Better System of Finance.—While endeavoring to promote commercial integrity and to improve business methods, efforts have also been made to facilitate the introduction of a better system of finance, and to revise as well as safeguard the business customs of native society. A résumé of some of the defects of Oriental finance will be found in Volume I., pages 288–293, and to this the reader is referred for the evidence that much in the line of rectification is needed and desirable.[1] The financiering of the Oriental world is already to a considerable extent in foreign hands. The large foreign banking corporations are the real basis of its stability, and it is the custom of some Oriental governments to safeguard these vital interests by securing foreign administration, upon which they have come to rely as businesslike and trustworthy. The Maritime Customs Service of China has been for over forty years under the direction of Sir Robert Hart as Inspector-General. Dr. John McLeavy Brown, C.M.G., has had the finances of Korea under his supervision, in which post he was preceded by Baron P. G. von Mollendorff. In Siam, Mr. Mitchell-Innes was financial adviser to the King until he relinquished the office to enter upon other duties in Egypt. His successor was another Englishman, who had previously occupied the office of Accountant-General in Burma. In India these matters are under the supervision of British officials. Quite a list could be made of incumbents of positions of financial responsibility in the Far East who belong to the foreign contingent.[2]

The financial stability of the Orient depends largely upon foreign supervision.

It is evident that it is only in a restricted sense that this subject may be regarded as within the scope of missions. The problems of finance and currency, and the practical supervision of fiscal affairs, belong to government, or to financial corporations and combinations organized for that specific service. In an inconspicuous way, however, under missionary initiative, certain suggestions have been

Missionaries endeavor to save their converts from improvident habits.

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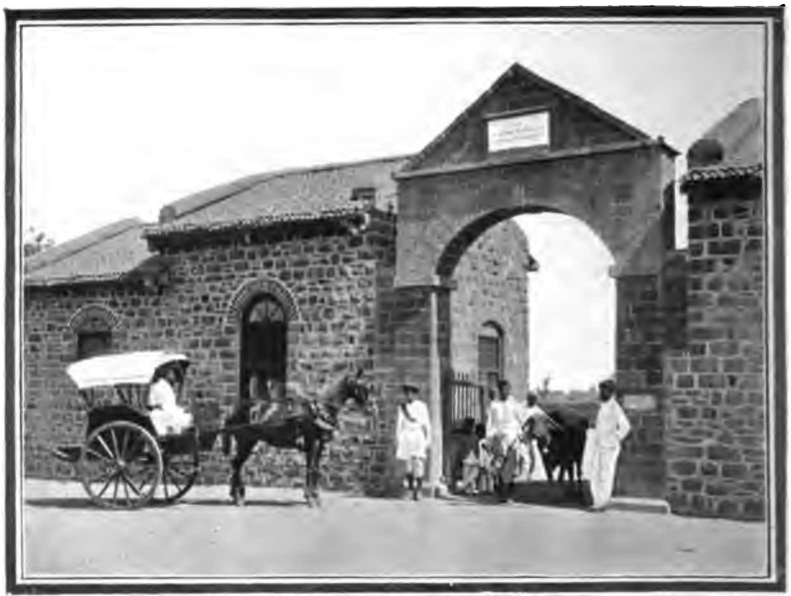
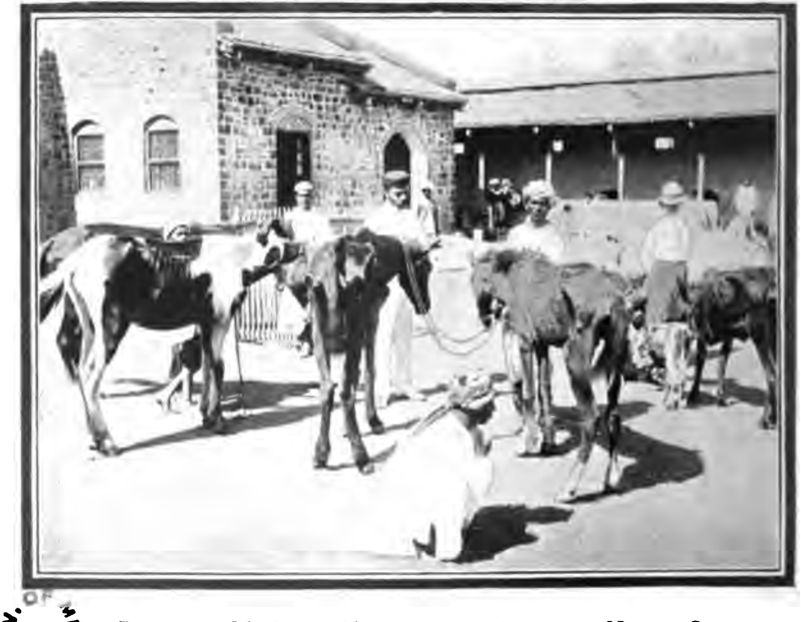
[1] Cf. also Smith, "Village Life in China," pp. 203–210; *The North American Review*, March, 1899, p. 340; *The Missionary Review of the World*, March, 1902, pp. 180–182.

[2] Cf. article on "The Far Eastern Question," in *The Imperial and Asiatic Quarterly Review*, April, 1898, pp. 286–289.





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SIR DINSHAW M. PETIT HOSPITAL FOR ANIMALS, NASIK, INDIA.

(Cruelty to animals in India has so enlisted the sympathy of **Miss Harvey** (Z.B.M.M.), of Nasik, that she has, through the generous gift of Sir D. M. Petit, a wealthy Parsi, been able to establish a hospital, supported by the municipality, the Government, and voluntary contributors, and controlled by a local committee. Miss Harvey is seen in the lower picture, on the right, giving some personal oversight to this ministry of compassion.)

made, and some practical experiments tried, in the hope of helping individuals and communities to a better financial standing. From improvident habits, with their natural sequence of ever accumulating debt, ruinous rates of interest, and the almost inevitable collapse of bankruptcy, so characteristic of the financial status of the average Oriental, missionaries have endeavored here and there to rescue their converts, and while preventing the fatal drift towards the whirlpool of insolvency, have sought also to anchor them to some sound system of sober finance. The subject of Church funds, and the administration they require, is also receiving careful attention, with a view to establishing wise precedents and inaugurating prudent and safe practical methods of control.

The first savings-bank in India established by missionaries.

A few concrete illustrations will suffice to indicate the import and scope of efforts in this direction. The first savings-bank in India was established by the Serampore Mission.[1] The Dutch Missions have opened a like institution in Java; and at the suggestion of the Rev. J. A. Eakin, of the Siam Mission, the "Christian United Bank of Bangkok" was founded in 1901. Mr. Eakin writes concerning it that "quite a number of our Christian young men have recently begun to feel the need of saving up their money. There are no savings-banks in Siam, and they invited a few outsiders of repute and good business standing to join them, and organized the Christian United Bank." The manager is an elder in the Presbyterian Church; its treasurer is also a church member; while its president is a native pastor, and all its directors are Christians. The bank receives deposits, though it does not attempt to reinvest its funds, but places them at interest with some strong foreign banking corporation. The result, as reported in 1903, was that the depositors (nearly all of whom were Christians) had then saved over six thousand ticals (about $1800, valuing the tical at about thirty cents gold).[2]

Small banks and coöperative banking corporations have been launched under missionary initiative in India, and though usually managed by native Christians, they are under the careful supervision of missionaries.[3] The device of Provident Funds has also been established in several sections of India, with a view to rescuing native Christians from the ruinous exactions of Hindu money-lenders.[1] "In our Mission," remarked the late Dr. John Scudder, "there is a 'Society of Brothers,' whose object is to aid in their worldly affairs those who have become Christians. The Society lends money to redeem their lands and free them from the bonds of their masters." In Assam, moreover, an association has been established, the object of which is to provide some effective way of escape from what seems to be the "almost universal custom of charging one hundred per cent compound interest on loans."[2] The examples cited are sufficient to indicate that this subject of the financial perils and pitfalls of their converts is engaging the serious attention of practical missionaries, in the hope of providing some safe and workable remedy.

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[1] Thompson, "British Foreign Missions," p. 12.

[2] *The Assembly Herald*, November, 1901, p. 433; *The Missionary Review of the World*, April, 1903, p. 277.

[3] *The Missionary Review of the World*, December, 1900, p. 969; *The Church Missionary Intelligencer*, January, 1902, p. 43.

Provident funds and loan associations.

4. Developing Trade and Commerce with the Outer World.—It is, of course, conceded that missions were not established for the purpose of promoting trade. No missionary is sent out as an emissary of commerce, or as the travelling agent or "drummer" of the merchant; nor is it fitting or becoming that he should give his direct attention to this special line of service. It would be impossible for him to do so without doing injustice to the peculiar sacredness of his calling, and ignoring, to his own discredit, the high responsibilities of his office. It is only, as it were, in the outer court of the temple of missions that the promotion of commerce finds its place. It should never be permitted to penetrate to the inner shrine of missionary devotion. How, then, can missions be properly credited with an influence favorable to the development of trade, or be counted among the factors working for the expansion and stimulus of commerce?

The promotion of trade not the deliberate design of missions.

Whatever missions may accomplish in this direction must be regarded as manifestly a matter of indirection. Commerce depends for its success not only upon favoring economic conditions, but upon certain mental qualifications tending to promote business interchange. Some of these mental qualities pertain to the individual and others to the status of society. Commerce does not alone, and inevitably, follow the flag, or depend for its prosperity simply upon the existence of good facilities for transportation and wise methods of financial exchange. These things are necessary to secure protection and promote interchange; but where commerce is to be introduced among inferior races there must also be a measure of receptivity on the part of those among whom it is sought to establish a market. There must be a certain responsive spirit of enterprise in those whose trade is sought, a degree of intelligence and insight as to the advantages secured, a recognition of the superior quality of wares offered, a capacity to appreciate and enjoy new things, a measure of dissatisfaction with the status of a rude and savage environment—in short, an all-round awakening to a new and broader life, and an aroused consciousness of the existence of an outside world, with its abounding supply of delectable and useful commodities desirable for their intrinsic worth and their fitness to satisfy the natural cravings of cultured and quickened lives. It is a question whether commerce itself might not wisely invest in missions on behalf of its own interests, since education, civilization, and social uplift are everywhere the complement of that new and broadened life which missions introduce, and are so useful in opening the way for commercial and national advancement.

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[1] *The Free Church of Scotland Monthly*, February, 1894, p. 232.

[2] *The Baptist Missionary Magazine*, April, 1899, p. 151.

Missions, nevertheless, indirectly stimulate commercial interchange.

It is true that trade is not due merely to the aspirations of culture and the yearnings of refinement; it responds also to the less commendable cravings of pride, vanity, selfishness, and the lusts of life, especially when it secures an entrance among primitive races, where it may set itself deliberately to minister to the evil rather than to the nobler passions of men. These ignoble passions, however—human nature being what it is—are sure to assert themselves in times of national and social awakening. It cannot in fairness be said that missions create these evil tendencies, or that they are responsible for the sinister effects which so often attend the entrance of so-called civilization among primitive races. It must be frankly acknowledged, however, that missions produce a quickened, stimulated, and broadened life, and that new avenues are thus opened to commerce, into which often enters not only that which is good and helpful, but also, alas! much that is evil and injurious. This is inevitable, and cannot be dissoci-

Conditions and desires conducive to trade are created by missions.

ated from the growth of material civilization, since it is a marked feature of the modern complex, in contradistinction to the limited primitive, environment, that desires multiply and the range of gratification expands as civilization advances. This fact, however, does not invalidate the argument that missions are useful in promoting legitimate commerce. It rather emphasizes the statement that it is the function—in large part the unconscious function—of missions to create conditions favorable to commerce. Their tendency to stimulate the mind, to arouse energy, to quicken ambition, to bring native races into a sympathetic attitude towards civilization, and to widen their knowledge of the world and its wonders, makes them helpful in promoting commercial intercourse. A missionary has put it concisely and suggestively in the remark: "The first call of a convert from heathenism is for clean clothes and a better house." Clean clothing is suggestive of a long list of textiles, and a better house implies the importation of a vast cargo of industrial products. Races that accept Christianity almost invariably increase their imports. It has been estimated that English missions promote trade to the value of ten pounds for every pound of outlay expended in their founding and support. The significance of this to the United States is obvious when we consider that within thirty years we have advanced from the fourth place among the nations, as regards exports, to the first place among all the nations as an exporting country.

The promotion of commerce an incidental result of mission activities.

There are, moreover, other considerations which should not be overlooked in a comprehensive survey of the factors in the situation. Missionary exploration is usually the forerunner of trade; the discovery of native races by missionary pioneers admittedly opens the way for commerce, since it heralds the coming of the trader, gives the signal to the enterprise of the merchant, and eventually does much not only to insure his prosperity but his safety. The actual introduction and use of merchandise by the missionary in his own personal environment are likely to call attention to necessary and desirable wares.[1] He also sometimes gives information to business

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[1] *The North China Herald*, of Shanghai, in an editorial calls attention to the commercial value of the missionary, and refers to this special point in demonstration of the fact. It is the glass window of the missionary that leads to the introduction of glass, and thus the furniture he uses, the conveniences he imports, the commodities he favors, in the end awaken trade and lead to the importation of these wares.

The late Mrs. Bishop was much impressed with this aspect of the matter, as we firms at home which proves of value to them, and he has occasionally commended to native friends in his foreign environment the desirable qualities of certain lines of goods or of various useful inventions. In these incidental ways his residence in foreign communities has actually proved a benefit to trade.[1]

This aspect of missions cannot be regarded as either aggressive or conspicuous.

It is not claimed that this indirect service to commerce is a very conspicuous or assertive function of missions; it may be looked upon by some as rather negative and at times undiscernible in its action; yet its influence is nevertheless discoverable in a quickened readiness and responsiveness on the part of native races which greatly facilitate commercial enterprise. Tangible evidence of this fact is not so available as in other departments of missionary progress, but to the discerning onlooker or interested inquirer it can be clearly attested and proved. It has even been vouched for by some distinguished anthropological and economic students in Europe, who have advocated government support of missions among nature-peoples, in the

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may infer from a paragraph in her book, "The Yangtze Valley and Beyond," which reads as follows: "It has been remarked by Consuls Carles and Clement Allen in their official reports that missionaries unconsciously help British trade by introducing articles for their own use which commend themselves to the Chinese; and this drug-store [the one in Dr. Main's hospital is referred to] has created a demand for such British manufactures as condensed milk, meat extracts, rubber tubing, soap, and the like, condensed milk having 'caught on' so firmly that several of the Chinese shops are now keeping it on sale."

[1] Cf. an article written by the late Hon. Charles Denby, on "The Influence of Mission Work on Commerce," in *The Independent*, December 12, 1901. In another connection Mr. Denby is credited with the following utterance, taken from a public address before the Young Men's Christian Association of Evansville, Indiana. He remarked: "I do not claim that every good result is due to missionary work. The merchants, the seamen, the diplomatists, and the consuls have done much to open up China to commerce; but the missionary has also done his share. Therein appears our worldly interest — the interest of the non-religious man, of the merchant, the carrier, and the manufacturer. It must be admitted that civilization promotes trade — that the more a nation becomes civilized the greater are the wants of the people. Then, if the missionary promotes civilization, he also promotes trade. When he opens a school he opens also a market. Inspired by Christian zeal, he goes to countries that were never trod by the merchant's foot; but 'the drummer' follows on behind, and soon our textiles, our iron, our flour, our coal-oil, and many other things, are regularly bought by eager customers. To the missionary all these results are subsidiary to his purpose. His supreme object is to convert the heathen; and the colleges, the schools, the doctors, and the charity are but means toward this end; but they are noble means in which even the infidel and the unbeliever may well take a part."

interests of civilization and commerce.[1] Among diplomats and government officials, moreover, there are signs of a hearty appreciation of the commercial benefits of missions. A British consul in China, in dealing with this matter, observed in his report: "How far the policy of opening mission stations in remote parts of the province may be prudent is an open question; but undoubtedly our commercial interests are advanced by the presence of missionaries in districts never yet visited by merchants."[2] It has long been a settled policy of France and other European governments, actuated by both diplomatic and commercial considerations, to protect Catholic missions, and there seems to be an evident intention on the part of the German Government to view the matter in the same light. It remains true, nevertheless, while the facts to be presented in this discussion may seem convincing to many minds, that to others they may appear inconclusive or only contingently suggestive.

The marvelous commercial and material advances of the age.

There is no uncertainty, however, as to the marvelous commercial development of the present age. It is an era of colossal undertakings in the interests of trade, and of magnificent schemes for the advancement of material civilization. Railways across continents are projected and constructed; interoceanic canals are planned and executed; transmarine cables are laid beneath the widest seas; communication by telegraph and telephone make business a great commercial conclave of world-wide proportions; while facilities of transport bring all markets within swift and easy reach of harvest-fields and of the industrial plants of the producer. There is surely an affinity, at least in scope and purpose, between commerce, planning to take possession of all continents, and missions, aiming at the enlightenment and moral transformation of all races. There is, moreover, a deeply significant coincidence in the commercial stir and expansion of the times, and the vivifying touch of missionary enterprise, which is awakening dormant races to behold the shining of a great light, and hail the dawn of a brightening day. Henry Venn, the distinguished Secretary of the Church Missionary Society, estimated, now nearly a half-century ago, that "when a missionary had been abroad twenty years he was worth ten thousand pounds a year to British commerce."

It is only yesterday that Africa was deemed the "Dark Continent," but the term seems already to be fast becoming a misnomer. It is

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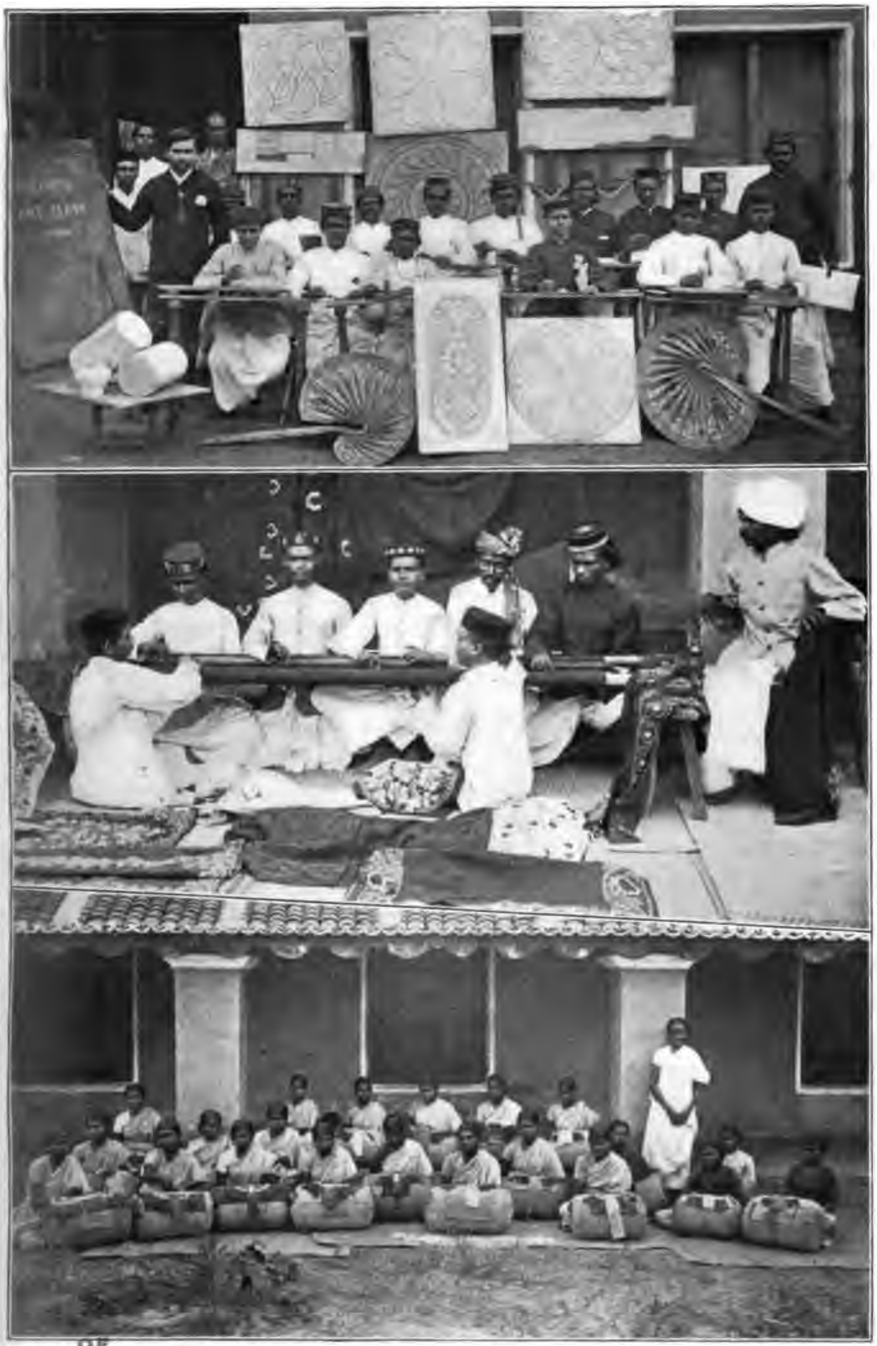
[1] Warneck, "Missions and Culture," p. 59.

[2] "Report of the Church Missionary Society, 1899," p. 320.



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Art Class, Art Industrial School, Nazareth, India.
Boys at Embroidery, Nazareth Industrial Mission, India.
Girls Making Lace, Nazareth Orphanage, India.

INDUSTRIAL WORK IN INDIA.
(S.P.G.)

less than half a century (1857) since Livingstone remarked in the Senate House at Cambridge University: "I go back to Africa to try to make an open path for commerce and Christianity." In the train of that high resolve have followed providential agencies—military, diplomatic, commercial, scientific, philanthropic, and missionary—which have brought Africa into the current of the world's strenuous life. That "open path for commerce," applying the expression to the entire Continent, has already led to markets of gigantic promise, which in the estimation of some optimistic judges have even more prospective value than those of Eastern Asia, since Japan and China may ere long compete with the West, while Africa, in all probability, will remain for generations chiefly a consumer. Those footsteps of legitimate trade have also done much to stamp out the loathsome and bloody trail of the slave traffic, and thus the "open sore of the world" has been hastened to its healing.

Livingstone's "open path for commerce" in Africa, and the monumental changes it heralded.

The United States Bureau of Statistics, in a monograph entitled "Commercial Africa in 1901," places the gross value of the annual commerce of the Continent at $700,000,000, of which amount $429,000,000 represent the imports. These returns are not regarded as complete, as there is considerable trade which does not pass through the ports where official records are kept. Of this large total, only an infinitesimal proportion could have been in existence in Livingstone's day. The United States exports alone had increased, in round numbers, from $6,300,000 in 1895, to $18,500,000 in 1901. In Livingstone's own haunts, around Lake Nyassa, trade expansion is as marvelous as it has been marked. Blantyre has become the commercial centre of British Central Africa, and there is a growing demand in that region for the trained and educated native employees that the educational and industrial departments of the missions are supplying. The fact that few, if any, of the native African races have the industrial instinct renders the training and stimulus which missions give in that direction all the more important and valuable. African soil is astonishingly rich and productive, and African hands are many and strong; but the native must be educated in business enterprise and industrious habits before he will become either compliant or skilful.

The recent phenomenal growth of African commerce.

The immense coast line of Africa offers ready access to the ships of all nations. Railways by the score, finished even now to the extent of over thirteen thousand miles, with two thousand miles more under construction, are pushing into the interior, while rivers and lakes are

An era of rapid railway extension throughout the African Continent.

traversed by a constantly increasing fleet of steamers. The Congo Railway, now open from Matadi to Leopoldville, gives to the commercial world quick access to at least seven thousand miles of navigable waterways through the heart of the Continent. Railways from the upper waters of the Congo to Lake Tanganyika and Lake Albert are already planned, which, when connection is established with English or German lines from the East Coast, will insure steam communication by rail and water from west to east across the Continent. The "Cape to Cairo" Line, when completed, will cross it at right angles, linking the northern shores with the southern extremity. Progress in African railways is so rapid that it is estimated that within the next six years there will be lines in operation extending at least twenty-five thousand miles.[1]

The part taken by missions in the commercial awakening of Africa.

Surely the day of Africa's commercial as well as political renaissance has dawned in a flood of light athwart the entire Continent. "This is our victory," commerce doubtless will say, and this may be conceded in large measure; but the influence and helpfulness of missions as factors in the transformation cannot be justly ignored. All the facilities for commerce may exist in certain sections of the Continent, and yet the developments of trade may be comparatively meagre. The native community may be still inert and unambitious, and the old list of goods and the childish trinkets of barter meanwhile satisfy every requirement. "Tools are not bought," writes Mr. Grenfell, of the Baptist Mission on the Congo, concerning certain interior regions, "because no one has taught the people their use, and the old style of temporary hut remains, in which the appointments and furniture of civilization would be absurdly out of place, even if there were any desire to possess them. Nor does native energy, as a rule, look beyond immediate and pressing wants, and thus the fine wares of commerce possess little or no attraction. Trade lags, and the old times, with their simple wants and primitive conditions, drag themselves along from generation to generation."[2] In other localities, however, where missionary enterprise has entered and its quickening influences have been felt, a change comes over the native attitude towards civilization and all that it stands for and introduces. Commerce soon recognizes the meaning of this educational and economic transformation, and quickly avails itself of the opportunities thus secured.

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[1] *Bulletin of the American Geographical Society*, September, 1904, p. 540.

[2] Letter from the Rev. George Grenfell (E.B.M.S.), Congo Free State.

Early mission efforts to promote commerce on the West Coast.

As early as 1839, African natives, rescued by the missionaries of the Church Missionary Society from the slave-traders on the West Coast, were engaged in traffic from Sierra Leone to the Niger. Ere long they purchased an old slave-ship, to which they gave the name of "Wilberforce," and with it ventured on trading expeditions a thousand miles from Freetown to what was then known as the Slave-Coast, the natural entrance to the Yoruba Country, from which most of them had been originally stolen. Their trade increased and flourished all along the West African littoral.[1] About the middle of the last century, the Rev. Henry Venn, then Secretary of the Church Missionary Society, interested himself in an effort to promote legitimate commerce in the Niger Valley. "You must show the native chiefs," he was wont to say to the missionaries, "that it is more profitable to use their men for cultivating the ground than to sell them as slaves. When once the chiefs have found that lawful commerce pays better than the slave-trade, the work of the squadron will soon be at an end." He also made it his business to discover the natural products of the region, and secured from the missionaries on the ground specimens of cotton, ginger, arrowroot, pepper, coffee, palm-oil, ivory, and ebony, besides samples of the dyes which the natives concocted. He then sought the advice of exporters and produce-brokers, and endeavored to interest them in promoting commerce with that region. "Among his papers," says his son, "we found letters from Sir W. Hooker, Director of Kew Gardens; from brokers in London and Manchester; from timber merchants; from wholesale druggists, and many others, reporting upon various articles from Africa."

The Rev. Henry Venn and his expert knowledge of the commercial possibilities of the West Coast.

Mr. Venn at the same time secured the coöperation of an influential committee of gentlemen interested in philanthropy and the promotion of British trade. For prudential reasons, however, he acted in these matters as a private individual, rather than in his official capacity as secretary, in order not to entangle the Church Missionary Society in commercial ventures, his aim being "to encourage native industry and lawful commerce, without involving the mission in the charge of trading." His efforts further met with remarkable success in developing the trade in cotton. Through an interested Manchester merchant, Mr. Thomas Clegg, the cotton industry was vigorously promoted, but Mr. Venn himself sent out the first cotton-gins ever used at Abeokuta. They were given him by Miss (afterwards the Baroness) Burdett-Coutts. By the year 1859, the cotton-gins in Abeokuta had increased to nearly three hundred, while five or six presses were in use. "Cotton is flowing to England," wrote Mr. Venn at that date, "in a stream widening every day, and Abeokuta is rising rapidly in every branch of commerce." In 1865, when the attention of Parliament was especially directed to the condition and prospects of the West African colonies, Mr. Venn prepared for members of that body an instructive and valuable pamphlet, entitled "Notices of the British Colonies on the West Coast of Africa," in which their growth in civilization and their commercial possibilities were clearly set forth.[1]

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[1] Stock, "The History of the Church Missionary Society," vol. i., p. 456.

Missionary coöperation in the opening of the Niger Valley to trade.

It is not difficult also to find traces of missionary coöperation in the opening of the Niger Valley to trade. Several expeditions to explore the Niger Basin had been undertaken before the middle of the last century, but with little practical results, and with some disastrous issues. In 1854, however, Mr. Macgregor Laird, a warm friend of Africa and its missions, organized an expedition under the leadership of Dr. W. B. Baikie. Samuel (afterwards Bishop) Crowther of the Church Missionary Society was a member of the party, and their efforts were rewarded by two important results, namely, a promising opening for trade was secured, and the Niger Mission of the Church Missionary Society was founded.[2] Simultaneously, it would seem, and since then continuously, commercial enterprise and missionary zeal have moved steadily forward into Nigeria, while British political supremacy over that vast region has been firmly established. The culmination came in the capture, in 1903, of Sokoto and Kano, and the fall of the great Fulah Empire, in Northern Nigeria. Sokoto is the political and religious capital of the empire, and Kano is its commercial emporium, with a notable trade record for many centuries. Its brilliant red and yellow leather, exported across the desert through Morocco (whence its commercial name), has been admired and used since the Middle Ages, when British commerce was almost an unknown quantity.[3] Into this wide-open door of the Niger Protectorate the trader and the missionary have thus entered side by side.

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[1] Stock, "The History of the Church Missionary Society," vol. ii., pp. 109–111.

[2] *Ibid*, vol. ii., pp. 119–120.

[3] Cf. an article in *The Mission World*, March, 1903, p. 111; also *The Church Missionary Intelligencer*, May, 1903, pp. 324–331.

UNIV. OF MICH.

LADY KINNAIRD MEMORIAL HOSPITAL, LUCKNOW, INDIA.
(Z.B.M.M.)

MISS HARVEY AMONG LEPER PATIENTS AT THE NASIK ASYLUM, INDIA.

(Miss Rosalie Harvey went to India in 1884, as a missionary of the Z. B. M. M., and has been instrumental in establishing a Leper Asylum, a "Home" for Motherless Babies, and a Hospital for Animals. She has served devotedly in visitations of plague and famine, and has received from King Edward the distinction of the "Kaiser-i-Hind" Medal.)

Pioneer explorations of missionaries in the Congo Valley.

The development of trade in the Congo Valley was at first greatly hampered by the handicap to steam navigation created by the rapids in the lower sections of the river. In 1884, however, a missionary steam-launch, named the "Peace," was transported to Underhill, near Matadi, and thence was carried a distance of two hundred and twenty-five miles, in eight hundred packages, on the heads of carriers. It had been arranged that two engineers should be at Stanley Pool to put the pieces together, but unfortunately they died of fever while *en route*. The Rev. George Grenfell, of the Baptist Missionary Society, who had witnessed the construction of the vessel in England and had accompanied it to the Congo, undertook the task of putting the boat together and launching it on the Congo at a point whence it could navigate the open water of the upper reaches with its shallow draft of only twelve inches. In three months, with the assistance of native labor, which he carefully trained and supervised, the boat was safely afloat, and performed a useful as well as a pioneer service, under missionary direction, in exploring the Congo waterway. A sister vessel, the "Goodwill," under the same missionary auspices, was subsequently taken out and commissioned for a similar purpose, and both have since plied in the interests of missions as well as of trade on the main waterways of the Congo system.

The early pilots along the Congo waterways were from the missionary ranks.

It is said that there are eleven thousand miles of navigable waterways in the Congo State, and that from Stanley Pool as a starting-place six thousand miles are open water, while the remaining water-stretch can be utilized by transporting the vessels to the farther reaches. The pioneer explorers of these six thousand miles were missionaries in missionary steamers, and quite a numerous fleet of vessels in the service of various missions has since been added. This initial effort alone may surely be reckoned an immense and inspiring incentive to commerce, and must have had a decisive influence in stimulating the project, now happily brought to a successful issue, of a railway from Matadi on the Lower Congo to the navigable waters above Leopoldville, thus insuring steam communication for the world's commerce into the farthest accessible regions of the Congo.[1] A fleet of over fifty steamers now traverses the Congo waterway, with the result that, in 1903, the imports of the Congo State were valued at nearly nine million dollars, while the exports amounted to nearly twenty-four millions. Of this latter amount, about nine and a half million dollars represented the export value of rubber.

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[1] Cf. article by Mr. A. Wallis Myers, in *The Quiver* for July, 1901.

The important service of missions in the commercial development of Uganda.

The story of Uganda and its political and commercial record is one of international moment, as well as of romantic interest, in which the missionary factor has also played an important part. The initial movement in the way of occupation was the entrance of the missionaries of the Church Missionary Society, who arrived in Uganda in 1877, and lived there for a period of thirteen years, without British protection. In 1891, when the Imperial British East Africa Company proposed to evacuate Uganda, and the British Government hesitated as to whether it was worth while to assume the responsible control, it was the financial subsidy of forty thousand pounds placed in the treasury of the Imperial British East Africa Company—in large part by the supporters of missions in England—which tided over the situation for a year, and delayed the date assigned for the evacuation until March 31, 1893. The patrons of the Church Missionary Society advanced sixteen thousand pounds of this amount, and their enthusiasm backed by the moral pressure of the friends of missions in England, under the leadership of the Church Missionary Society, proved an influential factor in securing the appointment of the Government Commission of Inquiry, under Sir Gerald Portal, in 1892, to determine the best solution of the problem of Uganda.[1] The result of these tentative inquiries on the part of the Government was the establishment of a British protectorate, declared in 1894, and this was followed by the Uganda Railway, opened in 1902, from Mombasa to Port Florence, on the Victoria Nyanza.

The building of this railway involved an outlay by the British Government of £5,550,000, or about $27,700,000. It is five hundred and eighty-four miles in length, and scales mountain heights at an altitude of over eight thousand feet. In his report, advocating the establishment of a British protectorate, Sir Gerald Portal stated that he considered Uganda to be the key to the Nile Valley, securing entrance, as it does, to some of the richest sections of Central Africa, and holding out, therefore, the promise of profitable commerce. In view of the historic facts we have related, is it not proper and just, once more, to credit missions with an important and influential part in preparing the way for, and eventually securing the establishment of, the Uganda Protectorate, with that grandly potential outcome of transport facilities, so greatly to the advantage of African commerce?

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[1] Cf. *The Church Missionary Intelligencer*, March, 1893, pp. 189–195, and May, 1894, pp. 321–325. See also p. 387 of this Volume.

The heroic missionary occupation of Uganda counts for much in its history.

The political supremacy of Great Britain, and the colossal achievement of the railway, are of course determinative factors in the case, but that initial dash into Uganda, those heroic years of lonely and perilous missionary occupation, and that alert and strenuous rally of the friends of the Mission at the critical hour must count for much in any fair and just estimate of the historic forces to which the credit of the present outcome belongs. It is, moreover, much to the advantage of the commercial prospects of Uganda and its outlying regions that the missionary type of civilization was first introduced, which, with its enlightening and educating influences, has gained a powerful hold on the people. This fact will do much to safeguard the best interests of commerce, and will prove a barrier to those demoralizing and iniquitous trade ventures which have so often worked to the injury of aboriginal races. The Uganda natives are increasing in wealth, while commerce is advancing, and the outlook is one of almost magical transformation and promise. Sir Harry Johnston, K.C.B., in his volume on the Uganda Protectorate, speaks in optimistic terms of the commercial future of the Protectorate. "The blessings of this railway to inner Africa," he writes, "are almost incalculable. . . . All the accumulated commerce of East Central Africa will gravitate to the fertile shores of the Victoria Nyanza, where there is everywhere abundance of food. From any point on the shores of that lake commercial products can be carried easily and cheaply by steamer to the railway terminus, and can be transported by the railway (it is to be hoped at reasonable rates), in from two days to a week, to Mombasa, where the produce can be shipped to all parts of the world." An increase of forty-four per cent. was reported in the traffic of the Uganda Railway during the year 1903, and the time when earnings will exceed expenses seems to be already near.

The advances of trade along the "open path" in British Central Africa.

In the British Central Africa Protectorate, around Lake Nyassa, we find that further credit may be accorded to missions, in view of the encouragement and practical stimulus which they have given to commerce. It was by this route that Livingstone's "open path" entered the Continent, and, in 1861, the late Dr. J. Stewart, of the Free Church of Scotland, visited Nyassaland to consult with Dr. Livingstone as to the feasibility of founding a mission near Lake

Nyassa. The carrying out of the project was at that time deferred, until in 1875, soon after the death of Livingstone, the Livingstonia Mission was organized, under the auspices of the Free Church—the United and the Reformed Churches of Scotland cordially coöperating. At about the same time the Established Church of Scotland also opened its mission at Blantyre. The missionaries began trading with the natives soon after the founding of these missions. The object was not simply to secure their own supplies by regular traffic, but in that environment trade seemed at that time to be a suitable instrument of missionary policy. The argument advanced was that legitimate trade was the best preventive of destructive tribal feuds, while also providing a substitute for the slave-trade, and so opening an easier and safer way for the natives to secure the goods they ere long craved. Instead of war, robbery, pillage, the horrors of the slave-pen, and the traffic in human chattels, they were led to cultivate the soil or engage in some harmless and honest line of trade, and thus were enabled to secure in the end, by peaceful and useful industry, the same reward in calico, beads, hatchets, and similar wares, so dear to the native heart. The "dogged little band" of Scotch missionaries were unquestionably the pioneers of legitimate commerce in Nyassaland, now known as the British Central Africa Protectorate. "Districts which, within easy memory," remarks *The Saturday Review*, referring to that section of Africa, "were among the darkest on the earth—abodes of disorder and of horrid cruelty—are now turning out tea, tobacco, cotton, rice, indigo, india-rubber, and oil."[1]

The "African Lakes Corporation" a result of missionary initiative.

The barter which the first missionaries in Nyassaland initiated began with a single basketful of grain at a time; before long it increased to tons, while the people soon seemed to grasp the potentialities of the situation, and began diligently to plant and cultivate, with the assurance of a substantial return in due time. The movement finally became too complex and extended for missionary supervision; it was, moreover, not properly within that sphere of service, and so, in response to representations giving the facts of the situation, there was formed, as early as 1876, a Chartered Company in Scotland, with sufficient capital and the necessary organization, to assume the responsible local management of the trade and develop the important traffic along productive lines. The "Livingstonia Central Africa Trading Company"—better known as the "African Lakes

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[1] *The Saturday Review*, December 12, 1896, p. 614.

Corporation"—was the result, with Mr. James Stevenson, a devoted friend and supporter of missions, as its Chairman.[1] This Company, in time, introduced steamers, and so more speedily built up trade. In 1879, its only steam-vessel in the region was the "Lady Nyassa"; it has now seventeen steamers, besides a number of smaller craft. At the beginning of 1875, there was not a steamer on either Lake Nyassa or Lake Tanganyika, but in October of that year the little "Ilala" entered the waters of Lake Nyassa. In 1893, the combined steam-fleets of the two lakes numbered nearly forty vessels. The trade which was established at that time was Christian trade, free from greed and fraud, and guiltless of gin and other deadly products. It brought commercial prosperity, opened communication, and introduced the blessings and rewards of peaceful and remunerative labor at a period when the suppression of the slave-trade offered favorable openings for industry. Steamers now traverse the neighboring lakes, and navigate the rivers to the coast, where at Chinde they meet the ocean liners of British, German, Portuguese, and other companies. A railway from Chiromo to Blantyre is to-day nearly completed, and will no doubt ultimately be extended to Lake Nyassa. In 1904 the imports of the British Central Africa Protectorate amounted to £207,685, and the exports to £27,409.[2]

The first planting of coffee in Nyassaland was by a Scotch missionary.

In 1878, Mr. John Buchanan, of the Blantyre Mission, through his influence with friends at home, secured the transplanting, under the direction of Mr. Jonathan Duncan of the same Mission, of specimens of the coffee-plant from the Edinburgh Botanical Gardens to the soil of Nyassaland.[3] A single plant, out of three forwarded, was the only one which was placed alive in that rich African soil. From it have sprung great plantations, until the export of this one product amounted, in 1899, to eleven hundred tons, and, curious as it may seem, what may not improperly be called Scotch coffee has become one of the staple products of the British Central Africa Protectorate.[4] Its production, owing to unfavorable conditions, has since decreased to about four hundred tons, and its export value in 1904 was £17,868; but it is interesting to note that, in 1898, the price of Nyassa coffee in the London market reached one hundred and fourteen shillings per hundredweight, being the "top" quotation for coffee in the world's markets. A further commercial (Scotch) enterprise in that district is the "Stevenson Road," which connects Lake Nyassa with Lake Tanganyika. It was Mr. James Stewart of the Mission, a civil engineer formerly in the Indian service, who first surveyed it, as sketched out by Mr. James Stevenson. The latter gentleman financed it largely at his own expense, as a contribution to Christianity and civilization in Central Africa. Mr. Stewart undertook its construction, but died before its completion. Other members of the Mission, however, continued the undertaking, so that it was practically finished in 1885, and has since proved a great boon to commerce.

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[1] Stewart, "Dawn in the Dark Continent," pp. 216–220.

[2] "The Statesman's Year-Book," 1905, p. 207.

[3] Johnston, "British Central Africa," pp. 66, 160.

[4] "The Statesman's Year-Book," 1902, p. 200, and 1905, p. 207.

South African trade among native tribes began under missionary tutelage.

It would occupy too much space to attempt to trace in detail evidences of the missionary furtherance of trade prosperity in South Africa. In 1870, the venerable Dr. Moffat, speaking of what had occurred under his own observation, remarked on this subject: "In former times the natives could not be prevailed upon to buy anything from traders in the shape of merchandise; not even so much as a pocket-handkerchief. Such articles could not be disposed of, as the natives were not enlightened sufficiently to appreciate anything like that. If they did buy, it would be only a few trinkets or some beads; but nothing of a substantial character was ever bought. It is not so now [1870], however, for no less than sixty thousand pounds' worth of British manufactures pass yearly into the hands of the native tribes near and about Kuruman."[1] The trade statistics of Cape Colony, in 1903, chronicle imports to the value of £34,685,020; and if the imports of Natal, Basutoland, and Bechuanaland be further added, the grand total of this South African trade, in 1903, would be, in round numbers, fifty million pounds.[2] That missionary work during the last century has quickened in goodly measure the growth of this commercial outcome is beyond reasonable doubt. The Rev. Roger Price (L.M.S.) writes to the author from Kuruman, Dr. Moffat's old station, that trade is increasing in Khama's Country, and speaks in admiring terms of the strenuous effort of that Christian king, aided by merchants who sympathize with his aim, to keep trade in legitimate channels, so that it may prove a blessing to his people rather than a curse.

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[1] Lovett, "The History of the London Missionary Society," vol. i., p. 605.

[2] "The Statesman's Year-Book," 1905, pp. 193, 194, 201, 226.

The native kraâl transformed by missions into a miniature trading centre.

About twenty-five years ago, the Rev. James Dalzell, M.D., a Scotch missionary in Natal, made a careful computation that a native kraal untouched by missions called for imported goods to the extent of only two pounds annually, while each educated native Christian consumed or required imports every year to the extent of twenty pounds. The Zulu Christian community at that time represented an aggregate of eighty thousand pounds on the import list of Natal.[1] It is reported concerning Dr. Philip, of the London Missionary Society, that as early as 1818 he arranged with a Christian merchant to open a store in Bethelsdorp for the purpose of awakening the spirit of trade and bringing to the attention of the natives numerous useful or attractive articles. To quote Dr. Horne, in "The Story of the L.M.S.": "The effect was remarkable. . . . The consequence was that in a very short time the whole aspect of Bethelsdorp underwent a change. Not only were the unsightly huts replaced in many instances by decent houses, but the spirit of activity and industry transformed the life of the people. . . . In 1823, the village of Bethelsdorp was paying more than five hundred pounds a year in taxes to the Government, and buying five thousand pounds' worth of British goods every year."[2]

Pacific Islands linked commercially with the outer world by pioneer missionaries.

Among the Pacific Islands also progress in trade has been linked with that commerce of light and civilization which the missionary ships have been engaged in for over a century. At an early period some mistakes may have been made by a few missionaries yielding to the temptation to give too much attention to business; but this was soon remedied, and care was taken that missionary ships should not be transformed into merely commercial vessels, and that missions should not themselves assume the function of trade. It is clear, however, that the development of commerce has been promoted in its ordinary channels through the pioneer service of missions, by the opening of intercourse, and the propitiating and conciliating of native races, thus linking island with island, and all with the outer world. The whole vast archipelago of the South Pacific has been taught the true benefits of human intercourse by the recurring visits and the kindly ministrations of the missionary ships. The little sailing craft, like the "Messenger of Peace," the "Haweis," the "Endeavour," the "Olive Branch," and the "Camden"—some of which were built in the first quarter of the last century by the missionaries themselves—began their miniature rounds, and later were succeeded by larger and finer vessels, until, finally, steamers like the "John Williams" and the "Morning Star," the latest and best equipped of the fleet, were commissioned. At present the circuit compassed in a season by these missionary cruisers is from fifteen thousand to twenty thousand miles.[1]

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[1] Tyler, "Forty Years among the Zulus," p. 259.

[2] Horne, "The Story of the L.M.S.," pp. 78, 79.

The moral influence of missions upon South Pacific trade.

These helpful relations of missions to legitimate and honorable commerce in the Pacific derive added interest and value from the fact that they have done much to rectify the wrongs and wipe out the stains of vicious and demoralizing trade. Missionary enterprise has maintained a strenuous and protracted struggle with the drink traffic, as well as with kidnapping, fraud, deception, the hateful tricks of greed, and the shameful rôle of immorality, which the trader himself has so often assumed. The friendly, straightforward, and considerate interchange of the mission ships on their beneficent visits has done much to remove or offset these scandals. Missionaries and teachers have been transported from island to island, and with their coming, Christian literature has been distributed, wrongs have been righted, and many evil-doers have been brought to justice. Sympathy and cheer meanwhile have been given, and the nobler and kindlier aspects of human intercourse have been manifested and commended. If any trading was called for, it was conducted with scrupulous fairness, and in a way to convince the natives that there are white men who may be trusted. Much has thus been accomplished towards redeeming the white man's civilization from that brand of crime and greed which had heretofore discredited it and given it such shameful notoriety all through the Pacific.

In the Cook, or Hervey, group, over which, at the request of the

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[1] *The Sydney Morning Herald* of Australia refers to the service of these mission ships as follows: "They call at many islands which were savage and inhospitable to the last degree within the memory of the present generation, and which have now been brought into peaceful connection with the port of Sydney. It is not merely that the domestic condition has been improved on a hundred islands, and that some most barbarous customs have been swept away forever; it is that lands which were thoroughly hostile to the white man have been brought within the pale of civilization, and that their inhabitants are in communication with the people of more advanced countries. . . . It is only necessary for us to call attention to two points. The one is that nearly every island in the Pacific has been made accessible. The other is that the bringing of these island groups under the influence of civilization has led to a wonderful increase of trade with Australia."

Missionary labors in the Pacific Islands have proved a valuable asset of commerce.

people and their chiefs, a British Protectorate was proclaimed in 1889, followed by annexation to New Zealand in 1900, is the island of Rarotonga. It is now the principal port for the group; but in 1823 it was unknown to the outer world, with no indication even of its existence on maps and charts. Messrs. Williams and Bourne, of the London Missionary Society, heard of such an island while engaged in missionary work in that part of the Pacific, and forthwith went in search of it. They were about to give up the attempt to find it, when a sailor at the masthead happily discovered its lofty peaks. It proved to be a beautiful island about thirty miles in circumference, with high mountains and a rich soil. The population at that time was reported to be about seven thousand, and the people, soon after the coming of the missionaries, renounced idolatry and accepted the Christian religion. In 1827, Mr. Williams took up his permanent residence there, and after that the enlightenment and civilization of the island progressed. Conflicts and disappointments at first occurred; but long and patient toil was finally rewarded, and not only Rarotonga, but the entire group, became Christianized. With the acceptance of Christian teachings the natives gave themselves to agricultural and industrial pursuits, cultivating coffee and fruits, building their own vessels (some of them as large as one hundred tons burden), and becoming skilled workmen in various trades. In 1890, seventy-one foreign vessels visited the Cook group, of which fifty-two were British and twelve were American. The imports of that year were over $250,000, and the exports exceeded $100,000. The trade is now almost entirely with New Zealand, and is reported in "The Statesman's Year-Book" of 1905 (page 376) as amounting in valuation to £69,626, or about $348,000. The Cook, or Hervey, group is mentioned thus at length as a fitting illustration of the way in which missions have created conditions favorable to commerce in the South Seas. Those early labors of missionaries are not usually reckoned among the assets of trade; but what a preparatory environment they have created for its development, and what a helpful impetus they have given to the growth of commercial prosperity!

The Samoan group may serve as another example. The islands were comparatively unknown, except as a place where shipwrecked crews were massacred, until John Williams landed there in 1830. In 1835 the London Missionary Society resolved permanently to occupy the group, and six missionaries—five of whom were married—landed there a year later. Since then Christianity has won decisive victories, and the people of Samoa have been regarded as virtually a part of Christendom for over sixty years. Commerce has improved its opportunity there, as elsewhere, as the advance of civilization has favored its growth. Apia, in 1830, was without a single resident European, and had no commercial interests whatever. In 1905, "The Statesman's Year-Book" (pages 729, 1337) reports the trade of German Samoa as amounting to over one million dollars, and that of American Samoa to $206,228; while Apia has become one of the chief centres of trade in the Pacific Islands. This is but another illustration of a commercial pendant to missionary enterprise; not in the sense that the missionary is a direct emissary of trade, but that the fruits of his work are favorable to the promotion and expansion of commerce.

Islands where shipwrecked crews were massacred are now marts of trade.

The Fiji Islands, politically under British control since 1874, afford still further evidence of this characteristic result. The Wesleyan Missions, it is well known, produced long ago a transformation among the Fijians so remarkable as to be almost incomparable as a record of missionary success. The Christian religion early won the hearty allegiance of virtually the entire population. The census of 1901, as reported in "The Statesman's Year-Book" for 1902, gave the population as 117,870; and at the same time Wesleyan returns indicated the number of regular attendants in their churches as 91,197; while, in addition, some ten thousand were present at the Roman Catholic services. Upon the strength of this showing, the Fijians were properly regarded at that time as the "banner church-goers of the world." Turning now to the foreign trade returns of the islands, we find, in 1903, the total valuation of imports and exports reported as £1,043,802 (about $5,219,000). In 1903, one hundred and nine merchant steamers and twenty-seven sailing vessels traded with the group, representing a collective tonnage of 349,655 tons. The post-office, in 1902, reported a foreign correspondence of 195,447 letters, 157,290 papers, 24,534 book-packets, and 2,788 parcels. The local correspondence was much larger. Here we have the record of commerce and the chronicle of missions side by side. Who can reasonably doubt that there is a certain vital connection between them? The interpretation cannot be that commerce has established missions, since missions antedated commerce; on the other hand, is it not a natural and almost necessary inference that missions have rendered an obvious and stimulating service in the promotion of commerce?

The "banner church-goers of the world" have also a creditable trade record.

UNIV. OF MICH.

Rev. John Geddie, D.D. Rev. John Williams. Rev. John Inglis, D.D.

MISSIONARIES IN THE NEW HEBRIDES.

The story of trade extension in the New Hebrides.

We turn now to the New Hebrides, and find, if possible, still clearer evidence that legitimate trade, in the form of an indirect sequence, is almost directly traceable to missions; while concerning certain illegitimate aspects of commerce there is little historic doubt, since earnest efforts for the suppression of the barbarous kidnapping traffic, and the trade in intoxicants, have engaged the attention of, and have been strenuously advocated by, the missionary residents of the islands. Dr. Gunn, of Futuna, speaks of the islands as "more open to commerce" since the missionary occupation. In the same connection he refers to the reign of peace as giving security to the trader; to the abolition of heathen feasts and various exacting customs as releasing products useful for export; and to new industrial diligence as manifesting itself on the part of the natives. The story of the arrowroot export in the New Hebrides is novel and suggestive. Before the missionaries arrived the plant, we are told, grew wild and was allowed to go to waste; but the natives were taught how to prepare it for use, and since then, in a spirit of Christian liberality, they have dedicated the proceeds from its cultivation and sale to the support of mission work. The first-fruits of the profits they obtained were devoted to paying for the printing of the Bible in their own language (towards which over $1,200 have now been given), and every subsequent year has brought a handsome net dividend, which is appropriated to Christian work generally in their own communities. They now (at least in Erromanga) entirely support their Christian native teachers in this way.[1] The export of arrowroot by native converts on that island in the best year yet recorded reached a total in weight of five thousand pounds, for which a ready market was found in Scotland. The total value of foreign trade in general in the New Hebrides group amounted, in 1900, to $286,000, while the gross valuation of plantations owned by foreigners was, in round numbers, $450,000, and the total number of foreign residents was 473.[2] Nothing could be more economically as well as historically true than that here is a case where trade, with a blithesome and brisk step, has entered through the door which missionary martyrs and heroes have pressed open.

Long before the tide of British emigration turned towards New Zealand, missionaries had been at work there, and the Maori population had become predisposed in favor of the political sovereignty of Great Britain, and had assumed a greatly modified attitude towards

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[1] Robertson, "Erromanga, the Martyr Isle," pp. 416-418.

[2] *Ibid.*, pp. 430, 431.

The missionary occupation of New Zealand prepared the way for immigration.

the incoming of foreign immigration. When the English and Scotch settlers began to pour into the country, towards the middle of the last century, they found peaceful colonization possible chiefly because a Christianized Maori population had been under mission instruction and culture for fully a generation, or at least since Marsden went there in 1814. In 1842 Bishop Selwyn reported "a whole nation of pagans converted to the faith," and they were originally savage pagans, too—fierce, cruel, and debased. The advantage of this interracial contact has been not to the native alone, but it has accrued also to the foreigner. New Zealand was opened, and its native inhabitants rendered friendly and tractable, because of the previous missionary occupation. The country, under the stimulus of a superior immigration, has developed rapidly, and numbers at the present time a prosperous and cultured population of nearly a million souls, alike aspiring, alert, and progressive; so much so that it is now considered one of the finest colonies of Great Britain. Civilization seems to have domesticated itself swiftly and easily, and trade has grown by leaps and bounds, no doubt as a natural result of occupation by such intelligent and excellent settlers. The Maoris themselves, owing to their wars and to a pitiful tendency to retrogression, have failed fully to grasp the benefits and advantages which the Gospel would have assured to them had they as a people continued more faithful and loyal to Christian obligations. It is true that the majority of the nation are still exemplary Christians, and that political representation in the Cabinet and the House of Representatives involves the responsibilities, as well as insures to them the privileges, of citizenship.[1] Nevertheless, it is evident that the Maori people, as a whole, have not appreciated, to the extent hoped for, the day of their beneficent visitation.

The credit of an achievement in colonization so phenomenal belongs, no doubt, in large part to the character and enterprise of the colonists; but the historic function of missions in New Zealand is nevertheless of fundamental and vital importance, and indicates to every fair-minded student that an exceptional place should be accorded to the missionary factor among the evolutionary forces of the last century. The commercial outcome of all this has been notable; for example, the total value of New Zealand trade in 1903, including exports and imports, was £27,800,000 (or about $139,000,000). Of this large aggregate amount £23,250,000 represented the trade with

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[1] Parsons, "The Story of New Zealand," p. 655.

Great Britain and Australia, while about £2,000,000 represented the trade with the United States.[1] The precise relation of missions to this commercial progress obviously cannot be tabulated or put into terms of precision, since, like many of the vital and effective forces of historic development, it belongs to the realm of influence and spiritual vitalization rather than to that of material sequence.

Missionary outposts in New Guinea have long marked the line of safety for the trader.

In New Guinea also it was missionary courage and devotion which opened the door to political sovereignty and commercial enterprise. British, Dutch, and German missions prepared the way for the entrance of commerce. A total population of 660,000, of which over one half belong to British territory, have been, and still are, in process of transformation from bestial savagery to civilized citizenship. The line which separates safety from peril, and marks the limits of intelligence and order, differentiating the sphere of trade from the regions of rapine and barbarity, has been drawn for a generation along the frontier made by the missionary outposts. This is a fact of impressive as well as of decisive significance. The entrance of the missionary into what is now British New Guinea dates only from 1871, when Dr. Macfarlane and the Rev. A. W. Murray, of the London Missionary Society, accompanied by native teachers from the Loyalty Islands, undertook the perilous pioneer venture. In the year named they landed on Darnley Island, and in the following year they removed to the mainland. Lawes and Chalmers joined the Mission in 1874 and 1877, respectively, and the Anglicans and Wesleyans followed in 1891. This, one might say, is nothing more than missionary work, pure and simple, albeit heroic; but was it not also a pioneer service to commerce and civilization, since it signalized a new opening to trade, which in 1888 became more readily available and promising as the result of British occupation? Generous official recognition of the political value of this preliminary service of missions has been accorded by the British authorities, and that there has been also a commercial value is no less apparent. The trade returns of British New Guinea, as reported for 1903, will sufficiently indicate this. The imports then were £62,366, and the exports £62,891, making a total valuation of about $626,000. The sum total of trade in German New Guinea for the same year amounted to $260,627, much the larger part of which was in imports. This is commerce in miniature, one may say, but it represents the advance of hardly more than a quarter of a century, in a land which for ages had been given over to the most dismal and menacing savagery. Missions would certainly lay no claim to credit which is not fairly due, but a true historic discernment will not fail to recognize those undercurrents of missionary influence which, in alliance with orderly government, have caused the transformation of a barbarous state of savagery into a potential civilization, and turned the whole future of a nation into the channels of a true and hopeful historic and economic development.

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[1] "The Statesman's Year-Book," 1905, pp. 371, 37

The redemption of the Hawaiian Islands a missionary achievement.

From perhaps the most recent illustration of what missions have done to bring a degenerate people into working accord with civilization and to quicken commercial enterprise, we turn now to a much older example at the farther extremity of the Pacific. Missionaries of the American Board first went to the Hawaiian Islands in 1819. In 1870, after a lapse of fifty years, the Board formally withdrew, and left the Christian interests of the islands in the charge of the native churches, continuing, however, to coöperate with the Hawaiian Evangelical Association in missionary work in the islands beyond, and in behalf of the Japanese and Chinese residents of Hawaii. The changes in that half-century were phenomenal. The fruitage of missionary work was apparent in the establishment of numerous churches, the growth of education, the religious and social transformation of the people, and the fostering of a vigorous national development. Originally an independent kingdom, it became a constitutional republic in 1894, and in 1898 followed its annexation to the United States. No less striking is the commercial record of Hawaii during this period. In 1819 there was practically no trade, except that represented by the occasional visits of whalers. In 1863 the joint imports and exports amounted to $2,201,345; in 1893, to $16,089,476. In 1904 the imports alone had grown to $15,399,721, and the exports to $25,172,549, making a grand total of $40,572,270.[1] Sugar is the chief, in fact almost the exclusive, export; but the imports represent a varied trade in provisions, clothing, grain, timber, machinery, hardware, and cotton goods. Commerce with the United States is credited with ninety-nine and a half per cent. of the exports, and the major part of the imports represents a commercial harvest on our part of notable proportions. Compare this with what the United States has expended for missions in Hawaii. The total cost of the

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[1] "The Statesman's Year-Book," 1905, p. 1330.

American Board missions from 1819 to 1870, the date of the formal retirement, was $1,220,000.[1] The total financial outlay for eighty-four years, or from 1819 to 1903, including coöperative aid rendered since 1870, is but $1,577,956.[2]

The part missions have taken in promoting commercial prosperity in Hawaii.

No claim is put forward that the relation here referred to is that of direct cause and effect, or that missions have designedly taken a prominent and active part in promoting commerce. The sequence may be characterized rather as one of indirect promotion, stimulus, and coöperation. The political, commercial, and material development of a people, in the early stages of their progress, is rarely due solely to moral or educational factors; but when the man of morals and education devotes himself with energy to his special task he generally succeeds. The nation, also, which receives the spiritual culture of Christianity, the intellectual discipline of education, and the stimulus of quickening contact with civilization, usually forges ahead with aspiring aims and a quickening temper, and is likely to win its way to political elevation and economic success. It is thus that missions have coöperated with other agencies, and have performed well their own special part in that complex movement which has produced the Hawaiian people of to-day. It is largely through mission influence upon national character, and its beneficent development of the natural gifts and moral capacities of the Hawaiians, that those winning qualities which grasp opportunity and insure success have been planted and nourished in their social and economic life.

The commercial value of missions appears also in the recent history of Asia.

The influence of missions in promoting commerce is not difficult to trace in the case of primitive races that have struggled out of barbarism under the tutelage and personal supervision of the missionary. This sequence is not so clearly in evidence, however, when we look into the history of great Asiatic nations, with their age-long traditional records, their ancient stereotyped civilization, and their already established commerce. In the case of China, Japan, Korea, Siam, and India, the agency of missions in furthering commercial development seems somewhat diffused and indistinct; yet, if we look carefully, we shall find it has worked with a measure of effectiveness, though not with the same evidential clearness as in Africa and the Pacific Islands. It may nevertheless be asserted that all that missions have done to stimulate recent national growth, to develop intellectual alertness and capacity, to disseminate modern knowledge, to awaken a consciousness of the outer world and to facilitate international intercourse, has been favorable also to economic progress and commercial expansion. The services of Morrison, Gutzlaff, Bridgman, Parker, Williams, and Martin in the negotiation of Chinese treaties, and their personal influence over men of affairs in the empire, have been largely in the interest of commerce as well as in that of international diplomacy.

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[1] Laurie, "Missions and Science" (The Ely Volume), p. 425.

[2] *The Missionary Herald*, February, 1903, p. 53.

Some important testimony based upon personal observation.

In this connection the testimony of men who have lived or visited and journeyed in the East may be quoted, since it is based upon observation, and represents the deliberate judgment of those whose opinions carry weight. In this respect it is second only in value to a demonstration based upon causal sequence or logical deduction. Sir Chentung Liang Cheng, at present Chinese Minister to the United States, in an article published in *The Independent* says that "the missionaries have penetrated far into the heart of the country, and have invariably been the frontiersmen for trade and commerce.[1]" The late Hon. Charles Denby, our former Minister to China, maintained that the fact "that commerce follows the missionary has been indubitably proved in China." The missionary enters the interior, and takes up his abode where the merchant has never penetrated; but with this opening secured, it is not long before the trader enters with his wares. The Hon. F. S. Stratton, Collector of the Port of San Francisco, has recently returned from a journey of three months in China, Japan, and the Philippines. He has stated since his return that "commercially speaking, the missionaries are the advance agents for American commercial enterprises. If business men only understood this better, they would assist rather than discourage evangelistic work in the East." [2]

Evidence that missionaries in China are serving the interests of commerce.

During a visit of Bishop E. R. Hendrix to China he met a wealthy English merchant in Shanghai, whose convictions on this subject were pronounced and clearly expressed. The Bishop quotes him as saying: "We find that our very commerce in China is based upon the missionary. He precedes us into the interior, and becomes the means of our communication with the natives." Bishop Hendrix himself, as the result of his own observation, asserts that "it is the mis-

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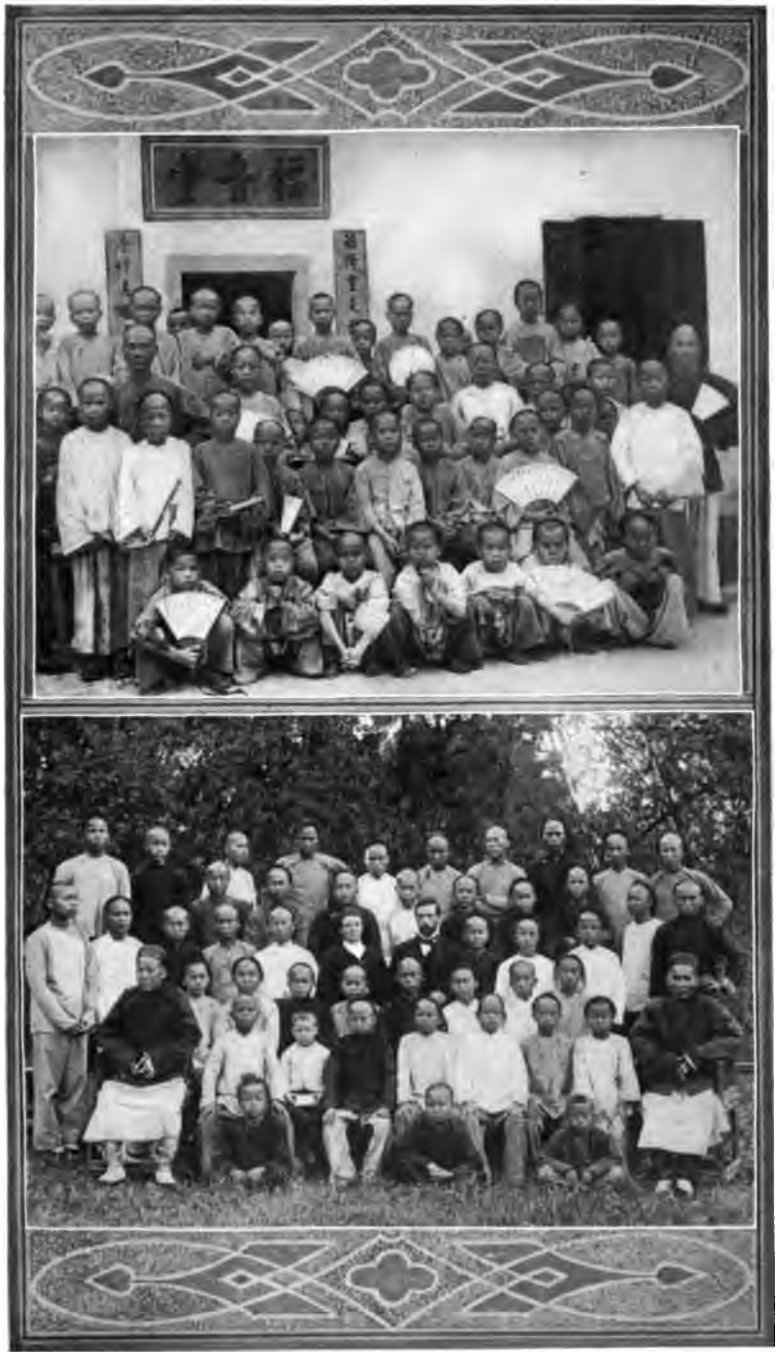
[1] *The Independent*, August 6, 1903, p. 1848.

[2] Quoted from *The San Francisco Chronicle*, in *The Spirit of Missions*, July, 1903, p. 460.



UNIV. OF MICH.

Boys' School, Kyaingchiu, China.
(Ba.M.S.)

Tainan High School, Formosa.
(E.P.C.M.)

Typical Educational Groups.

sionary that is preparing the way for your cotton, that is preparing the way for your lumber, that is preparing the way for the output of your rolling-mills, and all those things that look to and await the development of Eastern Asia."[1] The Rev. W. A. Cornaby, for many years a resident in China, in an address delivered at Exeter Hall, London, April 29, 1901, quotes a correspondent of the (London) *Standard* as having said not long since: "In almost every instance of new trade centres, new settlements and ports being opened up in the Far East, the missionary pioneer has been the first student and interpreter, geologist, astronomer, historian, and schoolmaster, and his example and instruction have first aroused the desire for those commercial wares of ours which subsequently drew forth the traders. The only railway in North China runs over a road worked by missionaries, which abounded in mission stations for twenty years before it was found possible to build it; but directly it was attempted to make lines where the missionary had not paved the way, there was trouble, and the railway stations were the first things destroyed." Upon this Mr. Cornaby comments: "The opening of China was desirable, first of all, in the interests of the Kingdom of God, and then in the interests of commerce; but the missionary must precede the trader, and commerce must be on Christian lines."[2] The tenor of the above statements cannot be questioned, and it is equally clear that they express the carefully formed opinions of men of intelligence and character. Whatever hindrances to American trade with China may have resulted from the boycotting spirit, they are evidently traceable to the offense of the exclusion policy, or rather to tactless and unwarranted abuses in connection with its administration by United States officials.

The recent enormous growth of commerce in the Far East.

To those who have not given special attention to this matter of commerce in the Far East it may be a surprise to learn of its rapid and enormous extension during recent years. Comparatively few even of those who are generally well informed are aware that the port of Hong Kong holds the first place in the world for the magnitude of its shipping. The island upon which it is situated was ceded to England in 1842 by the Treaty of Nanking; and to-day, as described by Mr. Alleyne Ireland, it "has a population of three hundred thousand souls, a fine city for its capital, splendid roads, schools, churches, banks, hospitals, clubs, hotels, newspapers, electric light, cable-cars—in short, almost everything which we are accustomed to associate with the idea of an advanced civilization—while it is connected with the outside world by cable and by the most extensive system of steamship lines which converge at any single port in the world."[1] Shanghai is another important port of entry. Its trade slightly exceeds that of Boston, Massachusetts—the second port in the United States. The total foreign trade (imports and exports) of China in 1903 was about $346,000,000, being almost exactly double what it was ten years before that date. The trade of Western nations with Asia has increased rapidly in recent years. The exports of the United States to Asiatic countries in 1903 were valued at $58,359,016, while in the year ending June 30, 1905, they represented the surprising advance to a valuation of $127,637,800, chiefly owing to the large increase in our exports to Japan.[2]

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[1] *The Review of Missions*, June, 1901, p. 744.

[2] *The Chinese Recorder*, August, 1901, p. 386.

The immense possibilities of Chinese commerce.

No one can doubt that this impetus to trade is the result of the international opening of China, which is due in part to the awakening of the vast empire by education, foreign intercourse, and commercial enterprise, and also, it should be allowed, to the stimulus which the entrance of missions has given to the Chinese mind, with their transforming power over a social inertia and a national exclusiveness which for ages have proved barriers to progress. Chinese railways will soon be of almost continental proportions.[3] The fact that commerce has entered among four hundred millions of people is of striking significance. Here in China itself is a veritable world of potential purchasers. If the interchange of trade can be fairly established throughout this immense population it presages halcyon days for the producer. That this process, however, must advance slowly is manifest; but it is equally clear that its ratio of development will cor-

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[1] See article on "Hong Kong," by Alleyne Ireland, F.R.G.S., in *The Outlook*, November 29, 1902, pp. 741–745.

The comparative tonnage of shipping in the year 1900, in some of the great ports of the world, is stated by Mr. Ireland as follows:

Hong Kong	17,247,023 tons.
New York	16,797,700 "
London	16,700,527 "
Hamburg	16,087,673 "
Liverpool	11,677,708 "

Later reports in "The Statesman's Year-Book" for 1905 (p. 129) give the total tonnage of Hong Kong for 1903 as 21,710,000.

[2] *The American Monthly Review of Reviews*, December, 1905, p. 715.

[3] Jernigan, "China in Law and Commerce," pp. 369–396.

respond closely with the growth of the people in intelligence, in civilization, and in ability to receive and appreciate the commercial wares of the modern world. The only check to a large optimistic outlook on the part of the Western producer is the possibility that the Chinese themselves may develop a local capability for production which will supply in no small measure their future needs, or that the threatened boycott may become permanent and effective.

The phenomenal commercial development of Japan.

The phenomenal commercial development of Japan is identified with the last half-century of its history, and is the outcome of the Meiji Era—the age of enlightenment. It is the forerunner and sign of a new Japan which presents perhaps one of the most noteworthy spectacles of national renaissance in the world's history. The Japanese themselves may justly claim a maximum share of the credit for all this; but it should not be forgotten that the opening of Japan, an essential feature of this awakening, was a memorable achievement of American diplomacy. It would be impossible, also, in fairness or candor, to deny a certain meed of credit to the guiding counsels, the sympathetic aid, and the educational impetus of missions; nor should we ignore the workings of those ethical and religious forces of Christian civilization which missionaries have introduced. Japanese prospecting into the realms of Western civilization has been—at least in its early stages—largely under missionary inspiration and guidance, and a goodly number of her best men in State and Church alike are the product of missions. Japan's acquaintance with modern knowledge, and the eager study during formative years, on the part of her intelligent classes, of that hitherto unknown world of achievement and material civilization which existed wholly outside her own borders, have been closely associated with missions or under the auspices which they have more or less directly supplied.

The great transformation in Japanese commercial and industrial aspirations.

Half a century ago international trade was virtually prohibited in Japan, and all contact with foreigners was under rigorous restrictions, until the great change came in the opening of the country and the dissolution of the feudal system. The merchant or the petty trader had long been under both a political and a social ban. He was a victim of the samurai spirit and of the oppressive whims of the ruling caste. During recent years, not only a political, but a social and economic, revolution of immense magnitude has taken place. The merchant is now esteemed and duly honored, while commercial aspirations and industrial schemes have ripened into action with celerity. The Government has awakened to a new appreciation of the significance of commerce as a factor in national growth. Its legislation and administration are now favorable to the expansion of trade and industry. Schools for commercial and technical training have been established, and a large section of the Japanese people have become alert and diligent students of commerce, trade, and industry, and have looked appreciatively on the possibilities of economic progress. At the same time, the ethics of trade have improved, and a new standard of commercial honor is being accepted and maintained. The influence of missions in their relation to these great changes is not always on the surface, nor do we desire to make it unduly prominent; yet that the same quickening and enlivening relationship which may be discovered elsewhere exists also in Japan may fairly be deemed a reasonable inference. No wise economic interpretation of history can safely ignore the influence of such educational, moral, religious, and generally vivifying forces as are introduced by modern missions.

Remarkable growth of the commerce and industries of Japan.

The record of commercial progress in Japan dates from and runs parallel with missionary occupation. It is, moreover, phenomenal in the ratio of expansion and its cumulative development. In the years between 1871 and 1881 commerce increased 56 per cent.; in the next ten years (1881 to 1891), 129 per cent.; and in the following decade (1891 to 1901), 257 per cent. In twenty-four years the foreign trade expansion was from $66,000,000 (gold), in 1879, to 690,417,000 yen, equivalent to $345,208,500 in gold, in 1904.[1] The latter figures for the total of foreign trade in 1904 are three times the amount recorded in 1894. About two thirds of this represents trade with the British Empire and the United States. The industrial advance is still more marked. The manufacture of textiles, for example, amounted in value, in 1886, to 17,825,645 yen ($8,912,822), but in 1902 it had increased to 151,187,473 yen ($75,593,736).[2] The merchant marine of Japan nearly quadrupled in the decade from 1890 to 1900. In the latter year it included 1321 steamers and 3850 sailing vessels, representing a total increase in ten years of 3720 vessels.[3] In 1903 there were 80,793 miles of telegraph wire, and

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[1] From Japanese official reports quoted in "The Japan Year-Book," 1905, p. 152.

[2] "The Statesman's Year-Book," 1902, p. 835, and 1905, p. 882. The Japanese yen is valued at fifty cents gold.

[3] *The American Monthly Review of Reviews*, September, 1902, p. 304.

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Store of the Industrial Home.
Dairy, and Group of Delivery Boys.
A Glimpse of the Farm.

INDUSTRIAL EDUCATION, NORTH JAPAN COLLEGE, SENDAI.
(Ref.C.U.S.)

113,250 miles of telephone wire (aërial and underground) in the country. The miles of railway in the empire, owned and operated by the State and private companies, have increased to a total of 4651 miles.[1]

A single fact of recent date illustrates how quickly Japanese business instincts have discovered the opening which missions have made for commerce into one of the most exclusive and fanatical provinces of China. Hunan is now open to foreign residence and commercial enterprise, chiefly through the courageous entrance of missionaries, with Dr. Griffith John as a leader; since this has been done a new Japanese line of steamers, called the "Hunan Steamship Company," has been established to open up the Siang-Kiang, the chief river of Hunan, to commerce and trade. From Hankow as a starting-point there is navigable water for a distance of over three hundred miles into the interior of the province.

Commercial progress in Korea.

In regard to Korea similar general statements are in order. Missionaries entered the country in 1884, and have made a profound impression upon the ethical consciousness and the intellectual life of the nation, reaping meanwhile a spiritual harvest of exceptional abundance and quality. Trade returns, as we have noted in so many instances, have increased in a kind of rhythmic accord with mission progress. From 1895 to 1903 Korean commerce in the open ports doubled itself, having expanded from a valuation of about $6,000,000 to a total of about $14,000,000.[2] Its indebtedness to missions, as we have noted in other cases, though no doubt real, is indirect, and eludes computation or mathematical demonstration. This trade is chiefly with Japan, and will no doubt continue to be so under the Japanese protectorate, which seems, unfortunately, to be in danger of degenerating into a political, commercial, and social exploitation of the country, greatly to the dismay as well as the social and economic eclipse of the Korean people.

An increase of one thousand per cent. in the trade of India during the Victorian era[3] tells a suggestive story of modern commercial progress in the great peninsula, with its 300,000,000 inhabitants. The foreign trade returns for the year ending March 31, 1902, gave imports to the value of £67,333,333, and exports to the value of £88,000,000, making a total in United States currency of about $761,000,000. This is a wonderful exhibit of the potentialities of trade in an Asiatic empire. It is impossible to speak in terms of precision of the part which missions have taken in producing such enormous material progress. No one can well speak with authority, yet any one may form an opinion based upon a discerning acquaintance with the work which missions have accomplished in India. Each reader can estimate for himself the results of education, the changes in social conditions, the higher culture of manhood and womanhood, the development of dormant gifts, capacities, and powers, the expansion and multiplication of economic demands, which are manifest to all students of present-day India. He may note also the appreciation of the riches of civilization which has been awakened in India; and when he has thought this all out, even though he is still as far as ever from any results which can be definitely tabulated, he will nevertheless have a basis of conviction as to the helpfulness of missions to commerce which will not be lacking in stability and reasonable confidence. The historian of the American Baptist Missions has expressed a judgment, based upon ample knowledge, as to the influence of the missionary enterprise in promoting the material and commercial progress of Burma. "The whole business of Burma in all departments," he writes, "has received an immense impetus from the labors of Baptist missionaries and the converts they have gathered. Mechanical and agricultural implements are imported from America; clothing of every sort is demanded; the arts of the printing presses are brought into use; the improved houses required by the people, as well as the schoolhouses and churches which they erect, create a demand for builders' hardware and other materials, and there is hardly a line of the manufactures of civilized lands which is not required to some extent by the converts gained from heathenism."[1]

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[1] "The Statesman's Year-Book," 1905, p. 886. "The Japan Year-Book," 1905 (p. 228), gives the length of telephone wires as 46,455 *ri*—the *ri* being equivalent to 2.44 miles.

[2] "The Statesman's Year-Book," 1905, p. 895.

[3] Dr. J. P. Jones, in *The North American Review*, April, 1899, p. 469.

Missionary impetus to trade in India and Burma an unknown but not a negligible quantity.

In the Turkish Empire a remarkable impetus has been given to the material development of Asia Minor and Syria, which may be largely traced to the quickening influences of American missions. Mission converts are proverbially men of affairs, alert and progressive, and in full sympathy with modern ideals of progress. The change in their personal environment, and in the temper and spirit of their lives, testifies to new impulses, higher ambitions, and an enlarged and increasing sympathy with modern progress. As long ago as 1881, an incident of commercial significance was reported in *The Missionary Herald*. It was announced that through missionaries at Harpoot nearly five hundred sets of irons for fanning-mills had been ordered from the United States, native carpenters having been taught to make the necessary woodwork which would render them available.[1] Since then the introduction of American agricultural machines has increased, in spite of the difficulties and heavy cost of transportation. The German Government has interested itself in securing concessions for a railway through Asia Minor to Baghdad and Busrah, with the evident expectation that German trade will find in those regions a profitable field of exploitation. If it should prove true that Mesopotamia may become a source of supply for the grain which Europe needs, there is good reason to expect that American agricultural implements will find a new market in Asiatic Turkey. Owing to the large emigration of Armenians to the United States, and the long residence of American missionaries in Turkey, no foreign country is better known or more admiringly regarded by the entire Christian element of Armenia than the United States. Mr. Charles M. Dickinson, Consul-General of the United States at Constantinople, regards even the material returns of American mission work in Turkey as justifying in large measure the outlay. His opinion is expressed in the following paragraph: "In all our efforts to extend American commerce, in the hard struggle to establish and maintain direct steam communication with New York, the opening of American expositions and agencies, and the introduction of new articles of manufacture, many of the missionaries have been willing pioneers, blazing the way for American exporters, and doing valuable introductory work through their knowledge of the local languages and their influence with the people. From every standpoint, therefore, I do not see how the American Missions in Turkey, as they are at present conducted, can fail to be of distinct advantage to the commerce and influence of the United States."[2]

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[1] Merriam, "A History of American Baptist Missions," p. 233.

The material returns of mission work in Turkey are apparent.

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[1] *The Missionary Herald*, 1881, p. 86.

[2] The opinion of Mr. Spencer Eddy, given while in the United States Legation at Constantinople, is of a similar tenor. He writes: "The question of the value of the American Missions to American commerce I consider to be almost self-evident. Missionaries are continually importing many different sorts of American merchandise for their personal use, and for the use of the various institutions with which

An opening market in Syria, especially for American exports.

Mr. G. B. Ravndal, until recently United States Consul at Beirut, Syria, is an intelligent and sympathetic witness of the progress of events in that part of the Turkish Empire. He writes, with special reference to the commercial aspects of missionary advance, that "the Syria of to-day cannot be compared with the Syria of twenty-five years ago. Education is working wonders, raising the standard of living, multiplying and diversifying the requirements of the people, developing the natural resources of the country, and increasing the purchasing capacity of the individual. Illiteracy is on the wane, independent thought is in the ascendant. We have printing-presses, railroads, carriage-roads, bridges, postal and telegraph routes. Trade is increasing in volume and variety, and the United States is getting a larger and larger share of it. Our country, owing primarily to the efforts of our missionaries, is near and dear to a large portion of the population, not only of this country, but of the entire Levant—nay, even of Persia and the Soudan. Through our College [at Beirut], with its School of Commerce and museums, through the mission press, the industrial academy, and the experimental farm, missionaries have become ambassadors of American trade, and as the foreign commerce of the Levant swells into larger proportions—it is yet in its infancy—the United States is getting a surer foothold in the Near East." He also speaks of his gratification in witnessing the increasing introduction of American machinery into Syria, such as reaping, threshing, and milling machines, and expresses his confidence that "Western Asia will before long become a market for our agricultural, irrigation, and other machinery, which no manufacturer at home will despise or ignore." He refers to the School of Commerce recently established in connection with the American College at Beirut, with its students drawn from a widely extended region, reaching from Trebizond on the north to Khartum on the south, and from Albania in the west to Teheran in the east, as an enterprise which is destined to "play a leading part in the economics of the Levant." There is a business ring to testimonies like these just quoted from men of official position in the East, which surely can not be credited to missionary partiality or misjudgment, and as such we are glad to have the privilege of presenting them.

Further illustrations of the development of industrial instincts and

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they are connected. These articles are seen by students and natives who must realize their utility and their superiority to their own antiquated ideas—and so the fame of them goes abroad. To put it practically, the missions make excellent free advertising mediums for American producers."

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Orphans at Dar es Salaam, near Sidon.
(Mrs. George Wood seated in the centre.)

TEACHERS AND PUPILS AT THE GIRLS' SEMINARY, SIDON, SYRIA.
(P.B.F.M.N.)

commercial activities under missionary tutelage may be drawn from examples among the Indians of Northwestern America and Canada, extending from Alaska on the west to Labrador on the east. Metlakahtla is an industrial object-lesson in missions, and the strange and marvelous story of Moravian expeditions to Labrador for over a century is still more striking. The Moravians have sent a missionary and trading vessel from England to Labrador annually for a period of one hundred and twenty-two years. The isolated missionaries have regarded the coming of the ship as a yearly benediction, and the Eskimos themselves have found in this way a safe market for their exports, and a trusted and dependable source of supply for their needs. An appreciation of honest trade has been developed, while few or none of the evils of commerce have found their way into these well-inspected invoices. Among the South American Indians, also, missionary work has assumed the function of an advance agent of morals and good behavior, reducing wild tribes to order, and guaranteeing in a measure their accessibility and settled, peaceable habits in advance of the entrance of the trader. Mr. W. Barbrooke Grubb, of the South American Missionary Society, Superintendent of the Mission among the Indians of the Paraguayan Chaco, declares that the commercial value of mission work is undoubted. The tropical sections of South America are largely unexplored, since they are inhabited mostly by Indian tribes sunk in the lowest heathenism; but the pioneer work of missions has opened up these inaccessible and dangerous recesses of the Continent. Mr. Grubb speaks of a potential india-rubber trade of large promise, and of profitable opportunities for the establishment of extensive cattle-ranches. He himself introduced the use of knives among the natives, and they are now in general use, as is also mosquito-netting, before unknown, both these commodities being imported usually from England.[1] Fear of these savage tribes has hitherto been a great hindrance to the prosecution of trade, but the entrance of missions has had such a quieting and civilizing effect that where the missionary goes, there the trader can soon follow with safety.[2]

The commercial value of missions among the Indian tribes of North and South America.

In the more civilized sections of the South American Continent the entrance of the missionary has not been without its influence upon the material progress and commercial enterprise of the people. Dr. H. M. Lane, of the Presbyterian Mission at São Paulo, Brazil, has furnished to the author some thoughtful and conservative statements upon this subject. He refers in general to the marked contrast between the civilization which is incidental to Protestant missionary success and the condition of South American society as the outgrowth of Portuguese colonization, with its dominant Roman Catholicism. He regards the introduction and growth of Protestant Christianity as coincident with a "tremendous uplift of the whole mass of Brazilian society." Without any attempt to expound in detail the nature of the process, he considers the existence of a causal sequence as beyond question, and calls attention to the fact that "it was within the last century that the ports of Brazil were opened to the world. Up to 1808 there was no printing-press in the country. Freedom from the grinding despotism of Portugal was obtained only in 1822." Dr. Lane regards Protestant progress as inaugurating a civil and commercial status which is attractive to the best class of immigrants, as may be observed in the prosperity of the rich central states of Brazil, where Protestantism has its stronghold, while in the far northern states there is but little growth, and only meagre social and commercial advance.

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[1] *The South American Missionary Magazine*, September, 1900, p. 208.

[2] "Report of the Ecumenical Missionary Conference, New York, 1900," vol. i., pp. 332, 333.

Protestant progress in South America coincident with trade advances.

We have now followed the historic footsteps of missions over distant continents into comparatively unknown regions, and have found that, without exception, the pathway of commerce has been opened where the missionary has first trod. An outcome so universal can hardly be a mere coincidence. It suggests beyond cavil that Divine Providence has linked by deep undercurrents of influence the material progress and the commercial expansion of the world with the advance of His beneficent kingdom among the races of mankind.

Missionary footsteps make a pathway for commerce.

5. INTRODUCING MATERIAL CIVILIZATION AND MODERN FACILITIES.—Although the missionary's special function is that of a spiritual teacher rather than a herald of material civilization, yet the discharge of his more direct duty need not interfere with the incidental furtherance of the economic welfare of those among whom he dwells.

The service which the missionary is called upon to perform has of necessity its material side, and often transcends the bounds of purely clerical or academic work. At times he must build a church, a hospital, or a dwelling. He must have a home of his own, which, within and without, is potentially an object-lesson. He must on occasion be a master in the industrial arts, and is usually an all-round patron of material improvements and facilities, which cannot but attract the attention of those among whom he lives. Where he sees the possibility of a change for the better in primitive methods or in native implements, it is open to him to make suggestions which may involve beneficial improvements. He can do, and often does, more than this—he introduces the spirit of modern progress among those who have lived for generations under the deadening spell of ignorance, inertia, and the crude traditions of a barbarous age. Whatever his environment, the modern missionary is no ascetic idler or mystical recluse. He is a man of affairs, with a keen outlook towards the practical and material advancement of his native constituency. He is careful withal not to desert his rightful sphere as a teacher of truth and righteousness for that of a mere promoter of material progress, or an aggressive advocate of the possibly unwelcome features of a foreign, and for a time alien, civilization. It may be safely said, therefore, that much of the material progress of the once backward races of mankind has had its roots in the modern missionary enterprise. When the late Rev. G. L. MacKay, D.D., long connected with the Mission of the Presbyterian Church of Canada in Formosa, was about to depart on a furlough, the foreign community of Tamsui presented him with an address expressing their high estimation of the value of his services to the island. The forty-three signers of the address—mostly of different European nationalities—endorsed the following statement: "In material blessings alone resulting from your labors resides sufficient cause to make any man proud and happy."

Spiritual enlightenment usually a passport to economic welfare.

In this hospitable spirit towards all that is beneficial in modern civilization, and this ready capacity to adjust itself to material progress, Christianity as represented by missions is in striking contrast with some other religions. It may enter a new environment as a comparative stranger, handicapped and often unwelcome, yet its pathway into the darkness soon becomes luminous with a light which never shone there before; while its practical, no less than its mystic,

Missions change not only the spiritual but the physical outlook of life.

energies work unexampled changes not only in the spiritual but in the physical outlook of life. Other religions have had a long and undisturbed opportunity to mold a civilization, each after its ideal; yet almost all of these civilizations, under the spell of the religious spirit which has largely originated and controlled their development, resolutely—sometimes fiercely—resent the light and leading of Christianity and the reformation which follows in its train. Islam is an apt illustration of the historic antipathy of an anti-Christian social system to the genius of modern progress. Its attitude is one that dulls, depresses, and even quenches or menaces the spirit of a higher culture. Constantinople, although a European city in many respects, is still dwelling under medieval conditions. Electricity is under a ban, and the telephone, even in the year 1906, is a terror rather than a convenience. The atmosphere of the place is Asiatic and semi-barbarous, inimical to the brightest and most valued features of the modern world; yet, strange as it may seem, although a centre of Mohammedan power, it is largely subsidized and influenced by Christian brains and skill.[1]

The traditional anti-modern spirit of non-Christian cults.

In the same way Buddhism, Confucianism, Brahmanism, and the whole brood of grosser pagan cults, stand aghast or arouse themselves in sullen defiance at the approach of a new, albeit a better, civilization. Until very recently the prospect of a railway or a telegraph would plunge certain

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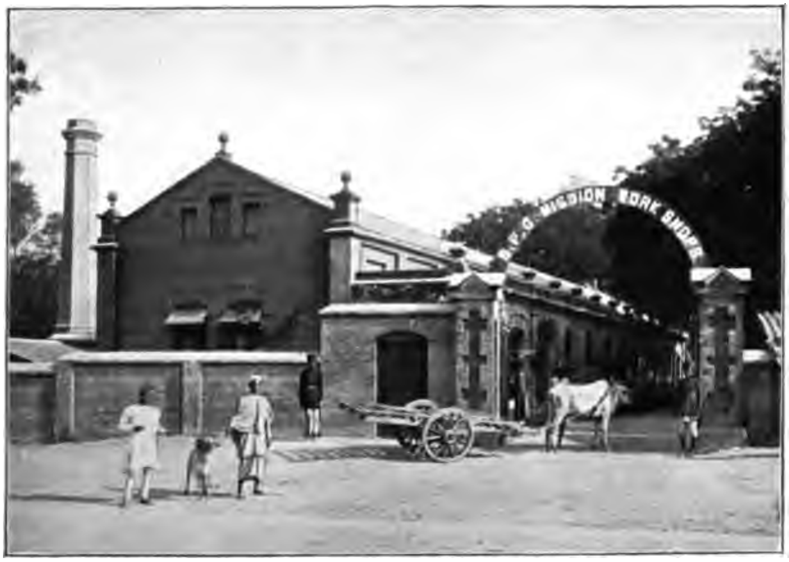
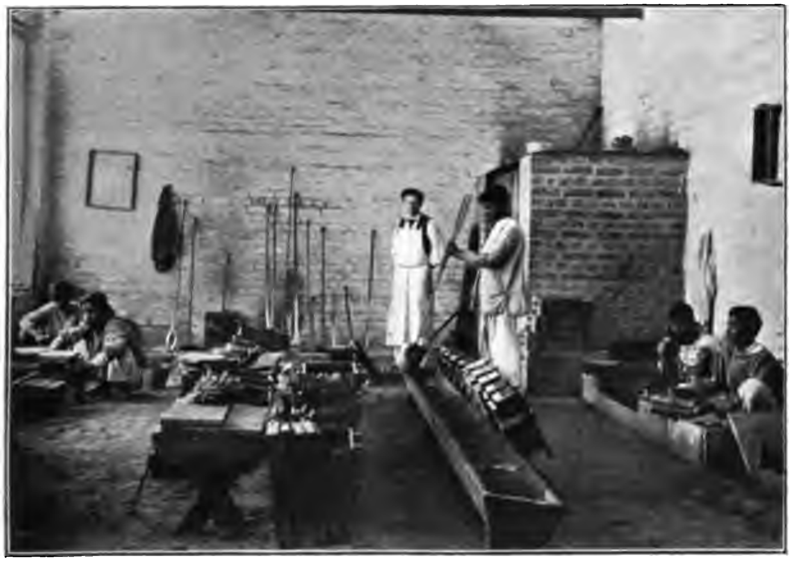
[1] "Closer acquaintance reveals the fact that from the beginning of Turkish history very many of the greatest men of the Empire have been of Christian origin — men who took Mohammedan names and the Mohammedan religion as stepping-stones to greatness. To-day the army depends on foreign Christians for its organization as well as for its arms and ammunition, and to a considerable degree for the instruction of its officers. The Treasury would go to pieces if Christian counsellors were not at the side of the Minister of Finance. Rarely does a wealthy Turk venture to keep up an establishment without a Christian to manage his accounts. A Mohammedan banking house is almost unthinkable. The most important book publishing houses for Mohammedan literature are owned and operated by Christians, and the most influential Mohammedan newspapers are Christian property. No Muslim machinist succeeds unless he has a Christian for chief. The architect who builds the mosque is a Christian. Turkish steamers are bought abroad, or if built at great expense in Turkey, the man who makes the plan and the builder who follows it are both Christians. The steamers are rarely trusted to Muslim captains, and when they are, they can be recognized as far as they can be seen by their dilapidation and disorder. Why are the positions of trust and of manual skill and financial responsibility in a Mohammedan country not filled by Mohammedans? Why is there an incompleteness in the Mohammedan's equipment for life which is more notable than that of the Christian or Jew brought up under the same environment?" — Dwight, "Constantinople and Its Problems," pp. 50, 51.





UNIV. OF MICH.

Mission Workshops.
Brass-casting Department.

INDUSTRIAL EDUCATION, CAWNPORE, INDIA.
(S.P.G.)

sections of China into an uproar; an electric trolley a few years ago promptly brought on an attack of national vertigo in Korea. Dire calamities, arising from the fateful wrath of a populous pantheon of gods, demons, and spirits, are supposed by the majority of ignorant devotees dwelling in non-Christian lands to follow quickly upon the unwelcome and ominous presence of even the innocent and useful innovations of modern civilization; yet there are great countries, with vast populations, awaiting in this modern age of the world the priceless benefits of that civilization which we ourselves enjoy. It cannot be doubted that Christian missions do much to secure for them these material advantages, which are presented through missionary agency in a way that insures their purest and most wholesome tendencies. There are the most convincing evidences of an all-round transformation, not by any means as yet perfect, but full of the promise of healthful growth in every mission field of the world. It remains simply to trace out as far as possible the links which in a measure connect these recent advances in civilization with the entrance of the missionary.

"In the beginning, God sent the missionary."

The coming of the missionary has been synchronous with many changes for the better in the material progress of races now fairly advanced. "In the beginning God sent the missionary," would not be an inappropriate refrain for the psalm of modern life among multitudes who have lived like brutes in past centuries. The primitive age of life in the bush among savage races is sure to pass with the advent of the Gospel messenger, and the era of clean and well-ordered villages, with neat and comfortable houses, soon follows. "Fifteen years ago," wrote the Rev. W. G. Lawes, in 1862, regarding the inhabitants of the Island of Niué, "they lived in the bush like brutes; now, in plastered cottages, and in villages."[1] In the South Sea Islands the entirely new idea of a separate house for each family was a missionary innovation, and was gradually substituted in place of the promiscuous wigwams in which "under one roof as many as thirty, forty, or even sixty men, women, and children went to rest."[2] Substantially the same statement might be made concerning improved conditions among the Indians of North and South America, the aborigines of Australia, and the numerous savage tribes of Africa.[3] The first churches and school buildings have been the models for new architecture of more scientific construction and more artistic use of materials, and this was soon apparent in the making of more attractive and cheerful homes. The beautiful memorial churches in Madagascar designed by the Rev. James Sibree (L.M.S.) himself an accomplished architect, and erected under his supervision in 1865–7, introduced the novelty of building with stone in that great island, where sun-dried bricks, wood, rushes, and mud had been the materials previously used.[1] The first bricks in Nyassaland, now the British Central Africa Protectorate, were made under the direction of the Rev. Dr. Clement Scott, who taught the process to natives and built, with their assistance alone, the fine brick church at Blantyre. Since then the "wattle and daub" of the native hut, an easy prey to the white ants and the driving storms, have been supplanted very generally by substantial houses of solid brick.[2]

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[1] Lovett, "The History of the London Missionary Society," vol. i., p. 419.

[2] *Ibid.*, p. 248.

[3] Tucker, "The English Church in Other Lands," pp. 36, 40, 41. "Report of the Church Missionary Society for the Ninety-eighth Year, 1896-97," pp. 424, 425, 426.

The Rev. F. D. Waldock, of the Baptist Mission in Ceylon, is another example of architectural gifts. It is said of him that he "has rendered invaluable service in designing chapels for our village communities to worship in." "I have not yet seen his work surpassed," is the estimate of one of his colleagues, "either for simplicity of structure, beauty of design, or suitability to the conditions of the Ceylon climate."[3] The stately cathedrals of Zanzibar, Uganda, and Mombasa, are further examples of architectural models. In a prize contest for the best design for a native house in South Africa, a Moravian missionary—the Rev. E. van Calker—received the award.[4]

"The enchanter's wand," and its work in the material environment of savagery.

In other sections of Africa—among the Zulus, the Kaffirs, the Barotsi, and in Sierra Leone, Nigeria, and up the Congo, as well as in New Guinea and among the South Sea Islands—the missionaries have been almost literally the builders of better and finer homes, the makers of attractive villages, and even the architects of promising cities which have sprung up out of the rubbish and filth of savagery.[5] In Uganda the first house with an upper story was built

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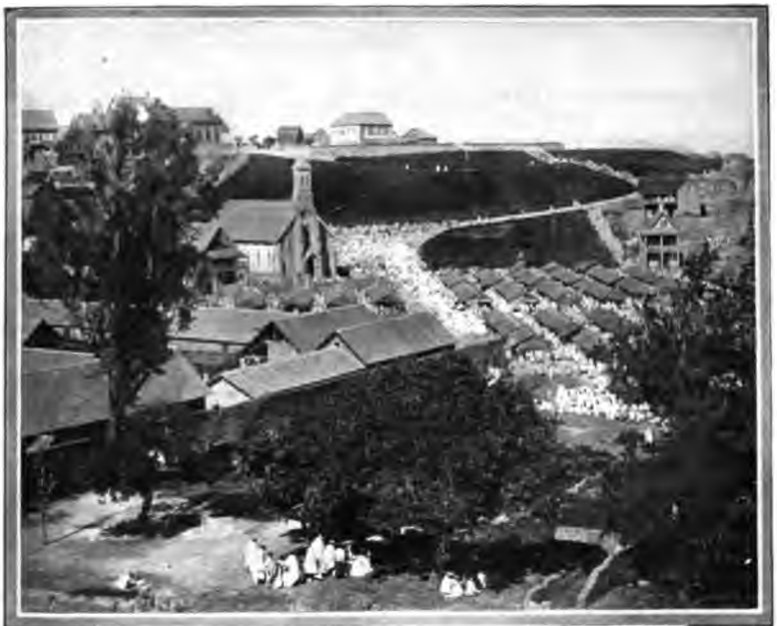
[1] Lovett, "The History of the London Missionary Society," vol. i., p. 720.

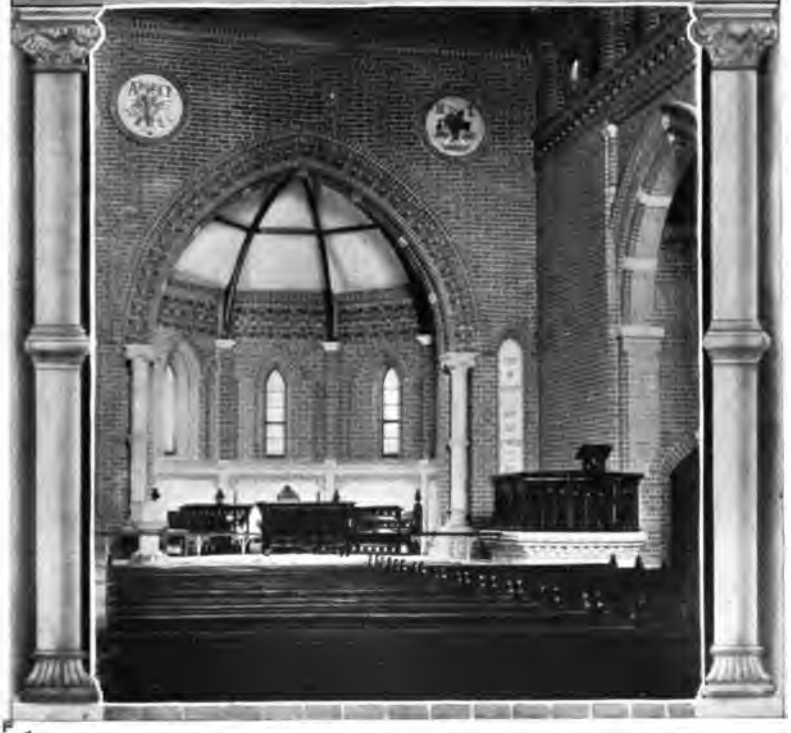
[2] Jack, "Daybreak in Livingstonia," p. 318. See illustration of the Blantyre Church in Volume I., p. 459.

[3] *The Missionary Herald of the Baptist Missionary Society* (London), October, 1903, p. 526.

[4] *The Christian Express*, Lovedale, May, 1904, p. 65.

[5] "In every respect it [Epworth in Mashonaland] is a model mission station. A large brick church has been erected, the entire cost having been raised by the natives. Before, this was a people who did no work, contented with miserable dirty huts, living like wild animals among the hills, without any moral code, with-





UNIV. OF MICH.

Native Church at Analakely, Madagascar.
(Near the Market-place. Services held every Friday for those attending the Market.)

Interior of the French Protestant Mission Church, Antananarivo.

by Apolo Kagwa, a native Christian official, now occupying the position of Katikiro and Regent. Bishop Tucker also wrote in 1895: "A further evidence of increased prosperity is the amount of building that has been done during the past three years, and more especially since the proclamation of the Protectorate. Every chief of consequence has now a double-storied dwelling, and the improvement in the houses of the lower classes is very marked."[1] It was in the year 1835, before New Zealand became a British colony, that Charles Darwin, on a visit to the Maori Mission, uttered his well-known words: "The lesson of the missionary is the enchanter's wand." This was his exclamation on beholding the admirable order and the signs of material progress at the mission station of Waimate.[2]

"The Gospel has added a story to our houses."

The first well in Aniwa, New Hebrides, was dug by Dr. Paton before the astonished gaze of the natives, who thought him crazy to dig in the ground for water. Since then many fountains of limpid water have gladdened native life in the islands, where previously only the rain or the milk of the cocoanut was the source of supply. "It was a common remark when I lived in Urumiah," writes the Rev. W. L. Whipple, "that 'the Gospel has added a story to our houses,' for before the missionary came there was not a two-storied house in the city." This is true also of many villages in the Turkish Empire, where homes have not only been enlarged and beautified in material respects, but have been made more comfortable and cleanly as human habitations. Domestic animals—even cattle and donkeys—no longer share the family living-room, stoves have been put in, windows have been glazed, and roofs have been tiled, while sewing-machines and organs make music within.

Amid the architectural magnificence of India there is a little village up in the Punjab, founded by a distinguished missionary of

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out clothing, brutal and degraded, till one could scarcely see in them any trace of the human. Now they have built a village of square houses, abolished polygamy, and erected a church every brick of which has been moulded by their own hands." —*Work and Workers in the Mission Field*, April, 1900, p. 157.

"I first visited Ishoin [Yoruba, West Africa] in 1896, when a few of the villagers began to embrace Christianity. It was then a very dirty village, with wretched huts; the people were most unpresentable as to their persons and dress. Now that about two hundred of the three hundred inhabitants are Christian adherents the scene is quite changed; decent cottages are rising; the streets and the people have been marvelously transformed in their appearance."—*The Church Missionary Intelligencer*, October, 1901, p. 785.

[1] *The Church Missionary Intelligencer*, April, 1896, p. 271.

[2] Stock, "The History of the Church Missionary Society," vol. i., p. 358.

the Church Missionary Society, Mr. Robert Clark, and named in his honor Clarkabad. Its unique distinction is that it was planned as a model settlement for poor and humble native Christians, drawn mostly from the depressed classes, and is intended to serve as a suggestion of the cleanliness, order, and comfort which should mark a native Christian village, as contrasted with the repulsive aspects of the typical Indian hovel of the peasantry. Sir W. Mackworth Young, Lieutenant-Governor of the Punjab, with Lady Young, recently visited it for the purpose of opening a newly constructed village tank, and placing a memorial stone to the memory of A. L. O. E. (the late Miss Tucker of Batala), who left a sum of money to build a boys' school, which had just been erected. The Lieutenant-Governor, in replying to an address from the inhabitants, remarked: "Clarkabad is a signal instance of what a Christian village can be made. . . . Speaking purely as Lieutenant-Governor, I should conclude by wishing Clarkabad nothing more than that it should fulfil the mission of a pioneer village, and show native Christians how to be self-reliant, thrifty, and successful; but I am speaking also as a Christian man to Christian men, and as such I cannot refrain from pointing out to you what a splendid opportunity is offered to this community of showing by their conduct the beauty of the religion they profess." Much in the same strain might be said of civilizing changes among the mountain tribes and the lower castes of India, and among the Karens and others in Burma. In fact, a new, clean, cheerful, wholesome, and civilized home in lands where filthy hovels formerly sheltered man and beast alike is the gift of missions to many a happy and transformed community. The missionary may rightly be called an ambassador of the cross, yet he is no less an ambassador of the transfigured home, a magician of a brighter life, and the master workman of a sweeter and nobler social civilization.

A new type of home supplanting the filthy hovels of pre-mission days.

In promoting improved agriculture the missionary has been sponsor for some first things of great and permanent value. It was he who taught the Kaffirs the value of irrigation.[1] Among the Bechuanas Dr. Moffat did a like service. "Artificial irrigation was to the natives entirely unknown, and fountains and streams had been suffered to run to waste. . . . At a later period, when the people had become truly evangelized, irrigation was intelligently adopted in the Kuruman District."[2] The Rev. William N. Brewster is an ardent

Missionaries the sponsors of many "first things" of value.

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[1] Slowan, "The Story of Our Kaffrarian Mission," p. 39.

[2] Moffat, "The Lives of Robert and Mary Moffat," pp. 367, 368.

promoter of scientific methods of irrigation in China.[1] Mr. Brewster writes in a private letter to the author: "I have ordered pumps for irrigation. . . . Shallow wells soon run dry; deepen them fifty feet and the water supply is almost inexhaustible, but without pumps they cannot get at the water in sufficient quantities for irrigation purposes." First lessons also in the fertilization of the soil have sometimes been given by missionaries. Dr. Moffat, in 1864, writes of his early efforts to teach this useful method to the natives, and incidentally reveals the important, although rather unusual, service which he rendered towards the agricultural improvement of Bechuanaland in the early half of the last century.[2]

Agricultural improvements have made even the soil a debtor to missions.

This story of improved agricultural methods, and especially of the introduction of modern farming implements and new and useful products, runs in the form of casual mention or occasional hints through the early history of many mission fields. The very soil upon which the missionaries tread, when freed, largely through their instrumentality, from its barrenness, and rejoicing in its new life and fruitfulness, seems to say: "How beautiful upon the mountains are the feet of him that bringeth good tidings!" It is further stated of Dr. Moffat in regard to his usefulness to his African protégés in these respects: "He introduced into suitable soils, and on levels available for irrigation, grain, fruit, and vegetables, among them being wheat, barley, peas, potatoes, carrots, and onions. The improvement in the implements was quite as marked. Instead of the primitive pick used by the women, the plow was introduced and driven by the men. Harrows, spades, and mattocks followed. 'The man who before would have disdained to be seen in such occupations with the old tools, was now thankful to have it in his power to buy a spade. In their appreciation of irrigation several of the natives set to work one day in good earnest, and in their enthusiasm cut courses leading directly up hill, hoping the water would one day follow.'"[1] Missionaries have introduced hitherto unknown varieties of food, as well as new garden plants, into Asia Minor. Dr. G. C. Raynolds, of Van, remarks: "Instead of bread being the almost sole reliance as a vegetable staple, potatoes have come to be considered a necessity in many houses, thus securing an additional protection against the famines which so frequently result from the failure of the wheat harvest. Tomatoes and other forms of vegetables have become common."

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[1] *The Missionary Review of the World*, October, 1898, p. 773.

[2] "Writing in the year 1864, Dr. Moffat records the progress made. He tells us: 'The views of the natives have undergone a material change upon many points of importance, and among others as to the cultivation of their fields and gardens. When they first saw us employ people to convey the contents of our cattle-folds to our gardens, the act was in their judgment too ludicrous to admit of reflection; they laughed boisterously, supposing it to be one of our foolish customs, in order to "charm the ground," as they were wont to do to their own gardens (their own custom was to chew a certain root and spit on the leaves, to make the plant more fruitful). Thus, from time immemorial, millions of heaps of manure were turned to no useful account. It was very long before they were convinced, but at last they discovered that manured gardens not only did not "get old," but could be made very young again. To-day, therefore, the veriest heathen among them may be seen carrying manure on their backs, or on the backs of their oxen, to the garden ground. Lately one of them remarked to me on this subject: "I cannot persuade myself that we were once so stupid as not to believe what we saw with our own eyes."'"—Moffat, "The Lives of Robert and Mary Moffat," pp. 368, 369.

Experimental farms and agricultural colonies.

Of Dr. Fairbank, for fifty-two years a missionary in India, it is said that "probably he did more than any man of this generation to teach Indian farmers in his district wiser methods of agriculture. . . . He invented an improved and inexpensive plow." His experimental farm, where he put into practice modern and scientific methods of culture, was a benefit to the entire region.[2] In the Santal Mission, conducted by the Scandinavians, missionaries not long since led a migration of native Christians to Assam, where, in agreement with the British Government, an agricultural colony was formed; eight villages were founded, and tea-culture was established, with successful and profitable results. The migration was to escape the poverty due to overpopulation and recurring famines in an unfruitful district.[3] Again, in the Himalayan Mission of the Moravians, in Central Asia, their "farm and other industrial efforts at Kyelang have long proved a blessing." Practical agriculture, as carried on by the missionaries there, has been an object-lesson to superstitious natives who "never dared to sow or reap until their lamas had decided on a lucky day." A similar farm is conducted at Poo, a station of the same Mission.[4]

The Moravians also have made gardens of their mission stations among the aborigines of Australia, where agricultural lessons are given to apt and willing pupils.[5] The triumphs of the Rev. C. W. Abel over the soil at Kwato, New Guinea, are narrated in his little volume, en-

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[1] Moffat, "The Lives of Robert and Mary Moffat," p. 371.

[2] *The Missionary Herald*, December, 1896, p. 527; August, 1898, p. 301.

[3] *The Missionary Record of the United Presbyterian Church of Scotland*, April, 1900, p. 128.

[4] *Periodical Accounts Relating to Moravian Missions*, December, 1895, p. 608.

[5] *Ibid.*, December, 1902, p. 176.

Kindergarten Building. Lunch Room in Kindergarten. Training Class, Kindergarten.

KINDERGARTEN TRAINING, HIROSHIMA GIRLS' SCHOOL, HIROSHIMA, JAPAN.
(M.E.S.)

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titled "Kwato," published by the London Missionary Society. Of Marsden, the apostle of the Maoris, it is said that the instruction he and his colleagues gave to the natives concerning the cultivation of the soil, sowing and reaping, and other features of farming, secured to the missionaries a remarkable influence among their converts. Even before Marsden's entrance upon missionary life in New Zealand, while in Australia, he was instrumental in training a native Maori in agricultural knowledge, who, on returning to his people, introduced there the seed of wheat, which, when grown and "converted into bread, and eaten throughout New Zealand, before the chaplain put his foot on the soil, was a mighty factor in preparing the savage mind to listen to the words of life."[1] In Erromanga of the New Hebrides the first tree producing an edible orange was planted by missionary hands. A recent report states that there are at least seven hundred such trees at the present time on the island.[2]

Valuable contributions to native agricultural wealth.

The great continental expanses of Africa are dotted here and there with exotics of missionary planting—fruits, vegetables, and cereals—some of which we of Western lands are accustomed to regard as indispensable to our comfort. The Basel Mission on the Gold Coast has given much attention to the culture of the soil. The late Rev. Alfred Saker was intent upon the agricultural and industrial improvement of the Kamerun regions over thirty years ago.[3] Hugh Goldie was both botanist and gardener in Old Calabar. Fruits were his specialty, and the garden which he left was a beautiful sight, and a source whence many useful fruits and plants were distributed.[4] Sir Harry Johnston observes that "to missionaries rather than to traders or government officials many districts of tropical Africa owe the introduction of the orange, lime, and mango, or the cocoanut palm, cacao bean, and the pineapple." He adds also the same statement concerning "many useful vegetables, and beautiful garden flowers."[5] A recent visitor at Old Newala, the scene of Bishop Maples' labors, reports that "the place was one great orchard of fruit-trees planted by him and Mr. Porter." A Scotch missionary introduced

Exotics planted by missionaries in African soil.

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[1] MacDougall, "The Conversion of the Maoris," pp. 39, 46.

[2] Robertson, "Erromanga, the Martyr Isle," p. 377.

[3] *The Baptist Magazine* (London), July, 1897, pp. 338, 339.

[4] *The Missionary Record of the United Presbyterian Church of Scotland*, November, 1895, p. 314; December, 1895, p. 356.

[5] *Central Africa*, August, 1897, p. 125.

the potato into Nyassaland, and also orange-trees, lemon-trees, roses, strawberries, almost all the European vegetables, and many beautiful garden flowers and shrubs.[1] In some horticultural notes from Uganda it is stated that missionary efforts "to raise oranges, pineapples, figs, and melons promise to be successful," while the introduction of wheat which has been successfully cultivated is also mentioned. Between Uganda and the coast is Taveta, a station of the Church Missionary Society, which was a wilderness when the missionaries first went there and founded their settlement. The change which has taken place is thus described: "Now acres and acres of cultivated land, containing all kinds of native foods, besides other products such as vines, pineapples, mangoes, and limes, are to be seen." [2]

Fruit culture in Korea and China.

In Korea "gratifying success in fruit culture" is reported as one feature of the missionary occupation.[3] Dr. Nevius, in China, was the patron of fruits, many foreign species of which were introduced by him; and to-day the people of North China are favored with luscious products which were first planted in the soil by his own hands. The tomato was originally cultivated in China over fifty years ago as the result of missionary planting. Enthusiasts on the subject of agriculture are the Rev. William N. Brewster, of Hinghua, and the Rev. T. W. Pearce, of Hong Kong. The former reports the receipt of a large assortment of the best varieties of fruit from Mr. George Peters, of Troy, Ohio, which he has planted in Chinese soil.[4] Mr. Pearce writes: "Missionaries in China have laid to heart the condition of the agricultural population, and missions in China have done something to alleviate the sufferings, to lessen the toils, and to better the condition of those who till the soil. Books and pamphlets have been issued in which Western methods of agriculture are treated of at length and in detail." He speaks of a project for founding Christian farm colonies, and of the assured returns from much waste land in southern China, if proper irrigation were secured; he refers also to plans for the establishment of a plantation under missionary auspices, where agricultural experiments might be tried, and whence valuable information might be disseminated.

The introduction of improved agricultural implements may be traced directly to the missionary in many instances, as has already been noted in the quotation from Dr. Moffat. The clumsy hoe was the most effective instrument of the African native until the plow was thrust into the soil by an American missionary. Previous to that the burden of agricultural cultivation rested largely upon the women. Huge oxen passed an almost useless existence, so far as any agricultural or transport service was concerned. Since then plows by the thousands, especially of American manufacture, have been in use in South Africa.[1] The export value of American agricultural implements to Africa reported for the year 1903 was $1,137,841, as against $298,582 in 1893. An American missionary in the Congo Free State, seeing the attachment of the natives to the implements they were accustomed to use, and noting the clumsy unwieldiness of these tools, sent a native pattern to England, where a skilful and much more manageable imitation was manufactured, and now thousands of cases of them are transported and sold in that region every year. The soil of India also is upturned by missionary plows, the principal parts of which are imported from America. An advertisement in the *Indian Witness* begins as follows: "Why spend forty days plowing with a country plow when a Kolar Mission plow will do the work in ten days?" The reader of the advertisement is finally directed to communicate with the Rev. W. H. Hollister, in charge of the Industrial Department of the Kolar Mission of the American Methodists, who imports and sells to Indian farmers a superior article of American manufacture. Other more elaborate and costly agricultural machinery of American invention is also coming into use in various sections of Asia and Africa, largely through the suggestion and coöperation of American missionaries.

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[1] *The Geographical Journal*, March, 1895, p. 203.

[2] *Awake*, August 1, 1901, p. 88.

[3] *The Korean Repository*, December, 1895, p. 461.

[4] *The Gospel in All Lands*, February, 1899, p. 55.

Missions are making new markets for agricultural implements.

In the promotion of industrial arts and in the introduction of modern appliances, as well as in the adoption of many of the comforts and conveniences of life, the missionary has, as a rule, taken the initiative. He has not done this as a direct importer for purposes of trade, but rather in the line of suggestion or of adoption for his own personal use. The literature which has come to his home, and the journals and periodicals which he publishes, have

Every reminiscent missionary has much to say of material improvements.

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[1] "The plow is revolutionising the lot of the native woman. It has already in great part relieved her from the burden of tilling the soil. The introduction of the plow has marked a new and blessed era in the history of African womanhood." *Work and Workers in the Mission Field*, May, 1897, p. 188. Cf. also Noble, "The Redemption of Africa," p. 711.

awakened the native mind, and given it information concerning the modern inventions and the improved methods of civilization. Almost every reminiscent statement of veteran missionaries, in whatever fields they may have resided, refers to the monumental advance in material progress which has fallen under their own observation in the native community. The Rev. William Bird of Syria, lately deceased, in speaking of his first landing at Beirut, remarked: "There was not a pane of glass in any house, except that occupied by the British Consul." With this as an index of the backwardness of the place, compare now the beautiful city of to-day, with its fine residences, its many signs of comfort and progress, and its possession of almost every indication of European civilization. Even in the recesses of Armenia a similar story is told. "Stoves at that time," writes Dr. G. C. Raynolds, in speaking of his own arrival twenty-two years before, "were exceedingly rare, while now one or more are to be found in almost every house."[1] The American Mission buildings at Harpoot were destroyed in 1895, but in their rebuilding American steel roofing has been used. The missionary has thus made another step forward, and introduced an era of steel. The old mud roofs, also, of native houses have long ago vanished wherever the owner could afford the modern tiles.

The missionary heralds the incoming of many modern inventions.

"Artisan missionaries in Madagascar," writes the Rev. James Sibree, "taught improved methods of carpentry and joinery and blacksmithing, also brick and tile making. They discovered limestone, slate, and sources from whence sulphur was obtained, as well as various salts, carbonates, sulphates, and nitrates, which are of service in the arts. They also made canals for irrigation, and water-wheels, and first taught the art of soap-making." In the build-

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[1] The Rev. Edward Riggs of Marsovan, in a letter to the author, speaks of there having been hardly a glass window in the city forty years ago, while now there are at least five thousand houses thus furnished. Tables and chairs, knives and forks, and china, are all of recent date. Wheeled vehicles are now in use, while years ago the sight of a wagon was a certain indication that a missionary was on his tours. Lamps, and kerosene oil to fill tnem, are among the choicest of modern improvements. The miller's trade has been revolutionized by modern appliances. "I well remember," Dr. Riggs writes, "the first sewing-machine that ever came into Constantinople. It was introduced by the missionaries, and for a long time no one else thought of trying to have one. To-day every tailor's shop throughout the country has one, and multitudes of private families besides. In this town [Marsovan] of over 25,000 inhabitants the only steam-engine that has ever been seen is the one in the workshops of the Self-Help Department of Anatolia College."

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The above group represents an effort to reach a circle of Japanese women of culture and position in Kobe, through avenues of friendship and practical helpfulness in home life. Lessons in cooking, and hints for the preservation of health, are the subjects to which an afternoon once a week is given, preceded by an hour of Scripture study, prayer, and the singing of religious hymns. The class is popular, and opens a door of friendly access to many homes. Mrs. Court (standing), and other missionary ladies are seen on the left.

FOOD AND HEALTH CLASS, KOBE, JAPAN.
(M.E.S.)

ing trade; Mr. Sibree's own work in the erection of churches proved a useful school for masons, carpenters, tilers, and glaziers, and gave an impulse to industrial progress, the results of which are manifest in an increasing ratio even at the present date. Similar reports may be quoted from other mission fields, were it at all necessary to multiply instances.[1] Among hints of incoming novelties which seem to be more or less identified with the enterprise of the up-to-date missionary, we may note the X-rays in India;[2] phonographs in New Guinea; sewing-machines almost everywhere; typewriters in Uganda, as well as telephones and electric bells (while in China the typewriter, as we shall see, might be regarded as a missionary invention, so great was the difficulty of adjusting it to Chinese uses); bicycles in Uganda, Syria, the Pacific Islands, and no doubt in many other regions; church organs in China and the New Hebrides; well-boring machines in Syria; and windmills in China, where fire-engines also (at native request and expense) have been acquired. Cameras were first brought to Peking by missionaries, where they became the forerunners of at least a dozen photographic galleries. An enterprising missionary, too progressive for the sovereign of Turkey, had actually put up a private telephone in Syria, but was ordered by the Government to take it down.

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[1] The Rev. Robert Evans, of the Welsh Calvinistic Methodist Mission in Assam, gives a luminous statement, too long to quote entire, of the varied service of missionaries to civilization in that land. He specially refers to agricultural progress, to the sanitary care of homes, to the building trades, to the working of quarries, both of stone and slate, to the sawing of timber and the mining for coal, to the breeding of domestic animals, the digging of wells, and the purifying of the sources of water for drinking purposes, to the cultivation of waste lands (supposed to be possessed by demons), to the making of underground drains, to the rearing of silkworms in localities where they were not known before, to the opening of navigation where possible, to the removal of villages from unhealthy to more wholesome locations, and to the destruction of dangerous wild beasts, as among the practical lessons of the missionary to his native constituency. He refers especially to their efforts to induce the natives to use the milk of cows for their children's food and as a diet in sickness. "Until the missionaries came to this country," he writes, "the natives, although they kept cows, never made use of their milk. Its use is now general in cases of illness, and with young children."

[2] "Dr. Welldon, the Metropolitan of India, has recently visited the Medical Mission at Peshawar, and has given £25 towards the cost of a Röntgen-ray apparatus; and three other friends have made up the balance. The missionaries at this station frequently have to deal with bullet wounds, and several people have lately come from beyond the frontier inquiring for the wonderful *dur-bin*, or telescope, which will enable the doctor to see where their bullet is lodged."—*The Foreign Mission Chronicle of the Episcopal Church in Scotland*, January, 1900, p. 9.

Typewriting machines and typographical improvements.

Quite recently the Rev. D. Z. Sheffield has invented and perfected a Chinese typewriter, with a type-wheel providing four thousand available characters for use. Although the language contains over forty thousand distinct characters, yet for typewriting purposes it has been found that they may be reduced to about four thousand.[1] A similar invention, quite up to date, is the construction of a Burmese typewriter by Mr. F. D. Phinney, superintendent of the Baptist Mission Press at Rangoon. By a skilful system of adjustments the seven hundred characters used in setting up Burmese type are produced by a machine having only forty-two keys, striking eighty-four separate characters capable of numerous combinations to form perfect typography.

A campaign in behalf of good roads.

In numerous fields the influence of the missionary has been strikingly manifest in the improvement of industrial and mechanical arts, and in the introduction of the latest devices of value. In this line Dr. Farnsworth has greatly facilitated transportation in Asia Minor, and given an impetus to road-building throughout that rough and mountainous country. Mr. Thomas H. Norton, United States Consul at Harpoot, Asia Minor, writes in a report, dated October 1,

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[1] *The Scientific American* gives the following description of the practical use of Dr. Sheffield's machine: "The four thousand characters are grouped in alphabetical order according to their accepted spelling in English, a large number of those most commonly used being placed in a separate group, regardless of spelling. The type are cast on the under part of the large wheel, the upper side of which is covered with printed characters, each one exactly over the type it represents. The carriage moves freely to the right or left, and projecting from it there is a pointer which is used to locate the characters to be printed. In operation the wheel is revolved with the left hand until the group or line in which the desired character to be found is opposite the carriage, and the carriage is then moved with the right hand to the right or left until the pointer covers the character sought for. To the right will be seen a little crank, one turn of which inks the type, while a small hammer forces the paper against the type, leaving a clear impression. The type-wheel locks during the printing, and is automatically corrected if slightly out of place, the characters being brought into perfect alignment. The mechanism performs the operation of spacing, etc., as in other machines. At first thought it would seem that even with this machine the writing of Chinese would be slow and tedious; but when it is considered that the written character consists of from two to twenty-five strokes, which even the best Chinese scholars write slowly, as they handle the brush delicately, and that a character signifies not a letter but a whole word, it will be readily seen that Dr. Sheffield's machine saves a great amount of both time and labor, while it offers the advantage of other machines — namely, uniformity, accuracy, exact spacing, and neat work. . . . Dr. Sheffield's typewriter is a triumph of American inventive skill."

1902, of an opening market for American vehicles in the region of his consular jurisdiction.[1] Further mention may be made of the good-roads campaign of Mackay and others in Uganda, where already automobiles have been introduced, and of similar efforts put forth by the Scotch missionaries in British Central Africa, and by the French missionaries in Barotsiland, where the natives have also been taught to make and use canals. A characteristic remark is reported on the part of an African native when a missionary ventured to suggest the hitherto unheard of project of making a public road. "Never," said the patron of the winding footpaths and the zigzag trails—"never since the Zambesi ran into the sea was such a thing dreamt of as that we should make a road for other people to walk on." The old mountain climb from the shores of Nyassa up to the Overtoun Institution is being transformed into a beautiful roadway, twelve miles in length, with no gradient steeper than one in twenty. A recent traveller remarked: "I have seen nothing better in road-making, not even in the Himalayas."[2] The useful road, sixty miles in length, around the Murchison Cataracts to Blantyre, and beyond, was made, under the supervision of a missionary engineer, at the joint expense of the Free and the Established Churches of Scotland. At one point it reaches an elevation of three thousand feet. Further illustrations might be found in the New Hebrides, among the South American Indians, and no doubt elsewhere. The famed *jinrikisha* of Japan is said to have been the invention of a missionary who wished to enable his invalid wife to enjoy a ride in the fresh air.[3] This fact, however, is not altogether conceded by the Japanese, who are inclined to claim it as a native device.

The passing of old and clumsy methods—new devices the order of the day.

In almost all the industrial arts missionaries have given a remarkable impetus to native skill and achievement. From Ahmednagar, India, come reports of the invention of an improved hand-loom by Mr. D. C. Churchill, which has doubled the possible daily output of an ordinary workman. A Garo carpenter, in the workshop of the Baptist Mission at Tura, Assam, has devised a cotton-gin which has greatly increased the capacity of a native laborer to do profitable service. The Rev. M. C. Mason, a resident missionary at that station, established a ginning-class of native school-boys, and the results have called forth the approbation of the British Commissioner to an extent which has secured a voluntary government grant of five hundred rupees to develop the industry. A neighboring Deputy Commissioner in the Naga Hills has sent an application to Mr. Mason for permission to purchase and use the machine in his own district.[1] The Zambesi Industrial Mission "produced the first sample of cotton publicly announced to be of commercial value to British Central Africa; ginned and pressed the first ten bales of cotton by machinery; and was the first to place bales of cotton on the home market." The sale of one hundred bales at Liverpool is also recorded in another issue of the Mission magazine.[2] Additional examples might be given of the introduction of modern industrial implements and mechanical inventions of various kinds in many fields. The electric plant at Livingstonia, in British Central Africa, is mentioned elsewhere (page 523). In medical and surgical practice, and in the care of lepers and even of the insane, the latest devices and facilities of civilization have been introduced into inaccessible and primitive regions, where only the cruel and ignorant expedients of barbarism in dealing with suffering had been heretofore known; and thus some of the choicest and most valued privileges of the modern world have been placed at the disposal of those whose lot has been cast in lands where humanity has long been doomed to hopeless suffering.

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[1] "Consular Reports," January, 1903, vol. lxxi., No. 268, pp. 143, 144.

[2] *The Missionary Record of the United Free Church of Scotland*, September, 1903, p. 410.

[3] An American Baptist missionary, Jonathan Goble, is the reputed inventor of the *jinrikisha*.

Pioneer printers in many lands.

The art of printing with modern facilities has been introduced by missions into almost every field. Its introduction into China has been already mentioned (page 437). A similar service was rendered to the Burmese language about 1840, when the Rev. Cephas Bennett brought Ah Vong to America and together they secured the punches with which to make the matrices for a new set of Burmese type, returning with them to Moulmein. Since then all Bible printing done in Burma has been by use of the type cast from these matrices.[3] In Siam, Mr. John H. Chandler, an accomplished missionary printer and type-founder, entered upon his work at Bangkok in 1843, and his services in the improvement of Siamese printing and typography have been noteworthy. The entrance of the modern appliances of printing into Japan was in part by missionary initiative.[4]

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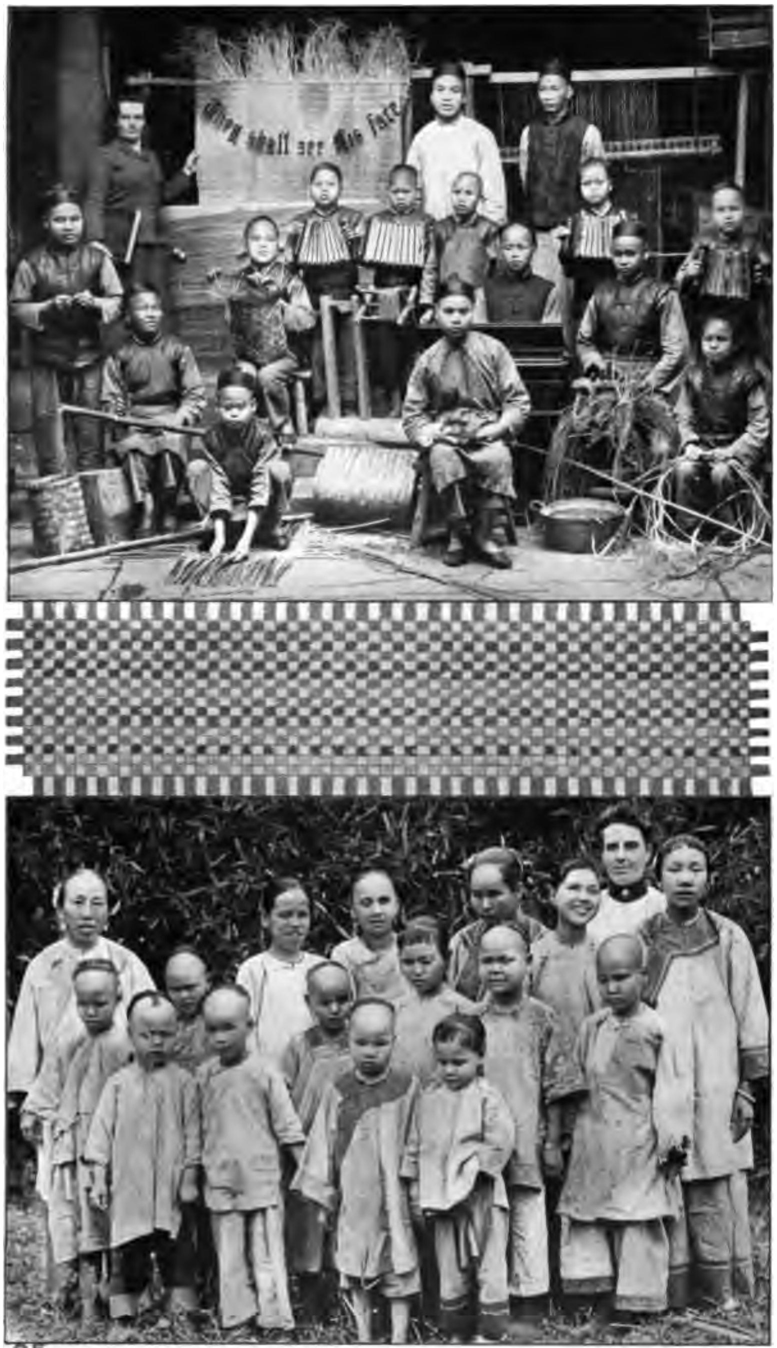
[1] *The Baptist Missionary Magazine*, June, 1903, p. 226.

[2] *Zambesi Industrial Mission Monthly*, November, 1903, p. 2; May, 1904, p. 1.

[3] *The Baptist Missionary Magazine*, September, 1901, p. 590.

[4] "The manufacture and use of movable type were introduced into Japan at Nagasaki, in 1870, by Mr. Gamble, a missionary, who had been for a long time Super-


They shall see His face

SCHOOLS FOR THE BLIND, FOOCHOW, CHINA.
(C.M.S. AND C.E.Z.M.S.)

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The pioneers of the printing-press in India were Dr. Carey and his associates, who established also a paper-mill for the manufacture of a special grade of paper suitable for use in India.[1] The Rev. David Johns, of the London Society, introduced in 1826 the first printing-press in Madagascar;[2] and to Mr. J. B. Stair, of the same Society, was due the introduction of printing in Samoa, in 1839.[3] Bishop Steere, in his early service of the Universities' Mission in East Africa, taught the art of printing to the natives,[4] as did also the Scotch missionaries at Blantyre, who were the pioneer printers in British Central Africa. Surely this crowning feature of civilization, the printing-press, with its immense output and its incalculable influence, is a missionary gift to many lands, where it is now in extensive use, forming the centre of a congeries of important trades which it necessarily involves.

Enterprising shipbuilders and patrons of modern machinery.

In the South Seas the first shipbuilder after the pattern of a modern model was John Williams, who taught the lesson so well to the natives of Rarotonga that they have become there and elsewhere among the Pacific Islands the builders of their own ships, of far larger dimensions than any previously constructed. The ship built by Mr. Williams was about sixty tons burden, and was called the "Messenger of Peace." Her first service was the transportation of native teachers to the various islands.[5] In numerous instances the

intendent of the Presbyterian Mission Press at Shanghai. The initiation of the scheme was to some extent brought about by missionaries, but Mr. Gamble was employed by a Japanese company, aided by funds from the Government in Tokyo. He taught those placed under his instruction to make matrices and type, and to use presses and printing materials bought in America. But with this his work was done, as the development of the art was left entirely to the Japanese."—The Rev. Henry Stout, D.D. (Ref. C.A.), Nagasaki, Japan.

[1] Smith, "Short History of Christian Missions," p. 167.

[2] Lovett, "The History of the London Missionary Society," vol. i., p. 681.

[3] *Ibid.*, p. 385.

[4] Anderson-Morshead, "The History of the Universities' Mission to Central Africa," p. 68.

[5] Williams says nothing on his own account of the difficulties of this task. "None but a Williams," writes his biographer, "would have attempted such a thing as to commence building a vessel, not having wherewith to build her. I have often been amazed to astonishment to see with what coolness he met the difficulties as they successively arose in his undertaking. The cordage, the sails, the substitutes for nails, oakum, pitch, and paint, the anchors and the pintles of the rudder, made from a pickaxe, adze, and a hoe, are all striking illustrations of this remark. Nor should the fact be overlooked that within the same limited period Mr. Williams constructed the lathe which turned the sheaves of the blocks, the

use of modern machinery in different lands can be traced to missionary incentive. Carey imported the first steam-engine into India, for his paper-mill. Brewster imported the first—and at the date of his writing (1898) the only—steam-engine in the interior of Fuhkien Province, China. It was for use in running the rice and flour mill which he had established.[1] Mr. Brewster also imported machinery for the extraction of the juice from sugar-cane, as he had observed that the stone mills used in that great sugar-growing region worked so imperfectly that twenty per cent. of the best juice was left in the cane and burned up. The modern mill which he introduced, at a cost of about seventy-five dollars, will prevent this enormous waste, a fact which the natives are not slow to appreciate.

Cotton-spinning in China — a large industry promoted by missionaries.

Cotton-spinning has become a large industry in China, and if we trace it back to its source we find it stated, although without a wholly satisfactory verification, that the late Rev. Daniel Vrooman, D.D., of the American Board Mission, first introduced cotton-spinning machinery into the country. Since then numerous cotton-mills have been established in Central China, and in 1897 the number of spindles reported was 478,000. Of this number 204,000 were at Shanghai. An estimate was made at that time that when the mills under construction were completed the total number of spindles would be about 800,000. The late Rev. Alfred G. Jones, of the English Baptist Mission in Shantung, gave much attention to the introduction of Western machinery into China, assuming personally the outlay which the undertaking involved. Cotton-spinning machinery was with him a specialty, and his aim was to train the Chinese in the construction of the entire plant, so that its production and use would be entirely an indigenous industry. In the vicinity of his dwelling, he operated a regular horse-power machine shop, with its forge and foundry. Many officials visited his premises to see the progress of the work. He sought also to introduce a superior cotton-seed and to improve the methods of its cultivation. A treatise on cotton cul-

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machinery which spun the ropes and cordage, the forge and its furniture, as well as all the numerous smaller tools required by himself and his native assistants in this remarkable undertaking."—King, "Ten Decades," p. 85.

[1] Mr. Brewster writes: "Native methods of making flour are very inferior indeed. The flour spoils if not used in two weeks, and it is very dirty and full of grit. We are trying to change all this, and in spite of great difficulties there is every reason to expect success. A consecrated young Christian layman, Mr. E. H. Bucknall, of Australia, is in charge of this department of our work. He is a natural mechanic."

ture has been issued by one of his colleagues, the Rev. R. C. Forsyth. It is pleasant to read in one of the annual reports of Mr. Jones that he had finally succeeded in the construction of machinery which was workable, and well adapted to its purpose, and that the first yarn had been spun, to the great satisfaction of all concerned, especially the group of native apprentices who had been schooled in the industry.[1]

Mackay's busy workshop in Uganda.

"Hosts of chiefs and slaves are crowding my smithy," wrote Mackay of Uganda, in 1879. They were filled with wonder at the turning-lathe and various mechanical devices. It seemed to pass their comprehension how "the wheels go round."[2] When Stanley visited Mackay's station in 1889, he reported: "There were signs of labor and constant, unwearying patience. . . . There was a big, solid workshop in the yard, filled with machinery and tools." Mackay, with his rare mechanical genius, utilized his tools to train unskilled hands. Shipbuilding on the Victoria Nyanza, under his direction and guidance, received a new impetus, and has since developed rapidly. A few years later, we find a great cathedral in process of construction at Mengo, and it is mentioned incidentally that "Mr. Borup, who is architect and master-builder in connection with the construction of the large new church at Mengo, has made a huge machine, which he expects will turn out about three thousand bricks a day. . . . As at least three quarters of a million bricks will be required, the machine, if all goes well, will be a great help."[3] Cotton production also promises to become an important feature of material progress in Uganda, under the auspices of the "Uganda Company, Limited," an enterprise which is the outgrowth of the Church Missionary Society's industrial work in that land. In the line of imports, moreover, cotton cloth is gradually supplanting the unwholesome and usually uncleanly bark cloth of the country.

An electric plant in British Central Africa.

We become almost incredulous when we read of an electric plant in Mid-Africa, operated under the supervision of Dr. Laws, of the Livingstonia Mission. It was presented to the Mission by Lord Overtoun and other friends in Scotland; while in connection with it extensive waterworks have been constructed, and the electric power has been utilized to run the printing-press, the mill, and the workshops, and to illuminate that marvelous missionary centre at

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[1] *The Missionary Herald of the Baptist Missionary Society*, May, 1898, p. 209.

[2] Stock, "The History of the Church Missionary Society," vol. iii., p. 107.

[3] *The Church Missionary Intelligencer*, September, 1901, p. 711.

Livingstonia. Electric drills may soon be at work in the neighboring quarry, and in other places also the splendid water-power which has run to waste for centuries will be utilized. The Overtoun Institution, perched upon its mountain eyrie, 4300 feet above sea-level, shines in the darkness like a gleam of celestial fire, and its electric lights are a fit symbol of the spiritual light which it gives out for the illumination and guidance of native hearts. The official name of the station in Scotch missionary reports is Livingstonia, but it is often called Kondowi, after the native name of the little stream which flows hard by.[1] Just below it, on Lake Nyassa, is Florence Bay, a station of the telegraph system which has been newly established. A branch wire has been stretched up the mountain-side, with the additional facilities of a telephone, so that Dr. Laws from the crest of his mountain home can send a message to Edinburgh in two hours. What a change this is from the days when the first mail from Scotland to Nyassa was thirteen months on its way![2]

The enterprise of native converts.

In some portions of the mission world the impulse given to native enterprise has made Protestant converts the instruments of introducing many modern facilities. "The greater part of the labor-saving contrivances which have been brought into this region," writes Dr. Gates of Harpoot, "have been introduced by Protestants. The first fanning-mills, the first cotton-gins and improved grist-mills, were thus introduced, and the first silk-factory was established by a Protestant." Numerous industrial arts have been taught to the natives in many fields under mission auspices. Useful trades in great variety have been established, many of them entirely new to native communities. Large numbers of native carpenters, masons, wagon-makers, blacksmiths, brick-makers, rope-makers, weavers, tailors, lace-makers, bookbinders, printers, casters of type, engineers, boat-builders, electrotypers, electroplaters, glass-makers, workers in straw braiding, canning and fruit preserving, repairers of watches and clocks, soap manufacturers, and photographers have been apprentices in mission industrial institutions, or in some instances have been taught privately by individual missionaries. It is of interest to note that Dr. S. R. Brown, of Japan, was an adept in the art of photography, and that Renjio Shimooka, the first native of Japan to learn the art, was taught by him.[3] There are now no more beautiful photographs to be found in the

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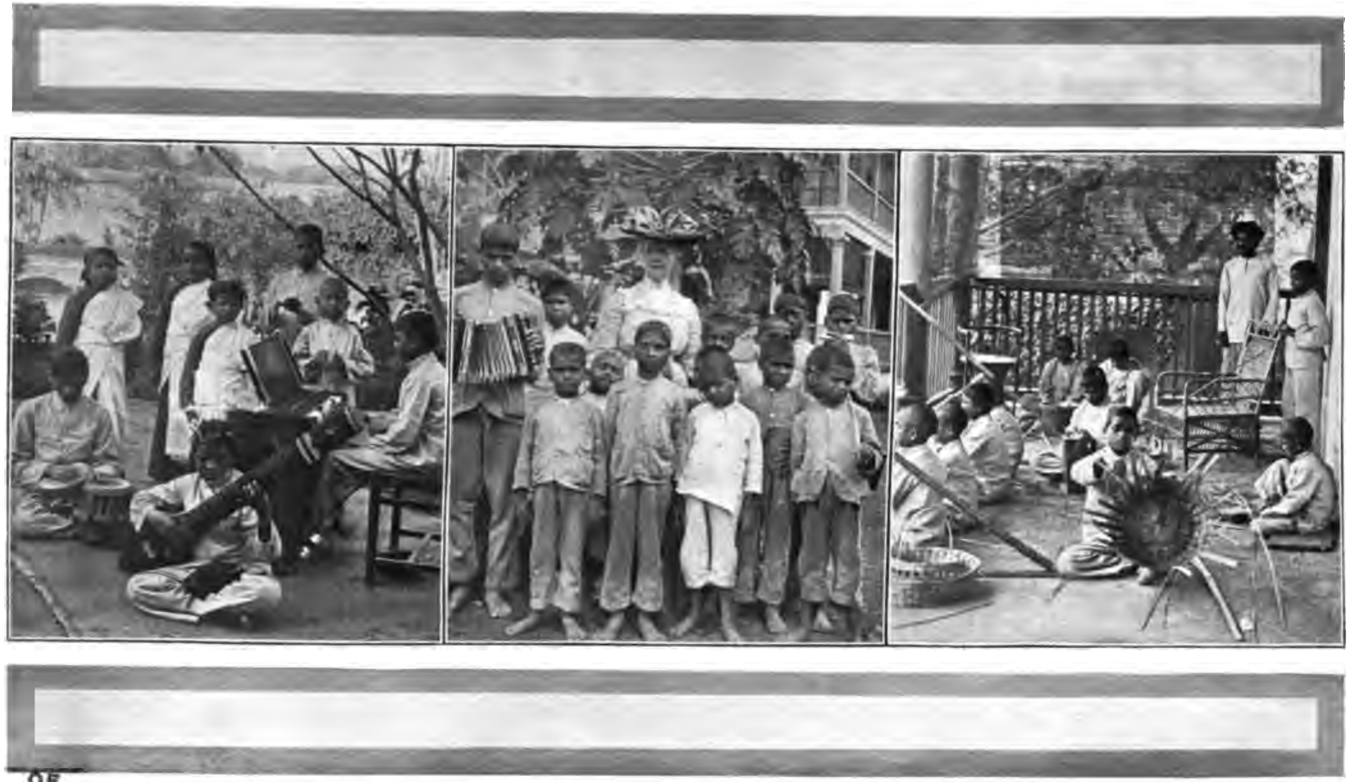
[1] Stewart, "Dawn in the Dark Continent," pp. 231, 232.

[2] Jack, "Daybreak in Livingstonia," p. 341.

[3] Griffis, "A Maker of the New Orient," p. 179.



Educational Work for the Blind in India.
(Industrial and Musical Training are combined with Christian Instruction.)

UNIV. OF MICH.

world than those taken in Japan. Pilkington of Uganda wrote some years ago: "I am teaching one of my boys to use the typewriter. He can copy fairly correctly now." At a later date, to the astonishment of the officials of the Church Missionary Society, a typewritten letter from a royal correspondent, King Daudi of Toro, arrived at their office.[1]

How soap was first manufactured in Madagascar.

Instruction in the process of soap-making has been mentioned. It is interesting to note, in this connection, that even in Japan, that land of clever proficiency in arts and crafts, this useful business was first taught by Dr. and Mrs. Hepburn.[2] The story of its introduction into Madagascar has almost a dramatic interest. It happened, about seventy years ago, that Queen Ranavalona, a fanatical opponent of Christianity, planned to banish the missionaries, and sent them a message to that effect. The missionaries pleaded the usefulness of their instruction and the value of their services as reasons why they should be permitted to remain. The Queen replied that she was not much impressed with what they had done so far, and asked them if they could not teach something more useful, as, for example, the making of soap. The missionaries consulted together, and asked for a week's time, which was granted. During the interval, one of their number, Mr. James Cameron, gave diligent attention to the processes of soap-making, and at the end of the week was able to present to the Queen "a bar of tolerably good and white soap, made entirely from materials found in the country." This was the beginning of the manufacture of soap in Madagascar, and it has been continued from that day to this. Five years of respite to the missionaries were gained by that bar of soap, and the physical conditions of the people of Madagascar have been cleaner ever since.[3]

Miniature World's Fairs in China.

At an Exhibition of Indian Christian Industry, held at Lucknow, in 1901, prizes and certificates were awarded for excellence in twenty-three distinct branches of the industrial arts.[4] An ingenious method has been devised by some of the missionaries in China for introducing to the attention of the natives specimens of Western inventions, and illustrations of achievements in the inventive arts. The device is to open museums for exhibitions of the arts of civilization, as has been done at Mafang, Chefoo, and Peking. These miniature exhibitions serve the purpose of a World's Fair of diminutive proportions. A hundred thousand visitors to one of these museums have been reported in a single year, and at another three thousand sightseers gathered within a brief period. The attendance of visitors at a preliminary preaching service, lasting for twenty minutes, affords an opportunity for religious instruction, and then the doors of the museum are thrown open.

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[1] *The Church Missionary Gleaner*, June, 1900, pp. 90, 91.

[2] *The Japan Evangelist*, October, 1895, p. 5.

[3] Cousins, "Madagascar of To-day," pp. 86, 87.

[4] *The Christian Patriot* (Madras), July 27, 1901.

Modern methods of transportation in some instances the result of missionary initiative.

In the establishment of modern methods of transportation, much is also due to missionary enterprise. Navigation in modern ships, many of them propelled by steam, began many years ago on the great lakes of Central Africa, under the guidance of missionary pilots (see p. 192 of this Volume). The "Ilala" steamed into Lake Nyassa, in 1875, with a Scotch missionary at the helm. It was the first steamer on the inland lakes of Central Africa, being the predecessor of the "Morning Star" on Lake Tanganyika, in 1883, and of the "Good News," which soon followed on the same lake, in 1885, and also of the "Daisy" and "Eleanor" on the Victoria Nyanza. In the western waters, not far from the same date, the "Peace" and the "Goodwill" entered the Congo, to be followed in recent years by the "Lapsley" and the "Livingstone." The "Ilala" and the "Morning Star" were the pioneers of the fleet of from thirty to forty steamers now navigating the waters of Nyassa and Tanganyika. The waterways of China are being more and more opened to steam navigation, and in not a few instances native Christians have become the pioneer navigators. The Rev. W. N. Brewster, of Hinghua City, has informed the author that the native Christians of that vicinity were organizing a company to operate a line of steamers from that important native port. He stated, as a unique feature of this enterprise, that "they have set apart one share in every ten to be used for Christian work."

Missions not a negligible factor in the modern progress of the world.

Does not this study of the political and commercial value of missions which has engaged our attention emphasize the fact that missions, under proper auspices and with suitable methods, should be awarded a prominent place in the activities of the modern world? Is not this especially true in connection with any wise and effective policy of national expansion which has its roots in Christendom? If expansion is on military lines alone, or is based upon exclusively political or economic designs, or is pushed with a view simply to commercial gains, it must eventually prove to be a short-sighted and defective policy. It will lack the element which may fairly be regarded as essential to the highest conception and the most permanent value of the imperialistic ideal. The words of the late Dr. James Stewart, in his address as Moderator of the Free Church of Scotland, seem fully justified. He remarked: "The Christian Church is not aware of the magnitude of the change that is going on all over the world at the present time where missionary effort exists. It is exactly to-day as in the early days of Christianity. The statesmen of Rome, the thinkers and philosophers and busy men of those days, took almost no notice of the new power that had begun its work in the world. One or two of them wrote letters to the emperors about this new and singular sect of whom they had heard, but serious attention, save that of persecution, they never thought of bestowing on the new movement; and they little dreamt of what it would one day accomplish."

VII.—RESULTS OF SOCIAL VALUE TRACEABLE TO REFORMED STANDARDS OF RELIGIOUS FAITH AND PRACTICE

The social value of religious reform.

We have now to consider briefly and specifically the helpful and effective power of religious reformation in elevating the social life of non-Christian races. In view of all that has been said in the preceding pages concerning the manifold benefits of Christianity which can be traced along numerous avenues of social betterment, national development, and commercial progress, we are conscious that care should be exercised, and brevity observed, in order to avoid the danger of needless repetition. Our attention, therefore, should be confined strictly to the religious aspects of the argument as related solely to their bearing upon a purer, nobler, and more progressive social life. Limitations of space, as well as the precise scope of our theme, require that we do not attempt here to rehearse the evangelistic triumphs of missions, as revealed in the conversion and spiritual regeneration of men. This department of missionary annals presents a record of noble achievement, revealing God's gracious dealings with individual souls which have been brought into the Church in ever-increasing multitudes of men, women, and children, who are being saved in the largest and deepest sense of the word. It is, however, an aspect of foreign missionary success which is abundantly treated in literature devoted to this interesting phase of the subject, and hence, in view of the chief purpose of the present volume, it does not seem necessary to deal with it here.

Special themes to be considered in the following sections.

We shall rather turn our attention to such aspects of the theme as will properly supplement the special argument of the book. It will be in place for us to inquire as to the influence which is exerted upon social life by the creation of a more spiritual conception of religion; to search for the elevating effects upon a community of a break with idolatry; to call attention to the enlightenment and freedom which accrue to society from the overthrow of superstition; to dwell upon the public benefits of having strict and pure morality associated with heart-religion; to note the social uplift which is secured by a high order of religious leadership; to specify the beneficial effects resulting from the establishment of religious liberty and the suppression of the persecuting spirit; and, finally, to instance the happy results of Sabbath observance upon the social life of the home and the community.

The perils of formalism.

1. THE SOCIAL ADVANTAGES OF A MORE SPIRITUAL CONCEPTION OF RELIGION.—Formalism is not only a burdensome feature of the religious life of the non-Christian world, but it detracts seriously from the social value of religion. It deadens the moral perceptions of the individual member of society, so that his example to others, who quickly detect externalism, becomes profitless, if not wholly inoperative, and the incentive which attaches to sincerity and

heart-fervor is either wanting, or leads in a wrong direction. "If therefore the light that is in thee be darkness, how great is that darkness!" is the Scriptural monition in all such cases. We are so constituted that sincerity forms an essential element of true religious life and influence, but if sincerity gropes in darkness, or exhausts itself in formalism, it is of little avail as a help or an incitement to better living. Non-Christian communities are familiar with exhibitions of devotion in the performance of religious duties, but, as a rule, it is the fervor of a devout formalism or a misguided allegiance to superstitious and ascetic observances, or to purely ceremonial requirements, which are powerless to purify or renew the inner life. The strenuous devotee may be himself a destroyer of social morality, or may even count himself immune in his evil ways, because of his strict adherence to a routine of formalism. Even in the best of religions, externalism is both vain and unworthy, but in a degenerate religious environment it becomes hopelessly hardening and demoralizing.

The spiritual instinct, when misguided, may itself mislead and bewilder.

The Gospel quickens the spiritual perceptions, and guides men into a more adequate comprehension of what religion should mean to society. It may be said that in the case of some races, as, for example, those indigenous to India, the natural spiritual instincts are of a high order, but they lack guidance, and fail not only in the direction they take, but in the ends they seek, so that even the spiritual tone which appears to characterize Hinduism cannot be regarded as a practical blessing to society. The spiritual instinct becomes lost in extravagant vagaries; it runs wild in vain philosophies; it leads to deep pessimism, and has no call to society to seek and serve a personal God, and follow the ennobling example of His Incarnate Son. There is a touch, moreover, of what may be designated as spiritual formalism in its inward struggles, its devout meditations, and its burdensome asceticism. Hinduism becomes, therefore, a system of spiritual works substituted for a more material and physical order of ceremonialism, revealing even in its very spirituality a formal element, rigid and exacting in its demands. It easily assimilates, also, with a fanatical order of formalism, abounding in ceremonial externalism, and degenerating into gross and painful asceticism.

These aberrations of the spiritual instinct issue in results quite different from the spirituality which Christ's religion commends and inspires. The latter gives a joyous and hopeful outlook to life; guides the conscience aright; opens the door of usefulness; and restores, as it were, a character to manhood which is of value to society. The spiritual believer becomes a reconciled and in part sanctified character—an exemplar of kindness, a lover of justice, a promoter of peace, ready to serve the good of his fellowmen with an inspiration and zeal born of a loving optimism. True views of God, of sin, of atonement, and of reconciliation, give a supreme and incalculable significance to life, and emphasize the real value of the soul. A spiritual Christian must look upon man with reverence, and long for his redemption in Christ, regarding the collective man as an object at once of solicitude and hope.[1]

Spirituality in the Christian sense is a religious grace.

Our theme resolves itself into the inquiry—What is a spiritual Christian worth to a community? Is it not plain that his character is a valuable asset of society, his example a power for good, his kindness of heart a benefaction, his missionary zeal a leaven in the social lump, and his life itself an evangel? The Gospel spiritually apprehended, as has been manifested in numberless instances, will tame the savage, and make him a self-restrained member of society, friendly in his speech and peaceful in his ways, where before he was wild, fierce, and cruel, a terror in his vindictiveness, and a menace to peace and good order. The statement just made should by no means be regarded as applying only to savage races. There are great nations, as, for example, the Chinese, aroused and enlightened as they have been by recent events in the Far East, who may need in the interest of world-peace the guiding and restraining influences of the Gospel quite as much as do less civilized peoples. The political and military attitude of China in international affairs is as yet an unknown quantity, and there is reason to believe that without Christianity a spirit may develop which will threaten the peace of the world. The conclusions of men like Sir Robert Hart suggest most urgently that the conversion of China is becoming a matter of world interest. The spiritual forces of the Gospel will not only refine indi-

The spiritual Christian a valuable asset of society.

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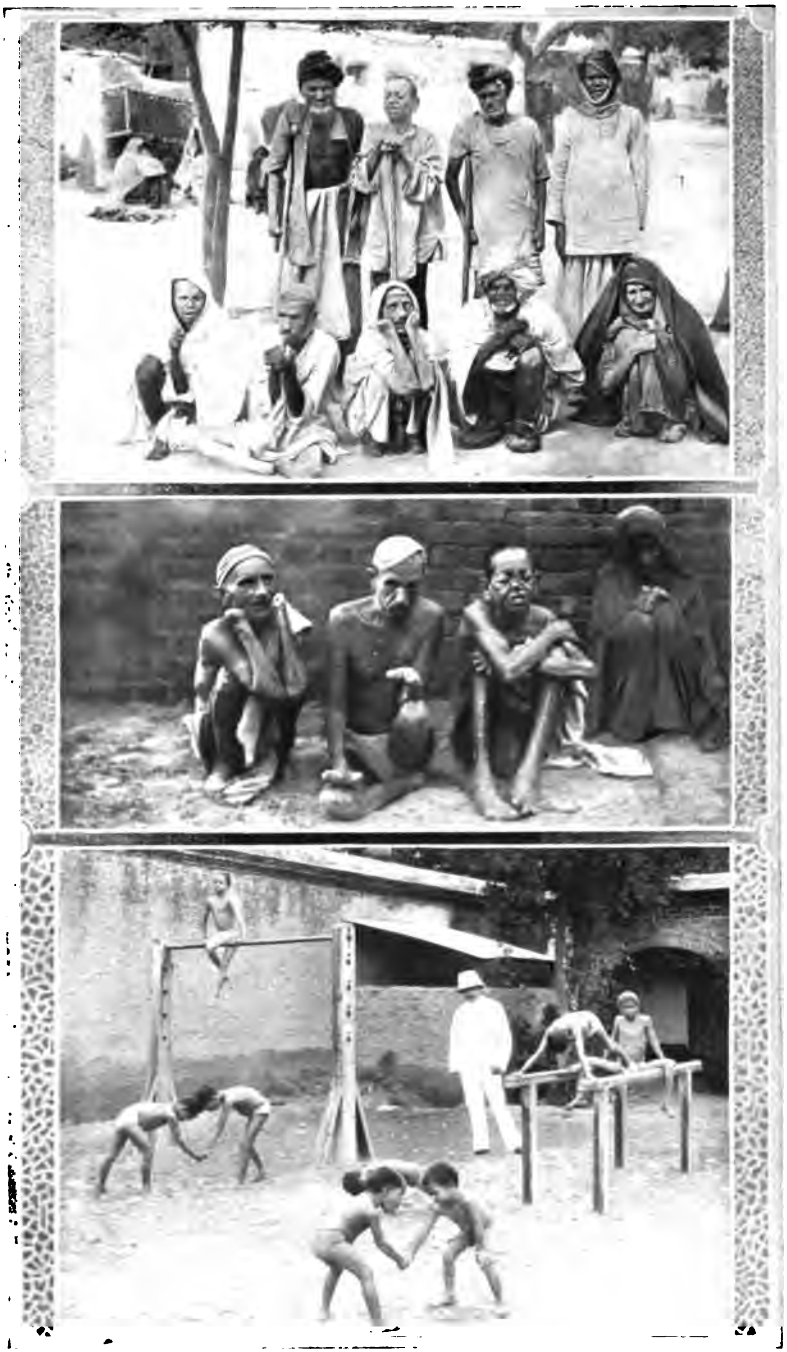
[1] "There is an animal philanthropy never awakening but at the cry of oppression, or the lash of the slave-whip; there is an intellectual philanthropy, moved to see a mind groping in the caverns of an unknown universe; and, more noble and more tender still, there is a spiritual philanthropy which kindles to find a soul wandering through shades and pollutions to a hapless end. The first, as the most gross, is the most common; we need only the instinct of the gregarious animals to echo the cry of a smitten man. But the darkness that bewilders an intellect is a heavier evil than the chain that binds a limb; and the sin that dyes a soul ought to make us shudder more than the blood that stains a brow." (William Arthur.) Quoted in *Work and Workers in the Mission Field*, July, 1904, p. 322.



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Group of Inmates of Tarn Taran Asylum.
Typical Cases in Advanced Stages.
Untainted Children of Lepers at Play. A Formal Hand-shake before the Wrestle.
(C.M.S. AND C.E.Z.M.S.)

LOVING MINISTRY TO LEPERS.
By the Rev. and Mrs. E. Guilford, Tarn Taran.
(See Volume II., pp. 437 and 439.)

vidual and national life; they will reconstruct it in its aims, its desires, and its ideals, and give it a mission as the creator of a new order of society. Thus, even a mere norm of spiritual Christianity, when once formed, will enable the larger community, even an entire nation, to find itself and realize its duty, and to start out in the spirit of a hopeful idealism on a career of progress towards better conditions.

Christian evangelism an outcome of spiritual religion.

The whole evangelistic campaign of mission fields may also be regarded as the result of the spiritual conception of the Gospel and its power to save. The revival movements in mission churches, now so manifest in many fields, furnish a cheering and hopeful sign of divine favor, and may be counted as the outcome of the quickening forces of an earnest and prayerful religious life. A spiritual conception of religion thus becomes, as it were, the guarantee of a living and working Church, zealous to reform and edify its social environment. This is simply the modern mission version of that ancient cry in the wilderness: "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Among the spiritually ignorant, whose lot is cast in a darkened and demoralized social environment, it is only thus that the bright vision of the Prophet shall be fulfilled, when "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain."

Spiritual Christians are multiplying.

The first and chief aim of missions should be to implant in the hearts of men this spiritual conception of religion, with Christ Himself as the centre of love, trust, allegiance, and loyal service. No one can doubt that this achievement is of supreme value as a factor in the social life of Christendom. We may, therefore, safely multiply its value many times in its helpfulness to society in mission fields. This whole story of a world in moral transition, of nations in process of transformation, as it has been all too imperfectly recorded in these volumes, may therefore be ascribed to the enthronement of the Gospel in its spiritual sovereignty over hearts not long since in the gloom of darkness, or in bondage to error. These spiritually enlightened hearts are now happily multiplying throughout foreign fields, and at a rate considerably in excess of one hundred thousand annually. The American Board Almanac for 1905 gives the number of additions to mission churches during the previous year as 120,494. *The Missionary Review of the World*, in its issue of January, 1906, gives the number added in 1905 as 142,188. Records like these of statistical progress do not by any means constitute the whole story, while considered by themselves, they become almost misleading in their inadequacy. Dr. Duff, even in the early days of missions in India, spoke like a prophet when he said to a group of evangelistic missionaries: "While you endeavor to detach from the great mass as many precious atoms as the stubborn resistance of the material will allow, we will by God's help direct all our attention to the making of a mine, and the laying of a train which shall one day explode and rend Hinduism to its centre." "It is our sincere conviction," observes the Rev. A. H. Bowman, the writer of the article from which this quotation is taken, "having watched the course of events on the spot for fifteen years, more or less, and having tried to obtain some slight knowledge of Oriental thought, that the sounds of this explosion are already being heard around us—the rending is even now taking place. So that from the ruins of this hoary system of cruelty, falsehood, and superstition is given to us, if only we will embrace it, the glorious opportunity to erect the Church of the Living God on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone."[1]

Spiritual earnestness is the secret of a vigorous native Church.

We may count also as a further social outcome of the spiritual apprehension of Christianity the planting of an indigenous and self-propagating Church to discharge its mission in the special environment where it is established. This introduces to society the benefits which the Church as a working force has brought to the world. We need not take time to more than mention a few of the fields where this marvelous process of planting a working Church is discoverable. The Church Missionary Society in Uganda has on its church rolls over fifty-four thousand Christians who have assumed their own religious support, and receive no financial help from England save the salary of their foreign missionaries. Japan is a further illustration of a vigorous, almost strenuous, determination to render its Christianity independent of foreign aid, and to assume the control and support of its church life and work. The National Missionary Society of India, organized December 25, 1905, is a new and promising development along this line of native evangelical missionary effort in reliance upon local support. We may, therefore, regard whatever social power pertains to Christian character, to evangelistic fervor, and to a working Church, as the assured heritage of a society which has been dominated, through mission effort, by a spiritual conception of Christian truth, and by an ennobling ideal of Christian living.

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[1] *The Church Missionary Intelligencer*, April, 1905, p. 243.

2. THE SALUTARY INFLUENCE OF THE DECLINE OF IDOLATRY.— That idolatry is a depressing social incubus is a Scriptural teaching, while the course of history at once illustrates and confirms its deadening and debasing power. "Thou shalt have no other gods before me" is, and always has been, a national, and consequently a social, law. The prohibition of "graven images," or of the worship of "any likeness," as recorded in the second commandment, is as strenuous as ever, and that it has a social intent is plain from the reason which enforces the command: "for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." Jewish history supplies abundant evidence that the worship of strange gods is alike a national and a social peril, leading to degeneracy, and, if persisted in, to captivity, sorrow and demoralization.

The debasing influence of idolatry.

The argument is no less forcible if drawn from the experience of idolatrous nations of any age or any clime. Idolatry in all its forms has proved itself to be a withering and deadening blight upon society, as well as a vain and foolish device of human ignorance. No individual man or woman can become truly noble and spiritually cultured who bows down to "the work of men's hands," or worships the creature more than the Creator. The fine scorn of the one hundred and fifteenth Psalm, and its gracious call to the worship and service of the true God, constitute a lesson suited to every age. That lesson in all its social significance is enforced in the first chapter of Romans, where the giving over of a people to uncleanness and vile affections, and the descent of society into the awful depths of a "reprobate mind," with its appalling revel in iniquity, are clearly set forth.

The doom of an idolatrous society.

The idolatrous world of to-day is no exception to this law of social deterioration, which works inexorably through all ages, and will continue so to do as long as man clings to the worship of what is beneath him in the scale of creation, thus humiliating his manhood, and forfeiting his standing in the ranks of God's nobler creatures. The spirit of idolatry works in many ways to the detriment and demoralization of society. It is costly, and involves an enormous economic waste, besides locking up wealth which might be used in beneficent and truly helpful ways. There are thousands of temples and shrines in the heathen world that have absorbed untold resources which are needed for the economic activities of society, and for which there is no apparent return, while poverty and wretchedness prey upon the masses. It has even been decided in India, by a kind of legal fiction, that an idol may own property, as if it were a living being, and in that land of crushing and pitiable poverty dumb idols are thus vested with wealth which within the clutches of their stony grasp they can hold back from its proper use. Furthermore, the pilgrimages in observance of idolatrous exactions are a serious hindrance to a well-ordered social life, involving as they do the herding together ofttimes of vast crowds of people, who in some instances may have travelled hundreds, even thousands, of miles in vain.

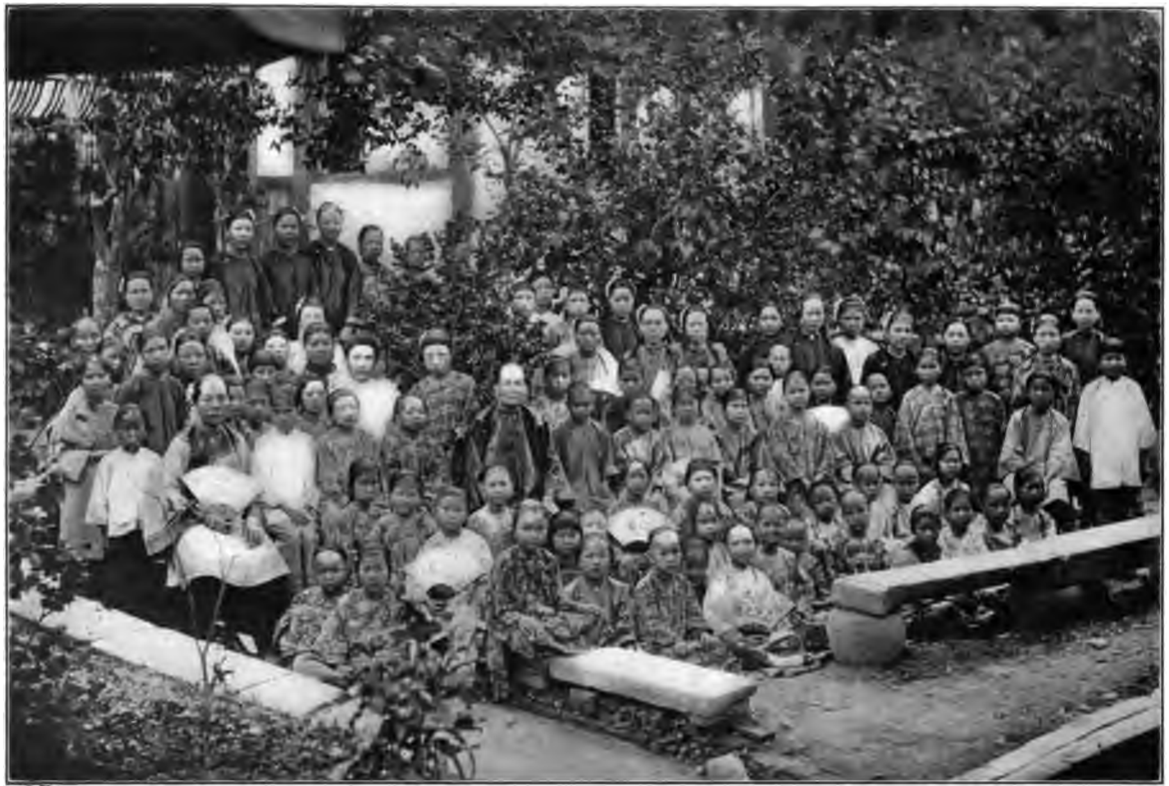
Idolatrous customs a social incubus.

What needless suffering, moreover, is imposed upon multitudes by their vain dependence upon the assumed healing power of an idol. In seasons of pestilence and calamity the thoughts of whole communities are turned towards the dumb, unresponsive idols, as having the power of intervention and relief. To this may be added the horrors of human sacrifices which have been for ages more or less associated with idolatrous rites. In view of these and many other considerations which might be presented showing the social injuries of idolatry, it becomes one of the great and imperative duties of Christian missions to endeavor with all kindness and tact, yet with loving firmness, to discredit idolatry, and to lead men to the spiritual worship of the true God. If they can succeed in this, the effect will be a moral gain to mankind; and a charming transformation of the higher life, as well as of the religious status of society, will follow.

The manifold gain to a community in discrediting idol worship.

An incident related by Dr. Underwood, of Korea, illustrates in its social as well as individual aspects the moral power of a break with idolatry. In that land where the rule of looking out for selfish interests has become an axiom of life, an idolater became a Christian, and accordingly his idols were neglected. He had in his heathen days built a shrine, which had gone to decay since his conversion. In the midst of the troubles of the royal family His Majesty

The moral power of a break with idolatry.



Boarding School for Girls, Nantai Island, Foochow, China.
(C.E.Z.M.S.)

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became aware of that forgotten shrine, and thinking that its restoration might serve to avert further calamities he summoned the man, and requested that he rebuild the shrine at government expense. This meant a possible bonanza of graft, offered freely out of the royal treasury, if the man chose to avail himself of the alluring opportunity; it meant also the danger of royal displeasure if he refused. "Employ some one else to do it, and thus sublet the contract," suggested his friends, in the hope of easing his conscience, and probably of obtaining a share in the coveted gain. "No," he replied—yet not without a struggle, and in much fear as to the dreaded consequences—"I will not assist in any rebuilding of an idol shrine; I am a Christian." He quietly but firmly informed the Emperor of his decision, and, under God's providential care, no harm was allowed to come to him.

The reign of the idol is waning.

Testimony from every section of the mission world indicates that the reign of the idol is waning, and men are becoming manlier and women nobler because of the passing of its deadly sway. The peculiar humiliation of soul and the degradation of moral character which are incidental to idolatry have been recognized by vast multitudes who will no longer bow in worship at the idol shrine, or render religious honors to low animate creatures. The glorified cow of India is being relegated to her commonplace status in the ranks of the animal kingdom, and the transfigured monkey has ceased to claim the affection and reverence of many of its devotees.

"I will never believe in idols again."

There appeared one morning at the house of a missionary in Travancore a native bearing a heavy burden which he had placed for transportation in a sack thrown over his shoulder. Out of this sack he emptied a collection of idols, which he regarded as no longer of value. "I brought them," he said, "thinking that they might be put to some good use. Could they not be melted down and formed into a bell to call us to church?" The suggestion was followed, and the idols, made over into a bell, are now summoning native Christians to the praise and worship of the true God. In some parts of Africa the ceremony of an idol holocaust has become not uncommon. A missionary of the Church Missionary Society in Nigeria, reporting incidents of a single station, wrote in 1904: "More than sixty persons have publicly destroyed their idols." Sunday was the day usually chosen for the ceremony. An announcement to the effect that certain persons wished to destroy their idols would be made at the morning service, and in the afternoon the Christian community would gather around the place appointed, and after singing and prayer the idols would be given to the flames. In course of time, even the King openly confessed Christ, and on a certain day he also destroyed his idols. It took an hour and a quarter to complete the act, and the bonfire was a large one.[1] Many pathetic stories could be narrated of the vain efforts of idolaters to obtain healing through the intervention of their idols. "I will never believe in idols again," remarked a Chinese woman who had been a patient in a mission hospital. "I will tell all the people in my village that there are none in the hospital, yet every one is happy, and sick people are made well." The discrediting of idolatry lifts from society a burden of credulity, which is the occasion of much suffering and distress, resulting in some instances in the alarm of panic, or leading to the extreme of gruesome asceticism. Let us trust that this good work of cleansing the world from idols will gather increasing momentum as time goes on.

The deplorable power of superstition.

3. **The Gain to Society from the Overthrow of Superstition.**—Superstition, like idolatry, is a social encumbrance, and for similar reasons. It is only another name for ignorant credulity, which, whether it pertains to religion, to science, or to practical life in general, narrows, obscures, and distorts the vision, and usually leads either to grotesque folly or to harmful errors.[2] It involves the same tendency to useless expense, amounting to scores of millions annually.[3] It implies the same vain struggles, the same blind gropings, the same debasing fears, the same cruel devices, and the same mis-

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[1] *The Church Missionary Gleaner*, April, 1904, p. 51.

[2] The social influence of superstition has been referred to in Volume I., pp. 312-319. Cf. also an article on "The Chambers of a Chinese Soul," in *The East and the West*, January, 1904, pp. 32-37.

[3] The Rev. M. T. Yates, D.D., in his essay on "Ancestral Worship," published in the "Report of the Shanghai Conference of 1877" (p. 385), estimates the annual cost of the superstitious offerings to the spirits of the dead in China as amounting to $151,752,000. Even though this statement should be intended to represent Mexican silver dollars, equal to about half the gold dollar, the amount would still stand for an enormous outlay.

guided efforts to meet the problems, anxieties, and emergencies of life with wasteful and worthless remedial expedients. There is no more pitiful and depressing spectacle than to witness the impotent appeals and the futile sacrifices, many of them costly and horrifying, to which the deluded victims of superstition resort to escape impending perils, or to secure deliverance from present calamities.

"Demonophobia"—its dismal outlook upon life.

All the ocean liners which cross the deep would not, we believe, more than contain the amulets, the charms, the trinkets, the fetiches, and the whole vast paraphernalia of heathenism, which has found its genesis in superstition. A spectral world of *jinn*, devils, demons, dragons, ghouls, goblins, imps, and thronging spirits of evil, seems to fill the haunted imaginations of otherwise sane and sober people, given over to what Sir Monier-Williams designates as "demonophobia."[1] In the clear and innocent look of a friend there is cause to fear the "evil eye"; while the foreboding terror and the dismal follies of witchcraft may play havoc at a moment's notice with social order and with every principle of pity and justice. Physical ills, such as sickness or pain or calamity, are traced at once to the anger of some unseen evil spirit, or malevolent fiend, or dragon visitor of the night, and, at whatever cost, some method of propitiation must be devised to ward off disaster. Even some innocent neighbor or dead relative may be suspected of fiendish machinations, and then that prince of all quacks and deceivers, "the smelling-out-doctor," must be called to localize the source of trouble, and advise some method of dealing with it.

The social blight of sorcery.

The wretched influence of these delusions has brought men of certain sections of the heathen world even to the depths of devil-worship. Every heathen community is liable to become a hunting-ground of prowling sorcerers, with desperate designs upon some helpless victim among the dwellers in the dark *hinterlands* of superstition. So deceptive are the wiles of sorcery that the decrees of these masters of the black arts become not only law to be implicitly obeyed, but they represent, as a rule, the last hope of despairing souls. To the fraudulent, haphazard guesses and quack advice of these wizards of sin many of the most important and vital interests of life are referred. As a gambler casts his dice in the hope of a lucky throw, so there are vast multitudes in the environment of heathenism who take counsel of puerile ignorance, in the expectation that the secrets of good fortune will be revealed to them through this worthless and knavish instrument.[1] Can any one doubt that these besetments of superstition involve an incalculable social injury wherever they hold sway, and that their debasing power, where the best interests of society are concerned, is literally beyond estimate?

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[1] Cf., for a full treatment of the subject so far as relates to India, "Brahmanism and Hinduism," by Sir Monier-Williams, pp. 180-350.

The witch-doctor and his black arts a peril to society.

An example or two will clearly show the ill-omened state of a community when dominated by the power of dangerous or foolish superstitions. An African chief is ill, and the witch-doctor's tale is that, long years ago, an uncle, who is still living, practised witchcraft upon the sick man, and was endeavoring even now to kill him. Not more than a day or two passes after this verdict before that uncle's hut, and all his crops, just reaped, are burned to ashes, and ever since he has been forced to be a fugitive, sleeping in the bush, with his spear beside him, and never daring to seek his rest twice in the same spot.[2] Among the Hainanese there is a strange superstition that it is dangerous for a girl to learn to read, as it will surely result in ruin to her father's family.[3] In a certain section of India smallpox is counted a sign of favor from the god Mata, and cannot therefore be medically treated, nor is it essential to quarantine it as infectious.[4] That arch mystery of the African *juju*, identified with West Coast savagery, can and does sometimes claim its victims by the hundreds, while into the dark depths of its iniquity and cruelty no one can descend with any likelihood that he will come back to tell of its horrors.[5]

Superstition a grave danger to social order.

Disease, which so often attacks not only individuals but ravages whole communities, is traced by superstitious fears not to its natural cause, but is regarded as the work of malignant demons, or of haunting spirits of the dead, and thus sane methods of prevention and cure are almost certain to be overlooked or neglected.[6] In the same misguided fashion false and ruinous judgments are pronounced concerning results in the line of success and prosperity which are directly traceable to commendable diligence, faithfulness, and capacity. The man who achieves and deserves a successful issue to his toils becomes, therefore, at once an object of suspicion, and malicious evil is quickly plotted against him, on the ground that it is only by the aid of the spirits that he has surpassed others, and thus he should be condemned as an enemy of society, in league with demons, so that disaster and perhaps death are considered but his rightful deserts.[1]

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[1] Cf. an article on Korea, by the Rev. James S. Gale, in *The Outlook*, April 12, 1902, pp. 916-919.

[2] *The Missionary Record of the United Free Church of Scotland*, September, 1904, p. 418.

[3] *Woman's Work for Woman*, July, 1903, p. 159.

[4] *The Missionary Herald of the English Baptist Missionary Society.* December, 1902, p. 563.

[5] *The Missionary Review of the World*, August, 1902 p. 602; *Awake*, May, 1902, p. 54.

[6] *The Assembly Herald*, July, 1905, pp. 369-371.

"The Bamboo has flowered" is whispered among the Chinese, and this ominous botanical legend is regarded as a portent of the overthrow of the Manchu Dynasty. All China, therefore, becomes more or less on the alert, in anticipation of a dynastic cataclysm, and sometimes the general expectation of evil will lead to a serious practical outcome. The Boxer disturbances were honeycombed with superstitions, and when fanatical credulity dominates an ignorant populace social order, and even national self-restraint, may be torn into shreds. A similar revelation of the social danger of superstition confronts at times the British Government in India, where the coming of the plague is credited by an ignorant populace to the malign purposes of the Government. This is matched by another gruesome error of the superstitious Hindus, who so venerate the wild beasts and the poisonous snakes of the land that it is hardly possible for the Government to institute protective measures to save the people from those deadly enemies, however tempting may be the reward which is offered for their destruction. Back of the record that over 24,000 lives are sacrificed annually—about nine tenths being from the bites of poisonous reptiles—is the controlling influence of superstitions which dominate and distort the Hindu mind.

Superstitious fears are vanishing before the trustful courage of faith.

Delusions so many, so varied, so insistent, so inwrought into the whole texture of life, cannot be banished as by *fiat*. It becomes a long and dreary struggle, yet by no means a hopeless one. In every mission field signs of enlightenment and moral courage are multiplying. The break with superstition is constantly growing more pronounced and uncompromising. Each conversion to Christianity becomes a signal of at least partial, if not of entire, deliverance, and is the sign of the beginning, and eventually of the fruition, of a happy trust in a benevolent, all-powerful, and all-loving God. In many places—even amid the darkest African environment — we may read of souls set free, and a final breach with the dismal and enslaving past, culminating often in the burning of charms, the destruction of fetiches, and a stout-hearted, resolute casting out of the whole brood of unseemly errors. Men and women breathe more freely, and life is brightened with new hopes, while in thousands of communities the dread visit of the witch-doctor has been exchanged for the gentle evangel of the messenger of Christ. The distressing terrors of superstitious fears are giving place to the calm trustfulness, the cheering assurance, and the orderly peacefulness of a Christian community. The whole spirit and atmosphere of society can thus be changed, as they are being changed, by the freedom and joy of an abiding hope in Christ. Communities hitherto demon-ridden may sit clothed and in their right mind, under the protecting care of the all-loving and all-powerful God, who becomes their "refuge and strength, a very present help in trouble."

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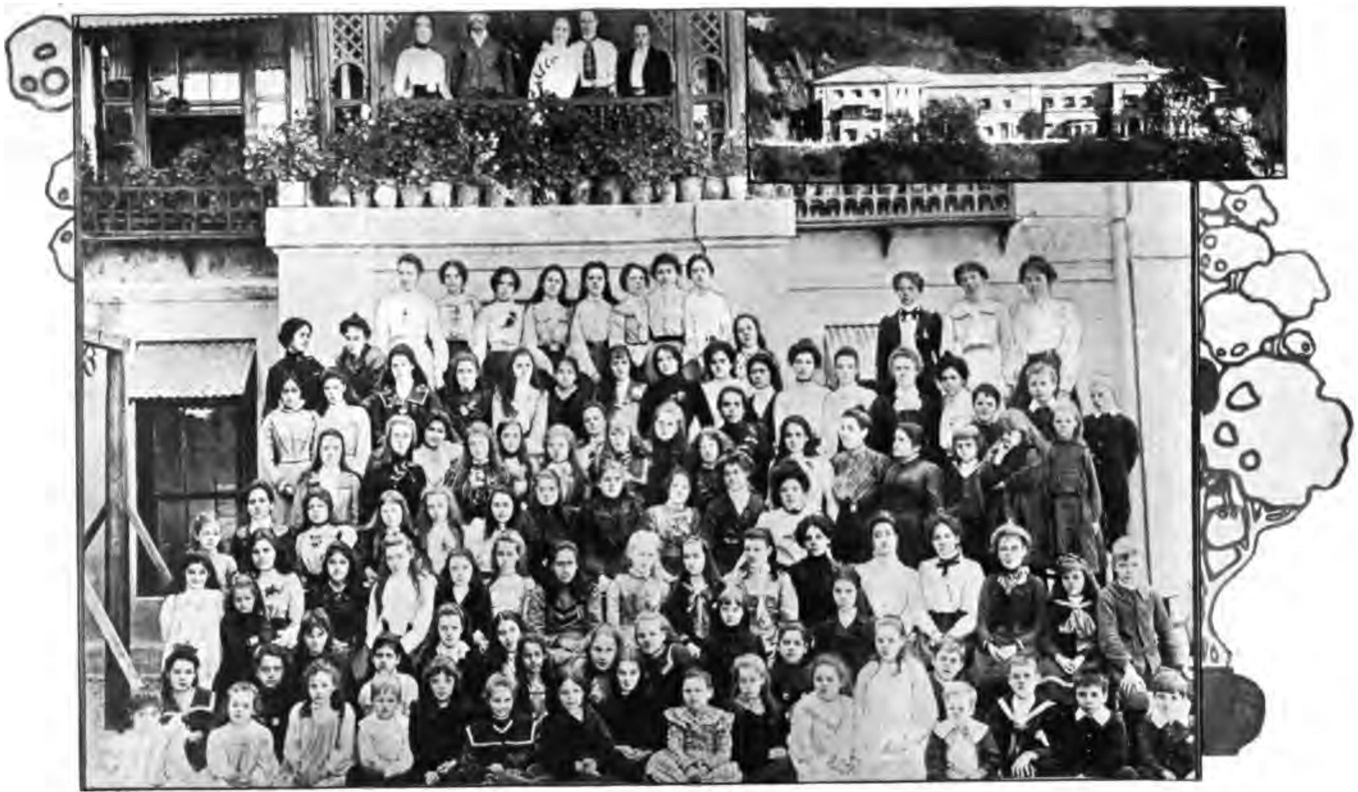
[1] *The Baptist Missionary Magazine*, May, 1905, p. 188.

The religion of Christ demands a life of moral integrity.

4. THE WHOLESOME SOCIAL EFFECTS OF ASSOCIATING MORALITY WITH RELIGION.—Religion is of questionable benefit to social interests if it is not identified with morality; used as a cloak, it becomes a positive injury, insidious and pernicious in its influence. The acceptance of Christian doctrine without Christian morality leads to antinomian heresy. A spiritually devout and even ecstatic believer who is at the same time morally unsound can be regarded only as a religious freak. If iniquity and injustice claim the protection of religion, if social venality and wickedness pose in the guise of piety, they become doubly dangerous and reprehensible. We have dwelt upon this theme in Volume I. (pages 300-307), so that it is not necessary to deal with it at any length here. That it is one of the functions of missions to impress upon converts that the religion of Christ requires a life of moral integrity in all their contact with society, and that this most desirable reconstruction of social habits is actually an outcome of effective mission work, are aspects of our theme which may well claim attention, however briefly we must deal with them.



(Many of these Pupils are of Eurasian Parentage.)

The School Building.
(P.B.F.M.N.)

PUPILS OF THE WOODSTOCK SCHOOL, LANDAUR, INDIA.
The location of the school is sometimes designated Mussoorie, or simply Woodstock.

UNIV. OF MICH.

The special emphasis of missions upon the moral code.

Missionary instruction, whether religious or educational, may be regarded in all its bearings upon moral standards as unreservedly committed to the command: "Come out, and be ye separate!" Strict and uncompromising condemnation characterizes the attitude of the Christian Church towards heathen vices and all moral lapses on the part of professing Christians; not that the door of repentance and reform is closed, but rather that what is morally wrong cannot be tolerated. Paul's sermon in which he "reasoned of righteousness, temperance, and judgment to come," is echoed in every mission field. "Awake to righteousness and sin not" is the Gospel echo of the Ten Commandments upon which every mission preacher dwells whenever he undertakes to expound the ethical significance of Christian truth.[1]

Religion should be an incentive to good morals.

That this struggle towards the goal of morality as inseparably identified with religion is making progress in mission lands cannot be doubted, and that its social results are wholesome and helpful is equally clear. Testimony to this effect is to be found in the Report of the recent "South African Commission on Native Affairs." The Commission was appointed in 1903, and its Report was published in 1905. In this Report the influence and necessity of religion as an incentive to good morals is strongly asserted, and it is declared that "the weight of evidence is in favor of the improved morality of the Christian section of the population," while it is further asserted that "there appears to be in the native mind no inherent incapacity to apprehend the truths of Christian teaching, or to adopt Christian morals as a standard." Christianity is declared to be one great element for the civilization of the natives, and the Commission is of the opinion that regular moral and religious instruction should be given in all native schools.[1] It can be clearly demonstrated from the criminal records of native society in South Africa that only an infinitesimal percentage of those who are connected with Christian churches is convicted of crime. It was stated in a recent Church Council that the proportion in Natal was only four per cent., and, according to the testimony of Mr. H. H. Pritchard, Public Prosecutor of Boksburg, out of 13,000 natives convicted there of offenses against the law, ranging from being without passes to the crime of murder, only four were in the membership of one or other of the native churches.[2]

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[1] In connection with a special missionary campaign on the part of the Anglican Church in South Africa, the object in view was clearly and forcibly defined as follows: "To set forth the essential unity of morals and religion, of holiness and righteousness; to lay down as a basis of conduct the old foundation of the Ten Commandments; to proclaim fearlessly the need of repentance; to bring home to all men the marvellous blessing of free forgiveness and renewal of life through Christ Jesus our Lord; to raise the spirit of man to the duty of worship; to nourish it by sacrament and prayer; to hallow the life of the family by benedictions, and point to the Word of God as the source of wisdom and strength; to teach men to reverence humanity, whether native or European; to honour a woman and protect a child; to work at their calling and bear their burdens; to love their country and serve their King; to live with dignity; and, through Christ our Redeemer, to die in peace." *The Christian Express*, September, 1903, p. 134.

Christian morality essential to social well-being.

That Christian morality is needed in India, and that the religious standards of Hinduism do not enforce it, is a matter which hardly admits of debate. The idolatrous shrines of India are the hiding-places of evil, and some of the most elaborate and imposing temples are centres of the grossest iniquity. Abundant evidence of this can be found in Hindu journals, and there are many thoughtful Hindus who frankly deplore the moral degradation which unfortunately is associated with much of the most elaborate ceremonialism and even the devout practices of the Hindu religionist. A prominent Hindu periodical, the *Kayastha Samachar*, of Allahabad, published not long ago an article by an educated Hindu, on "The Religion of the Educated Native." The writer acknowledges that he is not a Christian, but plainly expresses his views of the religious condition of Hindu students. In the course of his article he asserts : "It is a fact which nobody can deny, that the students of mission colleges are more conscientious, more regardful of the demands of truth and honesty in all their dealings, and in every respect better behaved men than the students of other institutions." He concludes by advocating the introduction of the Bible as a class-book into all the primary and high schools of India.[3]

Similar testimony concerning China and Japan might be quoted in advocacy of morality as a necessity in a true and wholesome religious life.[4] "The moral conduct of the convert is a tremendous advance upon that of his heathen neighbor, and his Christian character averages up well with that of his British fellow-citizen," writes one who has long been a resident of China. In Japan, also, the standards of Christian morality are attracting thoughtful attention, and exacting the most respectful and even reverent admiration from the leaders of national thought. Ethical discontent has become widely prevalent among Japanese patriots, and it is frankly acknowledged that the morals of Christianity are needed in Japan as well as elsewhere. Both social and national progress, in order to be permanent and healthful, must be based upon creditable standards of moral integrity, and it is interesting to notice that the ethical code which is drawn from the Christian Scriptures is gaining sway over the commercial and social life of the empire. A marked change has of late been manifest in Japanese educational ideals. A commission appointed to compile a new series of text-books on ethics for use in the schools has introduced therein moral teachings which are evidently derived from the ethics of the Bible, so much so that there has been complaint that the distinctive ethical ideals of Japan have not been sufficiently emphasized. It is doubtful whether any nation not confessedly Christian has adopted the moral standards of Christianity as heartily and fully as has Japan.[1]

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[1] *The Missionary Herald*, July, 1905, pp. 332-335; *The East and the West*, July, 1905, pp. 342, 343.

[2] Quoted from *The Presbyterian Churchman* (South Africa), in *The Missionary Review of the World*, August, 1904, p. 638.

[3] *The Bible Society Monthly Reporter*, February, 1903, p. 34; *World-Wide Missions*, January, 1903, p. 2.

[4] The ethics of Buddhism, Confucianism, Hinduism, and Mohammedanism in their social bearings have been discussed in Volume I., pp. 426-448.

Ethical discontent in Japan.

There is no disputing the apologetic power and all-pervading influence of a holy life. Men may turn away from the academic evidences of Christianity, but they cannot evade the impress of moral purity, unselfish goodness, and conscientious integrity. Wherever missionary work can associate a high order of morality and righteous living with a religious profession, society receives a benefit which is of incalculable value.

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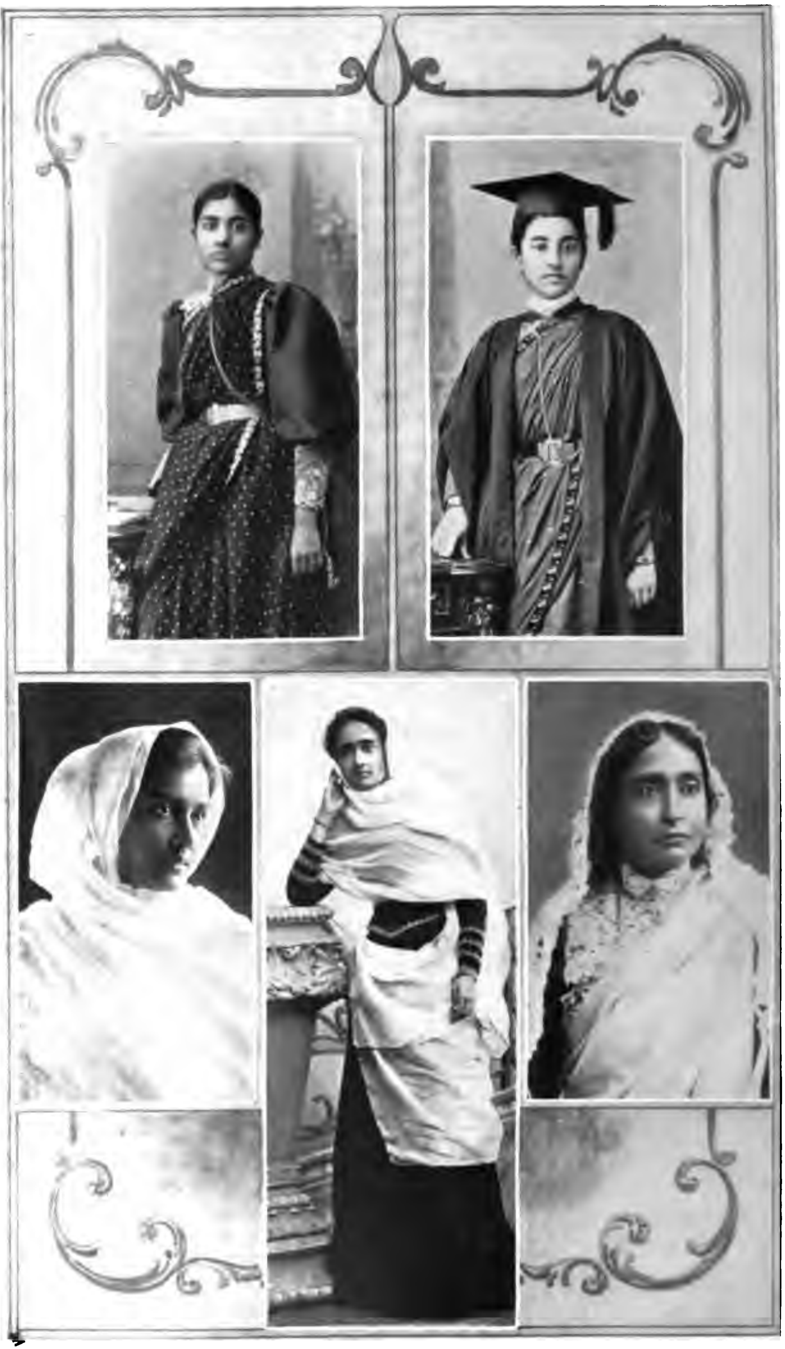
[1] *The Japan Evangelist*, September, 1904, pp. 276-279; April, 1905, p. 118; June, 1905, pp. 233-237.

5. THE PUBLIC BENEFITS OF EXEMPLARY RELIGIOUS LEADERSHIP.—The personal character of religious leaders is a matter of vital moment to society. The influence of a depraved example as exhibited by those whose duty it is to guide and inspire the religious life of a people is blighting, and cannot, therefore, safely be tolerated in any well-ordered social system. One of the most dangerous and debasing aspects of heathenism, whether in its classic or modern rôle, is the low standard of character which, with of course recognized exceptions, is found in the leaders and heroes of its religious life. This is in large measure true even among the most advanced and cultured people of the non-Christian world; it is true in India, China, and Japan—confessedly so, on testimony representing native opinion which cannot be regarded as prejudiced. As the defective features of religious leadership in non-Christian environments—not omitting the well-known facts in lands dominated by a corrupt Christianity—have been dwelt upon in previous pages (Vol. I., pp. 325–339), it is not necessary here to present further evidence of a similar tenor.

The personal character of religious leaders a matter of vital moment to society.

The religious leadership of Christianity is cast in a different mold, and in every mission field the responsible guides of religious thought and the exemplars of religious practice are, with only here and there an exception, worthy of confidence, having become sincere disciples of the Christian code of morals. Native teachers and preachers identified with the missionary service are almost invariably men and women of approved integrity, living according to conscience, and exemplifying an admirable type of goodness, fidelity, and sacrificial devotion, combined with sane and sober conceptions of the relations of religion to ordinary human life. They may be regarded not only as "Israelites indeed, in whom is no guile," but, in many notable instances, as "men full of faith and of the Holy Ghost." The Church of Christ finds comfort in their loyalty and worthy service; they are a joy and inspiration not only to those among whom they dwell, but to others who hear of them and read of them in distant lands.

The Christian leadership of mission fields is worthy of confidence.



Mrs. S. Satthianadhan, M.A.
(Editor "Indian Ladies' Magazine.")

Dora Chatterjee, M.D.

Miss Lena Chatterjee.

Miss Krishnammal, B.A.
(Graduate Madras University.)

Mrs. Nirmalabala Shome
(Calcutta University M.A. in two subjects.)

REPRESENTATIVE INDIAN CHRISTIANS.

UNIV. OF MICH.

Some men of light and leading on the roll of missions.

Pastor Hsi's name is fragrant in the churches of Christendom wherever his biography, by Mrs. Howard Taylor, has been read. He represents hundreds in China of like character and equal devotion. Dr. Neesima has been honored and loved in the West almost as much as in his own country, and a throng of noble Japanese pastors, philanthropists, and educators have followed in his steps. Soo Thah has been introduced to Western readers by Dr. Bunker of the Baptist Mission as a zealous and intrepid disciple of his Master among the Karens in Burma. Dr. Imad-ud-Din—preacher, scholar, and author—of India, and a long list of men of devout character and sterling worth, as well as women of piety, whose lives have been a power in all sections of the country, give added lustre to the Christian leadership of the Indian churches. The Rev. Boon Boon-Itt, whose recent decease is so deeply lamented, was a "crown of rejoicing" in Siam. Pao, the "Apostle of Lifu," one of the Loyalty Islands, may be justly regarded as an evangelist of heroic type. The native teachers and preachers in New Guinea, gathered largely from the converts of the South Sea Islands, have been men and women of courageous spirit and lofty faith. Bishop Crowther stands out as a typical man of God amid the African darkness. Numerous pastors, teachers, and evangelists of fine record in other African mission fields, including Madagascar, might be named in this list of worthy religious leaders. There have been many women also who have served in various missions as teachers, visitors, and Bible-women, with conspicuous credit to the Christian name.

A social influence which cannot be tabulated.

Every missionary knows such native leaders as we have named—faithful men and true, full of zeal and courage, yet gentle, kindly, and sympathetic, seeking the good of their fellowmen, and laboring through long and glowing years of service to extend the knowledge of Christ, and to establish His principles as the higher law of social life. Many of these native evangelists, preachers, pastors, teachers, authors, prominent laymen, and men of affairs have worthily represented high ideals of Christian character and service. The influence of such men in promoting the social weal of communities in which they dwell is beyond estimate; its value and power cannot be tabulated; it shines and glows and radiates so that men feel it, and society responds to it. The truly good man, brave, gentle, and kindly, reflecting the spirit and imitating the example of the Master, is a benediction to social life, as well as a "living epistle known and read," whether it be in distant mission fields or in our home environment.

6. THE ENNOBLING SOCIAL RESULTS OF RELIGIOUS LIBERTY.— The persecuting spirit has long been a relentless foe to the social peace and happiness of mankind. Untold misery has been inflicted upon human society through the workings of religious tyranny, which has proved itself one of the most subtle and resistless instruments of injustice and cruelty that, in various ways and under different auspices, has tortured the race. It is only by slow and painful struggles that religious freedom has been won in certain favored portions of the earth. In some so-called Christian nations it is still hardly more than a name. The lessons of tolerance in religious opinion and practice have been learned with surprising reluctance, and in most instances only after strenuous conflict, bringing in its train sorrow, tribulation, and much suffering. Evidence that the persecuting spirit is still characteristic of religious life in many lands has been presented in Volume I. (pp. 319–325), and the facts, moreover, are so well known that this aspect of our theme needs no further exposition in this connection.

The social value of religious liberty.

In supporting the contention that the Christianity planted by missions has encouraged the spirit of tolerance, and insisted upon religious liberty as a basic principle in its spiritual and moral code, it is quite worth while to note in passing the growing tendency among foreign missionaries of nearly all Churches towards interdenominational federation, and even towards inter-Church union among affiliated branches of the same ecclesiastical family. This has been especially manifest of late in India, China, Japan, Korea, the Philippines, South Africa, Mexico, and South America.[1] The federation ideal and the aspiration after even closer union have worked

Missionaries have been leaders in interdenominational federation.

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[1] Cf. article on "Union Movements in Mission Fields," in *The Congregationalist*, November 4, 1905. Cf. also *The Chinese Recorder*, November, 1904, p. 551; *The Missionary Review of the World*, December, 1904, p. 919; and *The Missionary Record of the United Free Church of Scotland*, February, 1905, p. 61, and March, 1905, p. 124.

mightily, and wrought with surprising results throughout the missionary fields, to the deep gratification of the friends and advocates of Church union in all the world. At the recent Inter-Church Conference, held in New York, in November, 1905, the note of congratulation and gladness over the spirit of harmony and fraternal coöperation in mission lands was very pronounced.

Great changes in the attitude of foreign states towards religious liberty.

In connection with the entrance and work of the missionary, and no doubt, in a measure, in response to his influence and the beneficent trend of his enterprise, a great and marvelous change has come about in the attitude of many foreign states towards religious liberty. Credit should be given in this connection, and that generously, to the political influence of Western powers, as embodied either in their colonial administration, or in their treaty provisions, which has secured immunity from religious persecution by Asiatic or African states. This is well, and a cause for thanksgiving, but its effectiveness after all depends largely upon the courage and energy with which these public guarantees are guarded by the foreign powers.

Notable progress of the spirit of tolerance in Japan and China.

It may be noted with gratitude, however, that in India, Burma, Uganda, and elsewhere under British rule, as well as in almost all the Native Feudatory States of India, and in Siam, under her enlightened ruler, there is recognized freedom of conscience. This is also notably true in Japan, since the voluntary withdrawal, in 1873, of the Edicts against Christianity, and the promulgation of the Constitution in 1889, with its famous Twenty-eighth Article granting full religious liberty.[1] In China, while there is a long and terrible record of religious persecution in past centuries,[2] yet there have been within the last half century concessions and guarantees on the part of the State which are worthy of all honor, and should be greatly appreciated. These remarkable edicts, however, have been strangely ineffective, and all the world knows how quickly they can be torn to shreds in times of excitement and turmoil. No one who is familiar with current events has failed to discover that it is only by an alert and vigilant guardianship on the part of the Treaty Powers that their citizens are adequately protected from becoming, for one reason or another, the victims of abusive and even atrocious violence. There has been, however, notable and steady progress in the humanizing of China, and the country to-day is far in advance of its status at the beginning of the last century, while the spirit of reform is living and working, and is destined in the end to triumph.[1] It is still true, however, that, while China may not officially and openly engage in religious persecution, yet Christian converts to a considerable extent are covertly tormented, and are never quite safe from the attacks of the ignorant and debased element of the population. This animosity springs not so much from religious zeal on behalf of native religions as from an anti-foreign spirit which vents itself upon Christian converts because of their alleged sympathetic attitude towards all the supposed designs and ambitions of the foreigner. Yet one of the paradoxes of the situation is the recent opening of Hunan to missionary occupation, a province which hitherto has been a hotbed of anti-foreign agitation.

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[1] "In the city of Osaka, in 1829, seven Christians were crucified; this year, (1903) in the same city daily Christian meetings have been held for five successive months, sometimes ten thousand attending in a week, and one-tenth of that number giving in their names in writing as investigators of the Teaching." Rev. A. A. Bennett, D. D., in *The Baptist Missionary Magazine*, December, 1903, p. 758.

[2] Cf. articles on "Sectarianism and Religious Persecution in China," by the Rev. J. Genähr, in *The Chinese Recorder*, March, 1905, pp. 131–137; April, 1905, pp. 169–175. Cf. also a volume entitled "Sectarianism and Religious Persecution in China: A Page in the History of Religions," by Prof. J. J. M. De Groot, of the University of Leyden, published by Johannes Müller, Amsterdam, 1904.

The influence of Verbeck in promoting religious liberty.

Looking at the status of mission fields generally, there is cause for glad optimism in the many open doors of access to vast multitudes of the race. The former attitude of Asiatic States towards religion has changed to one of growing tolerance, and in some instances to a generous welcome. The Japanese Government not long ago provided free transportation for all religious teachers—of the Buddhist, Shintoist, and Christian faith—to the island of Formosa.[2] Let it never be forgotten that to Verbeck, as much as to any other one man, the establishment of religious liberty in Japan is due. Not that this fact is formally and officially on record in Japanese history, but rather that it may be credited to him as the result of his unofficial influence and steady advocacy of the principle of religious liberty, during the entire period of his contact with the Japanese authorities in the formative era which shaped to such a momentous extent the future of the empire. The Japanese themselves are now discovering that at the time of their great national transformation Verbeck was an inspiration, a guide, and a prophet in one of the most strenuous periods of their history. On the day of his funeral a remark of a Christian Japanese layman was overheard, to the effect that: "To this man alone we Japanese are indebted for the religious liberty we enjoy to-day."[1]

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[1] Cf. *The Baptist Missionary Magazine*, January, 1904, pp. 6–10.

[2] *The Japan Evangelist*, October, 1903, p. 316.

This discrediting of the persecuting spirit among missionary converts, and the gradual quieting of its aggressive activities, may be counted a social blessing of large significance. The entire atmosphere of a community changes with the advent of freedom into its soul life. It has become one of the abiding traditions of missionary Christianity, not only among the foreign workers, but among the native converts, that the persecuting spirit should die with the profession of an evangelical faith.

7. **The Social Uplift of Sabbath Observance.** The appointment of one day in seven as a day of rest and religious privilege is a benign provision of the Creator. It is an act of mercy on God's part, suggested by His infinite knowledge of man's need, and His desire that the important interests of man's religious nature should be carefully and sacredly guarded. The very wording of the fourth commandment shows that its purpose is to secure a family and social blessing. All nations are entitled to this benignant gift; all races need it, and its wholesome influence is intended to be helpful to all men alike, wherever their lot may be cast, and whatever may be their historic environment. It is a day for religious worship and periodic rest from secular toil, and in both these particulars it becomes increasingly necessary and desirable in proportion as human life grows more complicated, more intense, and more strenuous in our modern age. Conscientious Sabbath observance is a profitable school of reverence. It serves as a test of loyalty and a sign of fidelity. It is a nursery of virtue and self-control, and a guardian of liberty, civil and religious. It is useful as a helpful stimulus to piety, a balm to weariness, a tonic to both the physical and spiritual natures, as well as a help to orderly and quiet living in the civic and social experience of a community. Its Christian observance is almost entirely confined to Christendom—or rather to the more religiously stalwart and spirit-

The benign purpose of the Sabbath.

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[1] *The Missionary Review of the World*, September, 1903, p. 659.

ually refined races or communities of the evangelical world. In mission lands, save in the case of Christian converts and their teachers, it is practically unknown as a day of repose or of religious culture, although numerous holidays or feast-days are interspersed in the routine of life almost everywhere.

Mission emphasis on the observance of the Lord's Day.

It has been part of the mission of the Gospel to introduce the Scriptural ideal of the Lord's Day into the higher life of converts. Mission churches make faithful and reverent provision for religious services on that day, and devoutly hallow the time for the instruction and culture of the souls of young and old. The ordinary business and toil of everyday life among mission converts give way to the quietude and rest of a day set apart for religious uses, dedicated to the cultivation of home life, and to the promotion of innocent and simple friendships, especially of those in which the promptings of sympathy and the kindly duties of benevolence claim the attention.

The "Japan Sabbath Alliance" and its work.

The "Japan Sabbath Alliance," constituted in 1902, is creating a public interest in behalf of a becoming respect for Sunday. It issues its tracts and appeals, urging conscientious attention to the claims of one day in seven as a matter of high concern to the well-being of humanity.[1] The Japanese Government, since 1876, has had the civic wisdom, even though the motive may not have been a religious one, to appoint Sunday as a national rest day. This does

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[1] "The great object of the 'Japan Sabbath Alliance' is to keep before the minds of the people the absolute necessity of a periodic day of rest, in all classes of society, by showing the nature, the purpose, and the benefits of the Christian Sabbath, and its relation to the interests alike of the domestic, industrial, national, social, moral, and religious life of the people. It is proposed to accomplish this by the production of suitable literature, by special lectures and addresses, by the organization of Branches of the Alliance, and by individual effort and personal work. Branch Organizations are essential; but our own words and example as individuals are still more essential. They will prove more powerful in influencing others than organizations, however perfect; than lectures and addresses, however eloquent; than literature, however beautiful in conception or strong in argument. The task before us is not an easy one. It is beset with many and peculiar difficulties in a land like Japan. But they are not insuperable. 'Where there's a will there's a way.' It would be impossible to make rules for Sabbath observance which would apply alike in all cases. Nor is it necessary to do so, if we are careful to follow the mind of Christ in the matter. As Christians we should make it a day of blessed joys and tranquil hours in the home, of unhindered fellowship and communion of saints in the house of God, and of helpful and comforting work to our fellow men—not seeking our own selfish pleasures or advantages, but the higher and nobler interests of man's spiritual nature." *The Japan Evangelist*, January, 1903, p. 18.

UNIV. OF MICH.

SUNDAY SCHOOL OF THE FIRST CONGREGATIONAL CHURCH, AHMEDNAGAR, INDIA.

FAMINE GIRLS AT THE ALICE HOUSE, AHMEDNAGAR, INDIA.
Mrs. R. A. Hume seated on the porch at left.
(A.B.C.F.M.)

not, however, imply its Christian observance; it is merely an official recognition of the value of one day in seven as a time of rest from the burdens of State, and the toils of ordinary labor. This rest day, of course, may be misused, or transformed into an occasion for holiday shows and sports, or devoted to shopping, dissipation, or unwholesome and evil indulgence; yet the separation of the day from the ordinary routine of secular usage will no doubt in the end prove a social and national benefit to Japan. When Christianity comes to be more generally accepted among the people, it will be likely also greatly to facilitate the Christian observance of Sunday. The ennobling influence of the Sabbath, when rightly honored, and its manifest social value, will not be unrecognized by the Japanese people as time goes on. Some day, let us hope, it will be so regarded that Japan will realize in her own experience the full meaning of that divine promise: "If thou call the Sabbath a delight, and the holy of Jehovah honorable, I will make thee to ride upon the high places of the earth."

Sabbath observance in many mission fields.

In India also there are organizations whose object is to safeguard the Sabbath as a sacred rather than a secular day. The "Lord's Day Union" of Calcutta and the "Lord's Day Observance Committee" of Madras are examples. Sunday-school work, especially in India, is a prominent feature of Sabbath observance. A Sunday-school at Ongole, South India, said to be the largest in the country, numbers 1500 on its roll. The religious respect for Sunday, as a day set apart for public worship, is characteristic of mission communities everywhere, perhaps more conspicuously among the less civilized races, as in Africa and the Pacific Islands, than elsewhere. The observance of the Sabbath among African converts is often exceptional in its strictness. The public markets formerly held upon that day have been closed in various localities. The Christian fisherman will cease to ply his trade; the farmer will rest from his labors; the trader will close his shop; and the day will be regarded as set apart for religious uses. The whole community will gather for public worship, and an atmosphere of rest and solemnity seems thus to brood over the entire settlement. "The Sabbath is better observed throughout the Ibuno towns than in any district at home," writes a missionary on the West Coast. In Madagascar, after the great persecutions, when teachers were few and congregations were often without a minister, it was the custom of the Christians to gather together on the Sabbath, even though there was no one to preach or even to read the Scriptures to them. "In some cases they met, simply sat quiet for a time in the building they had erected, and then dispersed; or they sang a hymn, or a verse of one, over and over again before breaking up."[1] In some instances in the South Sea Islands the native Christians have made Sabbath observance such a matter of conscience that they have been willing to suffer loss, and even to endure the scoffs and taunts of godless traders, because of their regard for the sacred character of the day.[2] There are towns in China where the Christian shopkeepers are accustomed to hang up a notice in front of their shops every Sabbath, to this effect: "To-day being Worship Day we do no business."

A novel method of identifying the day.

It is pathetic to notice the extreme care which is sometimes taken not to lose track of the day by Christian converts who are so ignorant and isolated that they find difficulty in identifying it. Among the Eskimos, for example, the head of a Christian household will make a short mark for each ordinary day as it comes, and on the first day of the week he makes a longer one, with a cross at the top, to indicate that it is Sunday.[3] The care that many of them take to identify the day is equalled by their conscientiousness in keeping it. Hunting, fishing, and selling their basket wares on Sunday are not customary among the Christian Thlinkets of Alaska. "Many a dollar has been lost," reports one who has visited among them, "because they would not sell baskets on Sunday to the steamer tourists." The mention of the tourists suggests some of the difficulties in the matter of honoring the Sabbath that beset the native Christians in different parts of the world. It often happens that the foreign resident and the transient tourist from abroad pay but little attention to Sabbath observance. This is perplexing as well as disturbing to the conscientious native. "Are there many Christians in America?" was the question which a young Christian merchant in Kyoto, Japan, put to a foreign visitor. It seems that the reason of his inquiry was that he had formerly been accustomed to close his store on Sunday, but the coming of English and American tourists brought an amount of trade and shopping which compelled him either to lose their custom, or to open his shop on that day. As he was poor, and depended upon the profits of his shop for a living, the temptation was great, and far more alluring than any thoughtless tourist would imagine. Thus it is by no means an easy matter for mission converts to hold the Sabbath in becoming reverence and esteem. The effect of the surrounding heathenism is often demoralizing, and sometimes the example of those of whom a more helpful influence might be expected is not conducive to fidelity in this respect. The old-time Christian Sabbath in Madagascar is not observed as formerly, owing to the influence of French rule. It has become with French residents, and to a large extent with native imitators, "the chief day in the week for festivity and sport."

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[1] Matthews, "Thirty Years in Madagascar," p. 79.

[2] "Report of the London Missionary Society, 1902," p. 275.

[3] *The Spirit of Missions*, February, 1903, p. 76.

The story of a rescued Sabbath.

The success which may sometimes follow an earnest and conscientious effort to observe the Sabbath is well illustrated by an incident reported by Dr. Sidney L. Gulick of Japan. He had occasion in a Japanese village to consider the application of a widow for baptism. She seemed ready to profess her faith, but upon inquiry as to her views of the Sabbath it appeared that, as she was a hairdresser, the officers of the church had decided that it would be impossible for her to keep the Sabbath, and accordingly nothing had been said to her about it. Dr. Gulick conversed with her a while, and learned that she was making a very scanty living, and was barely able to provide her daily food. She expressed her apprehension, moreover, that if she refused to work on the Sabbath her regular patrons would not like it, and would go elsewhere, thus imperilling her entire income. The missionary suggested that she might explain to her friends and customers the new life which she had commenced, and her desire as a Christian to observe Sunday. If this did not succeed, he further suggested that if her friends were greatly inconvenienced she might serve them on Sunday, but decline to take pay for Sunday work. Then, should they insist on paying, she might give that money to the Lord. These suggestions satisfied her, and were approved also by the church officers, and she was baptized. Upon visiting the village some six months later, and inquiring as to her welfare, the missionary found that the plan had worked perfectly. Her customers had accommodated themselves to her requests, and although she did no work on the Sabbath, she had more custom than ever. Her courtesy and conscientiousness, moreover, had won for her many friends.[1]

The social rewards of Sabbath keeping.

Thus in various mission fields, in spite of difficulties and hindrances, the Lord's Day is honored in native Christian communities, and the social as well as the religious life of converts has become in this respect exemplary and creditable. Only one who has lived amid the turmoil, confusion, and noisy business activity of the non-Christian Sabbath, can fully appreciate the quiet dignity, the peaceful calm, and the charming social uplift which the introduction of the Christian Sabbath, with its privileges, and the hallowing power of its sanctity, brings into a community where it is gladly and cheerfully observed.

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[1] *The Japan Evangelist*, October, 1900, pp. 322, 323.

The outcome of our study.

At this point, our survey, however imperfect, of the outlying fields of missionary service in our modern world must end. We have endeavored to follow these lines of influence into their environment of social, national, commercial, and religious progress which may all be counted as within the scope of that comprehensive word, evolution, as applied to the upward and onward advance of mankind towards a perfected human society. We have discerned in the Christian Gospel a superb power to regenerate, reform, and upbuild the social structure of any and all races, however backward, degenerate, or demoralized they may be. We have discovered a hitherto somewhat neglected realm of apologetic evidence, which has yielded much suggestive and valuable data, and promises, moreover, to be a prolific and continuous source of signs and wonders pointing to the presence and supervision of an Almighty Governor of the destinies of the world in these redemptive stages of its history. All Christian believers in missions have hoped, though somewhat vaguely perhaps, that results of great and decisive significance would finally appear; not simply in purely evangelistic or ecclesiastical advance, but also in the broader realm of social betterment and racial progress.

Things hoped for are coming true.

No one, we believe, can follow in a fair and candid spirit the argument of this and the preceding volumes, including the collected data in the "Centennial Survey of Foreign Missions," without recognizing that these cherished anticipations of a new social status throughout the world, as the fruit of missionary effort, are actually coming true. The transformation is already in progress, involving the refashioning of ancient customs, the revision of traditional views, the reform of administrative methods, the education of the public conscience, the creation of new ideals of citizenship, and of new national aspirations, the making and molding of new men and women for the activities of a new era, and the all-round culture of a new type of character, which has in it the potency of a recreated society, so changed and reconstructed that the distinction between evolution and revolution seems practically to be obliterated. In the eyes of some, missions have been among the weak things of history, but to a discerning vision, scanning the import of present-day world movements, this humble instrumentality is justly regarded as one of the most effective as well as invincible agencies in changing for the better the whole outlook of the human race.

The gist of this final volume.

There is no really great and useful feature of the contemporary progress of the world about which so little is known by the average man as the missionary enterprise. It is a strangely negligible quantity, even to some of those into whose hands it has been committed as a supreme duty. It is beginning, however, to reveal itself as a masterful force in the molding of universal humanity after the divine ideal. It is asserting itself in varied and cumulative ways as the most vitalizing and reconstructive agency which touches the individual, social, and national life of mankind. In this third and final volume of the series, dealing with the larger results of mission effort, we have endeavored to trace its effect along four main lines of influence, namely, upon the higher life of foreign peoples; upon the development of national character; upon the growth of commercial enterprise; and upon social betterment as the outgrowth of religious reformation.

The majestic meaning of universal redemption.

The Church of to-day is beginning gladly to recognize, with new insight, that the foreign missionary work presents a call and offers an opportunity of unequalled scope and significance; it is steadily clarifying its vision to behold the truly majestic meaning of universal redemption, and to discover the sublime import of the service which works confessedly and directly with this aim in view. The Church as a whole—a devoted and loyal minority excepted—has wavered and halted long enough in the face of the world-wide ideals of Christian triumph. Why should we begrudge to Christianity its magnificent function as a restorer and saviour of the human race, and look with faint-hearted zeal upon the proposal to assume promptly our full share of the work which will ultimately bring this divine plan to its consummation? One of the most painful anachronisms of civilization—yes, and, in a measure, of the Christianity of Christendom itself—is the readiness on the part of some to view with disapproval, or at least to regard with irresolute and halting purpose, the extension of the universal Gospel to the universal race. Even though the faith of many may be over-taxed by this test, it is nevertheless the delight of the true-hearted, the insignia of the loyal, to believe and serve and patiently wait on God in unwavering devotion to this vast, humane, and heavenly business of winning the world. The missionary, and those who believe in his work, count the future as already won, look upon the centuries as their allies, and upon a redeemed earth, with God's help and blessing, as only a question of time and toil.

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"All classes, races, and conditions are God's. No matter with what colour the colder or warmer sun may have touched their faces, no matter in what tongue they express their sorrows, no matter what sad hereditary taint may have descended upon them, no matter what low and grovelling superstitions may be their intellectual inheritance, no matter in what squalid circumstances they may be living, no matter in what dark surroundings their character may be formed, no matter what degradation civilization, or the want of civilization, may have imposed upon them, all are God's, by right of the prophetic declaration, 'All souls are Mine.'

"All are His. Whether Greek or Turk, German or Jew, Boer or Englishman, Armenian or Russian, Chinese or Japanese, Red Indian, Swazi, Hausa or Matabele, all are God's. Though in uncivilized countries they may be worshipping devils, they are not the devil's, but God's; though in semi-civilized lands they may be worshipping the flesh, they do not belong to the flesh, but to God; though in so-called civilized countries they are enslaved by the world and fall prostrate before the image of gold which fashion now worships, they are not the world's, but God's.

"In this principle lies the justification and power of missionary effort. It is the justification of missionary effort. No member of our own communion will deny this, for it is expressed in the commission given to every man admitted to the Orders of the Church of England. He is to 'go forth into the world.' For what? To seek for those whom God has forgotten or disowned? No! but 'To seek for Christ those that are dispersed abroad, and for Christ's children that are in the midst of this naughty world, that they may be saved through Christ for ever.' It is the power of the missionary effort, because you will not win men to the side of Christ by saying to them, 'You are not God's,' but you will win them—their souls—into the freedom of the Gospel and the love of Christ if you say, 'We seek you, because you are His.' It is the invigoration of the missionary soul; for, in spite of the failures which discourage, and the slackened zeal which awakens the heart's reproach, there whispers ever the Divine voice, which says: 'Go, My son, go and seek, seek all; for all are Mine. You are not working alone. My Spirit works in them and with you; for all are dear to Me. I pledged My life for them, I shed My blood for them. Bring them to My fold, for they are Mine.'"

RT. REV. WILLIAM BOYD CARPENTER, D.D.,
Bishop of Ripon.

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